J. Stafford

CLAVIS BIBLIORUM

THE KEY OF THE BIBLE,

Unlocking the

RICHEST TREASURY OF THE Holy Scriptures.

WHEREBY

The 1 *Order*, 2 *Names*, 3 *Times*, 4 *Penmen*, 5 *Occasion*, 6 *Scope*, *And* 7 *Principal Parts*, Containing the Subject-matter of the Books of *Old* and *New Testament*, are familiarly and briefly Opened: For the Help of the weakest Capacity in the Understanding of the whole BIBLE.

WHEREIN

The SCRIPTURE-SONGS dispersed here and there in OLD and NEW TESTAMENT, are Metrically Translated out of the Hebrew, and Analytically Explained:

Whereunto are Added in this Third Edition,

The Metrical Version of the whole Book of *HYMNES* or *PRAISES*, viz. The BOOK OF PSALMES, Immediately out of the Hebrew: And the Analytical Exposition of every Psalme: Together with a GENERAL PREFACE, Prefixed thereunto.

The Third Edition, diligently Revised;

By FRANCIS ROBERTS D.D. Rector of the Church at *Wrington* in the County of *Somerset*.

COL. 3. 16. *Let the Word of Christ indwell in you richly in all wisdom.*

Hugo de Anim. l. 3. *In Sacra Scriptura quicquid docetur, Veritas; Quicquid præcipitur, Bonitas; Quicquid Promittitur, Felicitas est. Nam Deus Veritas est, sine fallacia; Bonitas, sine Malitia; Felicitas, sine miseria.*

LONDON,
Printed by *H. L.* for *George Calvert*, at the Half-Moon, near the Little North door of Saint *Paul's*. 1665.

BRITISH MUSEUM

TO THE

RIGHT HONOURABLE

ARTHUR

Earle of Eſſex,

VISCOUNT MALDON, BARON OF HADHAM, MY MOST NOBLE LORD AND PATRON;

All Happineſſe for the Life that now is, and for that which is to come.

Right HONOURABLE, and my ſingular Good LORD,

AS God ſomtimes conducted his Iſrael, *from Egypt, through the Wilderneſs, to the Land of Promiſe, by his Heavenly* Pillar of Cloud in the Day-time, and of Fire in the Night-ſeaſon[a]: *So in all After-times He leads along his Elect*, From *their Myſtical Egypt of ſin and miſery*, Through *the Wilderneſſe of this wretched World*, Unto *their everlaſting* Reſt *in Heaven, by his Cœleſtial Pillar of ſupernatural Light*, THE HOLY SCRIPTURES[b].

THE HOLY SCRIPTURES *are of ſuch unparal-lel'd worth, that they incomparably tranſcend all other Books and Writings in the World, in all manner of Perfections and Excellencies*[c]. *For*, Their Author, *or Principal Efficient*, *is* The onely wiſe God: *who is infinitely* over all bleſſed for ever, Amen. All Scripture being *inſpired-of-God; and ineffably, as it were, breathed by the Holy Ghoſt*[d]. *Whereupon the great Doctor of the Gentiles*[e] *ſtiles them*, The Oracles, the Word, of God[f]: The Word of Chriſt[g]: The Saying of the Holy Ghoſt[h]; The Sacred Letters[i]; The Holy Scriptures[k]; *&c. And hence the Ancients have honorifically magnified the Holy Scriptures, under the notions of*; The Book of God:

a Exod. 13.20, 21,22.

b Pſal.119.105. 2 Pet.1.19.

c Pſal.19.7,8,9, 10,11. and 119. throughout

d *Compare* 1 Tim. 1.17. Rom.9.5. *with* 2 Tim.3.16. & 2 Pet.1. 20,21

e Διδάσκαλος ἐθνῶν. 1 Tim. 2. 7.

f Rom. 3.2. Heb.4.12.

g Col.3.16.

h Act.28.25. Heb.3.7.

i ἱερὰ γράμματα. 2 Tim. 3.15.

k Rom.1.2.

God [l]; The Divine Ballance [m]; The Sanctuary of the Scriptures [n]; The Epistle of the Omnipotent God unto his Creature, where the Word of God doth sound, and the Heart of God is learned [o]; Invitatory Letters sent unto us from our Country Paradise, whereby our King CHRIST invites us to the Heavenly Country [p]; &c. *These* Scriptures *then, must needs be most Divine, Holy, Heavenly, Pure, Perfect, Wise, Sure, Infallible, Desirable, and every way most excelling, whose immediate Author is the* Living God.

l Auferatur de medio chartæ nostræ: procedat in medium codex Dei, &c. *Aug. Enarrat. in Ps. 57. Tom. 8.*

m Non asseramus stateras dolosas, ubi appendamus quod volumus, & quomodo volumus pro arbitrio nostro, dicentes, Hoc grave, hoc leve est: Sed asseramus Divinam stateram de Scripturis Sanctis, tanquam de Thesauris Dominicis, & in illa quid sit gravius appendamus, &c. *Aug. de Baptism. contra Donatist. l. 2. c. 6. Tom. 7.*

n Sanctuarium Scripturarum. *Aug. de Civit. Dei lib. 10. c. 32. sub fin. Tom. 5.*

o Quid est Scriptura Sacra, nisi quædam Epistola Omnipotentis Dei ad Creaturam suam, in quâ verba Dei sonant, & Cor Dei discitur? &c. *Greg. in lib. 4. Epist 84. ad Theod. Medic.*

p Scripturæ Divinæ quasi Literæ de Patriâ nostrâ nobis transmissæ sunt; Patria enim nostra Paradisus est, &c. *Aug. ad Fratres in Eremo Serm. 56. p. 1410. A. Tom. 10. Basil. 1569.*

Their Penman, *or Instrumental Efficients, were Persons extraordinary and extraordinarily acted,* viz. *Kings, Prophets, Apostles, and other Apostolical persons; All,* Holy men of God, *and as* moved (φερόμενοι carried) by the Holy Ghost [q]. *As, Moses,* King in Jeshurun [r]; *David,* King of Israel, *the* man after Gods own heart [s]; *Solomon,* King of Jerusalem, *the wisest of all the Kings before or after him* [t]; *And all of them Royal Prophets. Daniel, A Great Prince, a man* of an excellent Spirit, *and eminent in expounding of Secrets* [u]; *John, Christs bosom-Disciple, whom he peculiarly* loved *above all the rest* [x]; *Paul, that* select vessel *unto Christ, who had been* caught up into the third Heavens, which is Paradise, and there heard unspeakable words, which it is not possible for man to utter [y]. *These, and such like holy men, were God's Amanuenses, to draw up and pen his sacred Records; and they have performed this service, Truly, Faithfully, Fully, Impartially, Worthily, and in all respects exactly.*

q 2 Pet. 1. 20 21
r Deut. 33. 4, 5.
s 1 Sam. 6. 20. Act. 13. 22.
t Eccles. 1. 1. 1 King. 3. 12. 13.
u Dan. 5. 11. 12. and 2. 48. and 6. 1. 2. 3.
x Joh. 13. 23. and 20, 2. and 21. 20.
y Act. 9. 15. 2 Cor. 12. 3, 4.

The Subject-Matters *revealed in Holy Scriptures, are, Doctrines, most Divine* [z]; *Prophecies, most certain* [a]; *Laws, most* holy, just, and good [b]; *Covenants betwixt God and man, most Gracious* [c]; *Promises, most* great and precious [d]; *Priviledges, most sweet* [e]; *Providences, most wonderful* [f]; *Antiquities, most incomparable* [g]; *Histories, most observable* [h]; *Ordinances, most comfortable* [i]; *and Comforts, most unutterable* [k]; *And* herein (*said One*) whatsoever is taught, is truth: whatsoever is commanded, is goodness; whatsoever is promised, is Happiness [l]. Here, *are revealed The most profound and hidden mysteries. The* Mystery of God; *one indivisible Essence, subsisting in three distinct Persons,*

z 2 Pet. 1. 20 21
a 2 Pet. 1. 19.
b Rom. 7. 12,
c Eph. 2. 12. Gen. 15. 18. and 17. 2. &c. Deut. 5. 2.
d 2 Sam. 7. with Psal. 89. 1. 2. 3. &c. Heb. 8. 10, 11. 12.
e 2 Pet. 1. 4.
f Gal. 4. 4, 5, 6. Rom. 8. 16, 17.
g Ps. 77. 10. to the end. Neh. 9. 7. to 32.
h Gen. 1. and 2. and 3. &c.
i Ps. 105. & 106.
k Rom. 15. 4.
l Ps. 94. 19. 1 Pet. 1. 8.

Father,

Scriptur. & Scriptor. l. 1. c. 1.

Father, Son and Holy Ghoſt [m]; *The* Myſtery of Chriſt; *Two Natures of God and Man, infinitely differing, hypoſtatically united in one Perſon, God-man* [n]. *The* myſtery of the Goſpel [o]; How *Chriſt alone ſaves* [p]; How *Faith alone juſtifies* [q]; How *Grace alone glorifies* [r]. How *Gods Truth, threatning Death in caſe of mans diſobedience, is fulfilled*: How *Gods juſtice incenſed by mans ſin, is fully executed; and yet how the ſinner is eternally ſaved*; viz. *by the ſatisfactory ſufferings of Jeſus Chriſt as the Sinners Surety* [s]. How *the Innocent, layes down his life for the Nocent; The guiltleſs, for the guilty; The Shepherd, for the Flock; The Captain, for his Souldiers: The Phyſitian, for his Patients; The King, for his Subjects; The Creator, for his Creatures; and God, for man: And how he expects but their* Faith and Love *for all*. How *Chriſt was promiſed and veyled under the Old Teſtament: Exhibited and unveyled under the New* [t]. *So that the whole Scriptures are but as the heavenly* Star *leading to Chriſt: and the* Spiritual ſwadling-clothes *enwrapping the bleſſed child JESUS. The* Myſtery of the Churches marriage-union *with Chriſt: whence*, we are members of his body, of his fleſh, and of his bones. This is a great Myſtery [u]. Here *are graphically deſcribed, Man's Creation, in uprightneſs* [x]; *Man's Corruption, by undutifulneſs* [y]: *Man's Reſtauration, by Chriſt* [z]: *And Man's Glorification with Chriſt* [a]. *Here are* plain Truths, to feed us: and obſcure Truths to exerciſe us [b]. *The Scriptures are as it were another* Canaan, flowing with milk and honey: *with* milk, *for nouriſhment; with* honey, *for refreſhment; with* milk, *for meat; with* honey, *for medicine*. They are, *ſaid* Athanaſius, the food of the ſoul [c]. Here *are Laws and Leſſons, For Kings and Subjects; for Noble and Ignoble; for rich and poor; for wiſe and unwiſe; for bond and free; for ſtrong and weak; for young and old; for husband, wife, Parent, child, Maſter, Servant, and for all of whatſoever degree, condition, capacity.* Here's *the* meaſure of Faith, the Cenſure of manners and errours, and the Compaſs ſhowing the way to Heaven [d]. *What is there not in theſe rich* Digeſts [e], *& comprehenſive* Pandects [f] *of the H. Scriptures.*

The ends *and uſefulneſs of the Divine Records are moſt Noble and Excellent. For they are profitable,* 1 For Doctrine, *to learn us all Divine Truths, neceſſary to be known and believed unto Salvation.* 2 For Conviction, *to refute all Errours and Hereſies repugnant to Divine*

m Col 2.2. 1 John 5.7.
n Col. 2.9. 1 Tim. 3.16. John 1.14.
o Epheſ. 6.19.
p Acts 4.11,12
q Rom. 3.28. Gal. 2.16.
r John 3.3,5. Heb. 12.14.
s Gen 2.17. 1 Tim. 2.5,6. 1 Pet. 2.22,23. 24,25. Rom. 3, 23, 24, 25, 26. Pſal. 85.10.
t Heb. 13.8.
u Eph. 5.23,29 30,31,32.
x Gen. 1.26,27. Eccleſ. 7.29.
y Gen. 3.6,7. Rom 5.19.
z Gen. 3.15. Rom. 5.8,9,10, 17,18,19.
a Joh. 14.2,3. and 17.24. 1 Theſ. 4.17.
b In omni copiâ Sanctarum Scripturarum, Paſcimur, apertis, exercemur obſcuris: ibi fames pellitur, hic faſtidium. *Aug. de verb. Dom. Ser.* 11. p. 41. B. Tom. 10. Baſil. 1569.
c Τροφὴ ψυχῆς ἡ γνῶσις. *Athan. Dial. 2. contra Maced.*
d Fidei menſuræ, morum & errorum, Cenſura, & ad cœlos viam monſtrans

Cynoſura. *Jo. Geth. Loc. Com. 1. de Script. S. c. 1. §. 10.* e Digeſta. *Tert. adverſ. Marc. l. 4. c. 3.* f Pandectæ. *Caſſiodor. Inſtitut. l. 1. c. 15. & Beda lib. de 6 ætatibus.*

Truth. 3 For Correction, *of all sinful Manners and corrupt Practises.* 4 For instruction in righteousness, *that being* made wise unto Salvation, *we may walk on in the right way to true happiness* [e]. 5 *For arming us with* Patience, *against all the hard things which we must undergo in our Pilgrimage.* 6 *For supporting us with* Comfort, *that nothing may make us faint in our way to Heaven.* 7 *For breeding, increasing and confirming our* hope *of eternal bliss by all* [h].

Upon all these Considerations, it must needs be the indispensible Duty of all that pretend to true Piety and Christianity; [1] To *know and understand the Holy Scriptures* [i] *sufficiently.* [2] To *prize and esteem them* [k] *highly.* [3] To *love them and delight in them* [l] *exceedingly.* [4] To *study and search them (which is a* noble *imployment) accurately* [m]. [5] To *believe them stedfastly* [n]. [6] To *apply them to their own particular Cases and Conditions impartially* [o]. [7] To *obey and practise them sincerely, entirely, and continually* [p].

To the furtherance of Persons well-affected herein, I have (according to the poverty of my Talent) drawn up A Compendious Analytical Exposition *of every Book of the Holy Scriptures, (which from my youth up hitherto have been my most endeared delights:) And have entituled it,* THE KEY OF THE BIBLE, *because it tends to* Unlock and open the Richest Treasury of the Holy Scriptures, *to such as desire to be well acquainted with the* whole Counsel of God [q].

This small Mite of mine cast into the Temple-Treasury, I now humbly Present and Dedicate to your Honour, my Right Noble LORD, *as a publique Testimony of mine abundant thankfulness for your ample and un-merited Favours devolved upon me, in vouchsafing me the First of all your* Presentations [r]; *And, after your Honours Access unto your* Earldome, *your First* Chaplain-Nomination [s]: *And both, most nobly and Gratuitously. Now He* that hath the KEY of David, opening and no man shutteth, shutting and no man openeth [t], *Open his hand wide, and poure upon your Honour, and your Noble Family, All the Blessings of the Book of God, the* HOLY SCRIPTURES, *in this and the World to come. So Prayeth,*

Your HONOUR's

Wrington, Nov. 1. 1664.

28 MR 59

Daily Orator,

and most humbly Devoted Servant,

FRAN. ROBERTS.

e 2 Tim. 3. 15, 16, 17.

h Rom. 15. 4.

i Matth. 22. 29.
k Psal. 19. 10. & 119. 72.
l Ps. 119. 97. 20, 24.
m Ps. 1. 2. Joh 5. 39 Act. 17. 11.
n Act. 24. 14.
o 2 Sam. 12. 13. Act. 2. 36, 37. Matth. 26. 22.
p Joh. 14 15. Jam. 1. 22. Ps. 119. 1, 2, 3, &c.

q A. & 20. 27.

r Dat. 12 Die Febr. An. Dom 1649.
s Dat. 23 die Martij Anno Regni Dom. nostri Carol. Secund. xiiio.
t Rev. 3. 7.

AN INTRODUCTORY ADVERTISEMENT TO THE READER

Containing 1. The Worth of Scripture-Knowledge. 2. Some *General Directions* or Rules for the Right Understanding the *Holy Scriptures*: And how this present *Treatise* is to be Improved most advantageously to that end.

CHAP. I.

The Scope of this Key of the BIBLE.

THE Holy Scriptures are the [a] *lively Oracles* of the living God, unfolding the secrets of his Will to man; *The Epistle of Jesus Christ*, Revealing from Heaven the saving mysteries of his sweetest love unto his Church: and the *Blessed Charter of the Saints*, which no Tract of time shall reverse; whereby they hold of God all their present enjoyments, in *the life that now is*, and all their future hopes of that *life which is to come*. [b] *Chrysostome* prefers Scripture *before Angels*; and saith, [c] *Get ye Bibles, the medicines of the soule.* [d] *Job* esteemed them more *then his necessary food.* *Paul* [e] *delighted therein touching the inward man.* *David* preferred them before [f] *the honey and the honey-combe*; before [g] *great spoil*, [h] *thousands of gold and silver*, [i] *all riches*, and therefore accounted them his [k] *heritage*, his [l] *Counsellors*, his [m] *comfort*, &c. Yea, professeth [n] *his heart did break for longing to Gods judgements at all times.* And every godly and truly blessed man should make the Scripture, his [o] *delight, and meditate therein night and day.*

Notwithstanding, how many gracious soules are there, *whose delight* it is to repair often to this *Sanctuary of the Scriptures*, (as [p] *Augustine* stiles them) but cannot tell what they see there, of the Lord, and of his glory; who frequently reade in this blessed Book, but (like the [q] *Ethiopian Eunuch*) *understand not*, or not to purpose, *what they reade?* And this comes to pass, 1 *Partly*, through the sublimity of those supernatural and heavenly mysteries therein revealed, whereby [r] *some things are hard to be understood.* 2 *Partly* through the obscure and mysterious manner of Scriptures revealing many things, whereby the Lord would exercise the sharpest and deepest apprehensions of men. 3 *Partly* through the defect of some familiar Manu-duction into the whole Bible, and the several Books of Old and New Testament therein contained, which might like a *Clew of thread* conduct into these Sacred Treasuries, and like a *Key* unlock this *Cabinet* of Christs richest Jewels. Wherupon, after much deliberation how this might be best effected, apprehending that som brief and solid *Discovery of the* 1 *Order*, 2 *Names*, 3 *Times*, 4 *Penmen*, 5 *Occasion*, 6 *Scope*, And 7 *Principal Parts of the Books in the Bible* would much conduce to ri, en Christians in *Bible knowledge*, spreading before their eyes in *A general view the Current of the whole Scriptures*: I entred upon this Task, and drew up this *Treatise* at *first* more compendiously in order to all these seven several ends. But in the *Second Edition* more fully and largely, in all the forementioned * particulars, especially

a Acts 7. 38.

b *Chrys. in Gal. Hom.* 1.
c *Chrys. in Ep. ad Col. Hom.* 9.
d Job 23.12.
e Rom. 7.22.
f Psal. 19.9. and 119.103.
g Ps. 119.162.
h Ps. 119.72.
i Psal. 119.14.
k Ps. 119.111.
l Ps. 119.24.
m Psal. 119.50
n Psal. 119.20
o Psal. 1.1,2.
p *Aug. de Civ. Dei* l. 20. c. 32. *prope fin.*
q Act. 8.30,31
r 2 Pet. 3.16.

* See these *ends* or *uses* of this Treatise explained afterwards in Rule VI. And how to improve this *Treatise* most profitably.

specially in the Principal-parts of the Books; *Adding* (by way of *Appendix* to several Books) the Sacred Songs, dispersed here and there up and down the Old and New Testament: And now at last in this third Edition, I have Added the whole Book of Psalms, *Analytically Explained, and Metrically Translated*, and that immediately *out of the* Hebrew Original. And I doubt not but the judicious Reader will reape much *satisfaction* in, and advantage by this *Edition*.

By way of *Preface*, be pleased to pause a little with me upon the serious consideration of 1. *The great worth of Scripture-knowledge.* 2. *The ready way how to attain to it.* *That* will quicken Christians to *Scripture-study*. *This* will help them to *Scripture-understanding*.

CHAP. II.

The Great Worth of Scripture-knowledge.

SCripture-knowledge is of great worth and consequence to every Christian. Or, *The Holy Scriptures are most worthy of all Christians constant study, and utmost endeavours to understand them.* For,

I. *The Author inventing and inditing the Holy Scriptures is God* blessed for ever, Father, Sonne, and Holy Ghost; [f] *All Scripture is divinely inspired.* Hence called the [t] *Oracles of God*; [u] *The Word of Christ.* And the [x] *Saying of the Holy Ghost*; [y] *For the Prophecy came not at any time by the Will of man, but holy men of God spake as they were moved by the Holy Ghost.* We are apt to value, desire to study and understand the Books of godly, learned, and judicious mens making: How much more should we endeavour to the utmost to understand the Scriptures, which are the only *Books of Gods making*? *Mens Writings* are too much mingled with vanity, ignorance, folly, mistakes, imperfections, infirmities and corruptions, savouring much of a carnal spirit, when most spiritual: But *Gods Word* is satisfactorily [z] *full*, without all *vanity*; most *wise*, [a] *faithful* and *true*, without all falshood or folly; Compleatly [a] *perfect*, beyond all imperfection; [b] most *pure*, and [c] *exceedingly refined*, without all corruption, and without all carnal mixtures; wholly *spiritual*, sweetly resembling that most *spiritual Spirit* that did indite them.

II. The *Amanuenses or Penmen* of the Holy Ghost for the Scriptures, were not contemptible or ordinary, but incomparable and extraordinary persons. *As* Moses *the* [d] *meekest man on earth*, the peculiar Favourite of God, with whom [e] *God talked face to face*; the [f] *None-such of all the Prophets in Israel. Samuel*, [g] that mighty man in prayer. *David* the King, that [h] *man after Gods own heart.* King *Solomon*, that [i] *wisest of all the Kings*, whom God honoured with the [k] *building of the Temple. Daniel*, in whom was found [l] *an excellent spirit*, and great dexterity in [m] *expounding secrets and mysteries. John* [n] *the Disciple whom Jesus loved* above all the rest, [o] *who leaned on Jesus breast. Paul* [p] *who was caught up into the third Heavens, whose writings* (saith [q] *Chrysostom*) *like a wall of adamant, compass about, or surround all the Churches.* In a word, [r] *all of them holy men of God, moved by the Holy Ghost.* These being the Penmen, how incomparable and extraordinary must their Writings needs be? who would not study them, and earnestly pry into them?

III. *The matter of the Scriptures is most inviting*, able to allure the hearts of men and Angels *to the study of them*, yea to transport and ravish their spirits *in the understanding of them.* [s] Herein are revealed most profound and inexplicable mysteries, *The Nature of the blessed GOD, simple*, without composition; [t] *All-sufficient*, without any external Addition; [t] *Immutable*, without all shadow of alteration; [u] *Eternal*, [x] *Immense*, *Incomprehensible*, [y] *Omnipresent*, and wholly [z] *Infinite*, without all limitation, &c. *The* [a] *Unity of Essence, The* [b] *Trinity of Persons*; The Father not being the Sonne, nor either of them the Holy Ghost; yet all of them the Holy God. *The Secrets of Gods eternal counsels*, especially touching the

[f] 2 Tim. 3.16.
[t] Rom. 3.2.
[u] Col. 3.16.
[x] Act. 28.25.
[y] 2 Pet. 1.21.
[z] Psa. 19.7, 9.
[a] Psal. 19.7. and 2 Tim. 3.16 17
[b] Ps. 19.8.
[c] Psal 119.140.
[d] Numb. 12.3
[e] Exod. 33.11.
[f] Deut. 34.10.
[g] Ps. 99.6. Jer. 15.1 with 1 Sam. 7.9, 10. and 12.16, 17, 18.
[h] Act. 13.22.
[i] 1 King. 3.12. Neh. 13.26.
[k] 2 Sam. 7.13.
[l] Dan. 9.12.
[m] Dan 2.25, 28 30, 47.
[n] Joh. 13.23.
[o] Joh 21.7, 20.
[p] 2 Cor. 12.2, 3, 4.
[q] Chrysost. de sacerd. l. 4.
[r] 2 Pet. 1.21.
[s] Gen. 17.1.
[t] Jam. 1.17.
[u] Psal. 90.2. and 102.26, 27.
[x] 1 King. 8.27. Jer. 23.24.
[y] Psa 139.1, 12.
[z] Ps. 147 5.
[a] Deut. 6.4. 1 Cor. 8.6.
[b] 1 Joh. 5.7.

the [c] *Electing* of his own in Christ, *Predestinating them to the Adoption of children*, when all others are passed by. The curious *Order* of the Creation, to bring his purposes to pass. The *Permission* of mans fall from the Pinacle of his natural integrity, that thereby he might take occasion to glorifie the height of justice and mercy in raising him up by Christ to a far higher pitch of supernatural felicity. *The person and office of Jesus Christ the Mediatour*, and both altogether [d] *wonderful*, [e] God and man united in one person, to unite God and man in one Covenant; The Son of God became the Son of man, to make the sons of men sons of God. *A King*, to subdue all our enemies to us, and us to himself. *A Prophet*, to unveile the bosome-secrets of his Father unto us. *A Priest*, offering up himself, upon himself, by himself; *offering up himself*, the Sacrifice, as man; *upon himself*, the Altar, as God; *by himself*, the Priest, as God-man. Christ was humbled, and thereby we exalted, Christ wounded, we healed; Christ accused, we cleared; Christ condemned, we justified and acquitted; Christ accursed, we blessed; Christ slain, and we live; and Christ conquered, that so we might *be more then Conquerors through Christ that loves us.* What shall I say? In Scripture is revealed, how *Enemies* are *reconciled*, *Sinners justified*, *Aliens adopted*, *Beggars* made *Heirs* and coheirs with Christ, and how *dust and ashes* shall be glorified for evermore.

Here are unfolded the [f] *Covenant of grace*, wholly made up of heavenly cordials. *The* [g] *Promises of the life that now is, and that which is to come*, [h] *exceeding great and precious.* The [i] *Comforts* of God, able to counterpoise the deepest disconsolations. And [k] *Commands*, surpassing all the Laws in the World, *in holiness, justice, and goodness.*

Here are discovered, The miseries of all that are in the *first Adam*, The felicities of all that are in the *second Adam*; and the way how poor souls are translated from those miseries, to these felicities.

Here you shall find 1. God descending to man, *In preparing* all spiritual priviledges for sinners in Jesus Christ our Saviour, *In tendring* richest Grace by Covenant-Promises and Ordinances, and *In applying* these preparations and tenders actually to the soul by the Spirit. 2. Man ascending unto God, by the *Spiritualizing* of his Nature, *Acting* of his Faith, *Aspiring* of his desires, *Fervency* of his Prayers, and *Holy Tendency* of his conversation, yea, both God and man sweetly closing together in a most intimate *Communion in Jesus Christ*, which is as another *Paradise*, and *Heaven on Earth.*

In a word, what is there not in Holy Scriptures? Are we poor? Here's a Treasury of riches. Are we sick? Here's a Shop of Soul-Medicines. Are we fainting? Here's a Cabinet of Cordials. Are we *Christless?* Here's the star that leads to Christ. Are we *Christians?* Here's the bands that keep in Christ. Are we *afflicted?* Here's our solace. Are we *persecuted?* Here's our Protection. Are we *deserted?* Here's our Recovery. Are we *tempted?* Heres [m] our sword and victory. Are we *young?* Here's our beauty. Are we *old?* Here's our wisdome. While we *live*, here's the Rule of our Conversation; when we *dye*, heres the hope of our Glorification. So that I may say with *Tertullian*; [n] *I adore the fulness of the Scripture.* Oh blessed Scriptures! Who can know them, and not love them? Who can love them, and not delight to meditate in them night and day? Who can meditate in them, and not desire to love them, love to desire them, and both desire and love to understand them? This is the *Book of books*; (as *David* said of *Goliahs* Sword) *there's none like that.*

Said one,

Ex aliis palea viles, hinc grana leguntur
Aurea: tu paleas linquito, grana lege.

I may English it,

Mens books with worthless chaff are stor'd,
Gods Scriptures golden grains afford.

c Rom. 8. 29, 30. Eph. 1. 4. 5, 6.

d Isa. 9. 6.

e 1 Tim. 2. 5. and 3. 16.

f Jer. 31. 31. to 36. Heb. 8. 8. &c.

g 1 Tim. 4. 8.

h 2 Pet. 1. 4.

i 2 Cor. 1. 3, 4. 5. Psal. 94. 19.

k Rom. 7. 12.

l Βιβλία Ψυχῆς φάρμακα. *Chrysost. in Coloss. Hom.* 9. Omnis Scriptura divinitus inspirata, utilis est ad docendum: Hac ipsa de causa à Spiritu Sancto scripta est, ut veluti ex communi quodam sanitatis fonte, omnes nobis ex hac remedia propriis passionibus assumamus. *Aug. in Ps. prolegom.*

m Ephes. 6, 17.

n Adoro Scripturæ plenitudinem. *Tertul. adverſ. Hermog. lib. cap.* 22. *Frankfort.* 1597

Reject the chaff; and spend thy pains
In gleaning up these Golden grains.

Take away our Papers (said p *Auguſtine*) *and bring amongſt us the Book of God; hear Chriſt ſaying, hear Truth ſpeaking, &c.* I may cloſe up this Paragraph with his words, who thus emphatically expreſſeth himſelf, * *The ſacred Scripture is the* Book of life, *whoſe Original is eternal, whoſe eſſence is incorporeal, whoſe knowledge is life, whoſe writing is indelible, whoſe inſpect is deſireable, whoſe Doctrine is eaſie, whoſe knowledge is ſweet, whoſe depth is unſearchable, whoſe words are innumerable; and onely one word* All.

V. *The forme of the Scripture*, both *Inward* and *Outward*, if well conſidered, commands all poſſible endeavours and induſtry for the underſtanding thereof.

1. *The Inward form*, is, *That accurate conformity of the things laid down in Scripture, to that infallible and eternal truth of Gods own underſtanding, that indited and revealed them.* Writings compiled by men carry in them a conformity to the *idea* in their underſtanding, which being ſubject to ignorance, error and corruption; through the imperfection that is in them, muſt needs produce writings ſemblably imperfect, ignorant, erroneous and corrupt: but no ſuch thing can be incident unto the *Scriptures*, which are conforme to the Divine underſtanding of q *the only wiſe God*, which is r *infinite*, ſ *unſearchable*, and wholly admirable, which is all t *Light without any darkneſs at all*; all u *Truth*, without the leaſt errour; All *perfect*, without any ſhadow of imperfection; all *pure*, without any colour of Corruption. So that the Scriptures of themſelves cannot lead us unto errour, but the more we truly underſtand them the more our minds ſhall be enriched with *truth*, and elevated to a conformity to the ſupream truth of God.

2. *The Outward forme of the Scriptures*, or *manner* how things are therein revealed, is not onely *plain* and eaſie, nor onely *dark* or difficult, but rather x *mixt* of both; ſome things being facile, y *ſome things being hard to be underſtood*; ſome places are ſuch *ſhallowes, wherein Lambs need not be afraid to wade, ſome again ſuch deeps as Elephants may be enforced to ſwim.* z By plainneſs God nouriſheth the weakeſt, by obſcureneſs he exerciſes the acuteſt, (As *Auguſtine* hath intimated) That *facility* occaſion not our contempt of Scriptures, there are interwoven ſome *difficulties*; that *difficulties* deterre not from the ſtudy of Scripture, there are intermingled ſome *facilities*. For as a *Auguſtine* notes, *If all were ſhut up, how ſhould obſcure things be revealed? If all things were hid, whence ſhould the ſoule have ability to knock for the opening of things ſhut up?* Is therefore our Capacity *weaker?* Here's relief for our infirmity: Is our apprehenſion *deeper?* Here's work enough for the ſharpeſt perſpicacity. So that the moſt *ignorant* need not be afraid, the moſt *intelligent* need not be aſhamed of endeavours after *Scripture-underſtanding*.

V. *The end is manifold and excellent*, for which God committed his word to writing, and that writing to us. *viz.* b *For Doctrine*, that Faith and Truth may be aſſerted; *For reproofe or conviction*, that errour may be confuted: As *Athanaſius* ſaid, *Hereticks are to be ſtoned with Scripture* c *Arguments*; *For correction* of manners enormous or offenſive; *For inſtruction in the* paths of *righteouſneſs*; and for d *Conſolation* that drooping dejected diſtreſſed ſpirits may not be overwhelmed.

p Auferantur de medio chartæ noſtræ, præcedat in medium codex Dei: audi Chriſtum dicentem, audi Veritatem loquentem. *Auguſt. Enarrat. in Pſal.* 57.

* Sacra Scriptura eſt liber vitæ, cujus origo æterna, cujus incorporalis eſſentia, cujus cognitio Vita, cujus Scriptura indicibilis, cujus inſpectas deſiderabilis cujus doctrina facilis, cujus ſcientia dulcis, cujus profunditas inſcrutabilis, cujus verba innumerabilia; & unum tantum verbum, *Omnia. Aug. de Arc. Noe.*

q 1 Tim. 1. 17.
r Pſ. 147. 5.
ſ Rom. 11. 33.
t 1 Joh. 1. 5.
u Humana omnia dicta argumentis & teſtibus egent: Dei autem ſermo ipſe ſibi teſtis eſt. Quia neceſſe eſt quicquid incorrupta veritas loquitur incorruptum ſit teſtimonium veritatis. *Salvian. de Gub. Dei.* l. 3.

x Deus in Scripturis quaſi amicus familiaris loquitur ad cor Doctorum & indoctorum. *Aug. Epiſt.* 3.
y 2 Pet. 3. 16.
z Magnificè & ſalubriter Spiritus Sanctus ita Scripturas Sanctas modificavit, ut locis apertioribus ſæmi occurreret, obſcurioribus faſtidia detergeret. a Nihil enim fere de illis obſcuritatibus eruitur, quod non planiſſimè dictum alibi reperiatur. *Aug. de Doct. Chriſt.* l. 2. c. 6. In omni Copia Scripturarum Sanctarum, paſcimur apertis exercemur obſcuris: illic fames pellitur, hic faſtidium. *Aug. de verb. Dom. Serm.* 11. a Verbi Dei altitudo exercet ſtudium non denegat intellectum. Si enim omnia clauſa eſſent, nihil eſſet unde revelarentur obſcura. Burſus ſi omnia recta eſſent, non eſſet unde alimentum anima perciperet, & haberet vires quibus poſſet ad clauſa pulſare. *Aug. de verb. Apoſtoll. Serm.* 13. *cap.* 1. *ad fin. Tom.* 10. b 2 Tim. 3. 16, 17. c Lapidandi ſunt Hæretici Sacrarum literarum Argumentis. *Athan. Cont. Ari. Or.* 2. Hæretici ſunt luci fugæ Scripturarum. *Tertul. de reſur. carnis.* d Rom. 15. 4.

This

This ſweet *Conſolatory vertue*, and Soul-ſupporting property of the *Scriptures* is very evident, and demonſtrated by the happy experience and ſenſe of comfort which divers precious ſervants of the Lord have found in the Holy Scriptures in their dolours, anxieties and troubles of conſciences deepeſt afflictions; and ſtraights of death it ſelf.

David was wont to comfort himſelf with the Word of God eſpecially in all his ſaddeſt afflictions. c *This is my comfort in my affliction; for thy Word hath quickned me. The proud have had me greatly in deriſion; yet have I not declined from thy Lawes. I remembred thy judgements of old, O LORD, and have comforted my ſelf*; yea he elſewhere profeſſeth, *unleſs thy Law had been my delights,* f *I had then periſhed in mine afflictions. Paul* comforting the Theſſalonians in the death of their Chriſtian friends, writes to them of the future Reſurrection, Judgement, and glory of the Saints, and concludes, g *Wherefore comfort one another with theſe words.* And the love-ſick *Church* of Chriſt her ſelf, being ready to fall into a ſpiritual ſwoon, through ſenſe of her own infirmities, and Chriſts eſtrangements from her, cries to the Miniſters and her other friends, h *O ſtay me with flagons, and comfort me with Apples, for I am ſick of love!* Wine and Apples are pleaſant refreſhing Cordials to feeble fainting ſpirits: ſo the precious Promiſes and Goſpel-doctrines of Chriſt are to his love-wounded ſoules.

Auguſtine, and his dear companion *Alipius*, how were they in their great ſoul-afflictions, comforted and raiſed up with two ſentences of Scripture? *Auguſtine* deeply laying to heart all his miſery, ſuch a mighty ſtorm aroſe in his ſoul, as brought a ſhower of tears; he roſe from *Alipius*, where they ſate together, and withdrew from him a good diſtance, that he might more freely and fully poure out himſelf into teares. *I laid me down* (ſaith i *Auguſtine*) *under a certain fig-tree, I know not how, and I opened ſluce to tears, and the floods of mine eyes burſt out, thy acceptable ſacrifice. And not in theſe words, but to this ſenſe, I ſpake many things to thee,* k But thou, O Lord, how long? l How long, wilt thou be angry for ever! m O remember not former iniquities! *For I felt my ſelf held by them, and I caſt forth miſerable expreſſions.* How long, how long! To morrow, and to morrow! Why not now? why not this houre an end of my filthineſs? *Theſe things I ſpake, and wept in the bitter contrition of mine heart. And behold I heard a voice* (*as of a boy or girle, I know not whether*) *from a neighbouring houſe,* ſaying with ſinging, and oft repeating, n TAKE UP AND READE, TAKE UP AND READE. *And preſently with changed countenance I intentively began to think, whether Boyes in playing were wont to ſing any ſuch thing; nor could I remember that I ever heard it. The violence of my teares being repreſſed, I roſe up; interpreting nothing elſe to be divinely commanded me, then that I ſhould open the book, and reade what chapter I firſt found. For I had heard of* Antonius, *that by reading of the Goſpel which he happily light upon, he was admoniſhed, as if what he had read had been ſpoken to him*; Go and ſell all that thou haſt, and give to the poor, and thou ſhalt have treaſure in Heaven, and come follow me: *And that by this Oracle he was preſently converted to thee. Therefore being thus incited, I returned to the ſame place where* Alipius *ſate; for there I had laid the Apoſtles book, when I thence aroſe. I ſnatcht it up, opened, and ſilently read that Chapter on which mine eyes were firſt caſt.* o Not in rioting and drunkenneſs; not in chambering and wantonneſs, not in ſtrife and envying; But put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh to fulfil the luſts therof. *Nor would I reade further; nor was there need. For preſently with the cloſe of this Sentence, as it were with the light of ſecurity infuſ'd into mine heart, all my darkſom doubtings fled away. Then either putting my finger in the place, or what other ſign I know not, I ſhut the Book, and with a chearful countenance I told it to* Alipius. *But what was done in himſelf, which I knew not, he thus declared: He asks to ſee what I read, I ſhewed it; and he attended further then I read, I not knowing what followed. But it followed,* p him that is weak in the faith receive ye, *which he applied to himſelf, and opened unto me. But by this admonition he was confirmed, & without all turbulent delay was conjoined in a good pleaſure and purpoſe, moſt congruous to his maners, wherin he long ago excelled me. Therupon we go in to my mother, tell her, ſhe rejoyceth; we declare how it was don, ſhe exalts and triumphs, and bleſſeth thee, who art able to do above all*

c Pſal. 119,50, 51,52.

f Pſal. 119.92

g 1 Theſſ. 4.13. *to the end.*

h Cant. 2,5

i *D. Aug. in Confeſſ. lib. 8. c. 12. Tom 1.*

k Pſal. 6.

l Pſal. 12.

m Pſal. 78.

n *Tolle, lege, Tolle, lege.*

o Rom. 13.13,

p Rom. 14.1.

that we are able to ask or think, *because she saw that thou hadst granted her far more concerning me, then she was wont with her miserable and lamentable groans to ask of thee.* Thus far *Augustine.* Who would not now delight to reade, and understand the Scriptures, whereby *Augustine* and *Alipius* were thus converted and comforted.

Father Latymer, standing at the stake ready to shed his hearts blood for the truth, lifting up his eyes to heaven, with an amiable and chearful countenance, comforted himself with that Scripture; q *Faithful is God, who will not suffer us to be tempted above what we are able*, 1 Cor. 10. 13.

q *Act. & Mon. vol. 3.*

Alice Benden Martyr, being kept in prison nine weeks, fed with bread and water, sequestred from her companions, was in great heavinesse; till on a night, as she was in her sorrowful supplications, rehearsing, r *Why art thou cast down O my soul, &c.* And again, *the right hand of the most High can change all this,*---She received comfort.

r *Act. & Mon.*

Mr. *Midgeley* Minister at *Ratchdale* in *Lancashire*; oppressed with Melancholy and sad temptations to self-murder, and going down to the waterside to drown himself (as is credibly reported) having the *New Testament* in his pocket, it came into his thoughts, before he flung himself in, to reade a little in his Testament, and opening it, happily first cast his eye upon that cordial Promise, *Come unto me all ye that labour, and are heavy laden, and I will give you rest, &c.* Mat. 11. 28, 29. Wherupon he was so supported, that he inferred; *Sayst thou so? then I will not drown my self, &c.*

Touching this one Scripture; s one said, *We had better want meat, drink, light of the Sun, Aire, Earth, all the Elements, yea, life it self, then that one sweet sentence of our Saviour*, Come unto me, &c.

s *Mallemus carere sole, cœlo, terra, omnibus elementis, &c.* Senecerus in pædag. Christian.

Mrs. *Kath.* *Brettergh* of *Bretterghoult* in *Lancashire* (who was wont to task her self to t reade of the Scripture 8. Chap. day at least) in her sickness before her death fell into great distress of soul, through apprehensions of the severity of Gods Justice, the greatnesse of her sins, want of faith, love to God, &c. Sometimes she would cast her Bible from her, and say, u *It was indeed the Book of life; but she had read the same unprofitably, and therefore feared it was become to her the Book of death.* Sometime she would say, Her sins had made her x *A Prey to Satan, a Spectacle to the World, a disgrace to Religion, and a shame to her husband, kindred, and all true Christians*: And here she would weep bitterly. She wished she had never been born, or that she had been any other creature rather then a woman. She cried out oftentimes, *Woe, woe, woe, &c. a weak, a woful, a wretched, a forsaken woman*: and such like pitiful complaints against her self, with tears continually trickling down her cheeks.

t *The Christian Life and Death of Mrs.* Kath. Brettergh, Annexed to Mr. *Leygh's Souls Solace against sorrow.*

u p. 8.

x p. 12, 13.

But at last she was before her death restored to joyes and comforts unspeakable by means of the Scriptures. y *Oh* (said she) *my soule hath been compassed about with terrors of death, feare within, and fear without; the sorrows of hell were upon me, knots and knors were upon my soul*, (which twice or thrice she repeated) *and a roaring wilderness of woe was within me: but blessed, blessed, blessed, be the Lord my God, who hath not left me comfortless, &c.*—z One time she took her Bible in her hand, and joyfully kissing it, and looking up towards Heaven, she said, *O Lord, it is good for me that I have been afflicted, that I might learn thy Statutes. The law of thy mouth is better to me then thousands of gold and silver*, Ps. 119. 71, 72. ——a She desired her husband to reade some part of Scripture. He read the 17. of *John*, as he read *vers.* 9. *I pray not for the world, but for them which thou hast given me, for they are thine*, she interrupted him, saying, *O Lord Jesus, dost thou pray for me? O blessed and sweet Saviour, how wonderful! how wonderful! how wonderful are thy mercies! Reade on* (said she) *the blessedst reading that ever I heard, the comfort whereof doth sweeten my soul* ——. When he came to *ver.* 24. Father, I will that they whom thou hast given me, be with me, &c. *Stay* (said she) *and let me meditate on the goodness of the Lord; for now I perceive and feel the countenance of Christ my Redeemer is turned towards me, and the bright shining beames of his mercy are spread over me: Oh happy am I that ever I was born to see this blessed day! Praise, praise, oh praise the Lord for his mercies, for he hath brought me out of darkness and the shadow of death, &c.* ——*O my sweet Saviour, shall I be one with thee, as thou art one with thy Father? And wilt thou glorifie me with that glory which thou hadst with the*

y p. 34.

z p. 24.

a p. 26, 27.

Father

Father before the World was? And dost thou so love me (which am but dust and ashes) to make me Partaker of glory with Christ? What am I poor wretch, that thou art so mindful of me? Oh how wonderful! how wonderful! how wonderful is thy love, &c. ——— To a Christian friend that came in to see her, wondring at her joyes, she said; *O the joyes! the joyes! the joyes that I feel in my soul! they be wonderful! they be wonderful! they be wonderful!* and thus she continued ravisht in spirit, and triumphing in Gods praises till her last. [c] At last with a sweet countenance and still voice she said, *My warfare is accomplished, and mine iniquities are pardoned. Lord, whom have I in Heaven but thee, and I have none on earth but thee. My flesh faileth, and my heart also; but God is the strength of mine heart, and my portion for ever. He that preserveth Jacob, and defendeth his Israel, he is my God, and will guide me unto death. Guide me O Lord my God, and suffer me not to faint, but keep my soul in safety.* And with that she presently fell asleep in the Lord.

[b] p. 31.

[c] p. 37.

Mr. *John Holland B.D.* a memorable Saint, and rarely qualified Preacher, how did he comfort himself with the holy Scriptures, in the valley of the shadow of death? The day before he died, it pleased him, as formerly often, so then more eagerly, to call for the holy Bible, with these very words: [d] *Come, O come; Death approacheth; let us gather some flowers to comfort this hour.* And turning with his own hands to the 8. ch. of *Pauls* Epistle to the Romans, he gave me the book (*saith* Mr. *William Leigh, Pastor of Standish*) and bade me reade: At the end of every verse he made a *Selah*, or pause; and gave the sense in such sort and feeling, as was much (we saw) to his own comfort, but more to our joy and wonder. ——— Having thus continued his meditation and Exposition for the space of two houres or more, on the sudden he said; *O stay your reading, what brightnesse is this I see? Have you light up any Candles?* To which I answered, no: it is the sun-shine; for it was about five a clock in a clear Summers Evening. *Sun-shine* (saith he) *nay, my Saviours shine: Now farewel World, welcom Heaven; The day-star from on high hath visited mine heart. O speak it when I am gone, and preach it at my Funeral:* **God dealeth familiarly with man,** *I feel his mercy, I see his majesty; whether in the body, or out of the body, I cannot tell, God he knoweth; but I see things that are unutterable.* So ravished in spirit, he roamed towards Heaven, with a cheerful look, and soft sweet voice; but what he said, we could not conceive. At last shrinking down again, he gave a sigh with these words. *Ah, yet it will not be! my sins keep me from my God.* Thus that evening, twice rising, and twice falling, with the Sun in the morning following, he rose never to fall; when again raising himself, as *Jacob* did upon his staffe, he shut up his blessed life with these blessed words. *O what an happy change shall I make? from night, to day; from darknes, to light; from death, to life; from sorrow to solace; from a factious World, to an heavenly being. O my dear brethren, sisters and friends! it pitieth me to leave you behinde, yet remember my death when I am gone; and what I now feel, I hope you shall find ere you die,* **that God doth and will deal familiarly with men.** *And now thou fiery charet that came down to fetch up* Elijah, *carry me to my happy hold; And all ye blessed Angels who attended the soul of* Lazarus, *to bring it up to Heaven;* **beare me, O beare me into the bosome of my best beloved,** *Amen. Amen. Come Lord Jesus, Come quickly.* And so he fell asleep.

[d] Mr. *William Leygh, in his Souls Solace against sorrow:* p. 17, 18, 19. Lond. 1617.

Take all the rarest Writings now in the World; none of them all can thus raise up a drooping and disconsolate soul from the depth of wo and horrour; none of them can fill the heart thus brim-full of sweetest peace; none of them all can thus enlarge and entranse the spirit to extasies of heavenly joy, and ravishments through apprehensions of Gods love and mercy, above grief, above temptation, above sin, above all fear of death, that *King of Terrours &c.* as this blessed Word of God can. Who would not now labour to understand the Scriptures? Who would not treasure up, and kisse, and embrace, and greedily swallow down these soul-reviving Cordials?

Now then how exceedingly do we frustrate and make void, as to our selves the chief ends and scope of the LORD in imparting his *Holy Scriptures* to us, if we sturdy not to understand Scriptures; How in *Doctrinals*, They 1. Assert the Truth.

2. Confute errour; How in *Practicals*. They 1 Direct in well-doing, 2 Correct for ill-doing; And 3 How they comfort fainting ſouls in all their ſaddeſt perplexities.

VI. How acceptable is our ſtudy & underſtanding of the Scripture unto God! For,

1. *He commands us* this way to beſtow our ſelves e *Search the Scriptures.* f *Let the Word of Chriſt indwell in you richly in all wiſdom.* Not be, but *dwell* with you; not *dwell with you*, but *dwell in you*, yea *indwell in you*, Greek: Not *dwell in you*, but *dwell in you richly*: nor only *dwell in you richly*, but *in all wiſdome.*

2. *He Commends* them that have induſtriouſly acquainted themſelves with the Scripture. g *Timothy*, that *from a child he had known the Holy Scripture, able to make him wiſe unto Salvation.* h *Apollos*, That *he was an eloquent man, and mighty in the Scriptures.* The i *Bereans*, *that they were more noble then thoſe of* Theſſalonica, *in that they received the word with all readineſſe of mind, and ſearched the Scriptures dayly, whether thoſe things were ſo.* And he makes it one Character of the godly bleſſed man k that *His delight is in the Law of the Lord, and therin he meditates day and night.*

3. *He Condemns* the contrary unskilfulneſſe in the Scriptures, as the l *infirmity of Babes.* Yea as the root of all errour in ſpirituals; *do ye not erre becauſe ye know not the Scriptures?*

Appoſitely ſaith *Chryſoſtome* to this purpoſe; n *Ignorance of the Scriptures hath brought forth Hereſies, hath brought in corruption of life, hath turned all things upſide down.* ——— *Ignorance of the Scriptures is a very* Hell. And elſewhere he ſaith, o *It is the cauſe of all evils to be ignorant of the Scriptures.* p *Hierom* alſo to like purpoſe; *He that knowes not the Scriptures, knowes not the power of God, and his wiſdome. The ignorance of Scriptures is the ignorance of Chriſt.*

4. In a word, *He promiſes* happineſs to the right underſtanding of the Scriptures. q *If ye know theſe things, happy are yee, if ye do them.* And ſometimes notably rewards them that endeavour to underſtand them. While the r *Ethiopian Eunuch* read the *Prophet Iſaiah*, that he might underſtand it, the Lord ſent *Philip* to *inſtruct him* and to *convert him*; The *Eunuch was Baptized*, and *went on his way rejoycing.*

VII. Finally, *The true and ſolid underſtanding of the Scripture, is the foundation of all poſſible benefit or advantage by the Scripture.* For how ſhould we forſake ſin, s *deny ungodlineſſe and worldly luſts*, and labour to get out of our carnal condition, till by Scripture we be convinced of the ſinfulneſſe of ſinne, and danger of our naturall condition? How ſhould we deſire Chriſt earneſtly, or accept Chriſt delightfully, till we underſtand by the Scripture what want we have of Chriſt, what worth there is in Chriſt? Till we underſtand Scripture *Principles*, how ſhall we receive them? Till we underſtand *Scripture-Promiſes*, how ſhall we believe them? Till we underſtand *Scripture-commands*, how ſhall we obey them? Till we underſtand *Scripture-directions*, how ſhould we follow them? And till we underſtand *Scripture-comforts*, what ſupporting ſweetneſſe can we expect from them? O therefore labour diligently to underſtand the Counſels of God, then you will be in more immediate capacity of reaping all ſpirituall benefits by the word of God, t *The underſtanding of the Scriptures* (ſaith *Hierome*) *is the true meat and drink which we have from the word of God.* Therefore (as he ſaith elſewhere) u *Let's fetch fit timber out of the Scriptures, to build in our ſelves an houſe of wiſdome.*

e Joh 5.39.
f Col. 3.16.
g 2 Tim. 3.15
h Act. 18.24.
i Act. 17.11.
k Pſ. 1.1,2.
l Heb. 5.13.
m Mark 12.24. Mat. 22.29.
n Chryſoſt Hom. de Laz.
o Chryſoſt. in Epiſt. ad Coloſſ. Hom. 9
p Qui neſcit Scripturas, neſcit Dei virtutem, ejuſque ſapientiam. Ignoratio Scripturarum ignoratio Chriſti eſt. Hieron. in præam. Iſai.
q Joh. 13.17.
r Act. 8.28.29. &c.
s Tit. 1.1.
t Verus cibus & potus qui ex verbo dei ſumitur, Scientia Scripturarum eſt. Hieron. in Eccl. c. 3.
u Congrua de teſtimoniis Scripturarum ligna quærentes, ædificemus domum ſapientiæ in nobis. Hieronym. in Aggeum c. 1.

Certain RULES *or* DIRECTIONS *for Effectual gaining of Scripture-Knowledge.*

HItherto of the *great worth of Scripture-Knowledge*; Now of the *way how to attain it.* That Holy Scriptures may be more profitably and clearly underſtood, certain *Rules* or *Directions* are to be obſerved and followed. Theſe Directions might be digeſted into two Ranks, *viz.*

I. Some *more ſpecial and peculiar*, more particularly concerning Scholers. As, 1 The competent underſtanding of the Original Languages, *Hebrew*, *Chaldee*, and *Greek*; wherein

wherein the Scriptures were written; whereby (as x *Hier.* intimates) all translations are to be examin'd. 2. The prudent use of *Logick*, for orderly & methodical resolution of the text, &c. 3. The subservient helps of other Arts, as *Rhetorick*, *Natural Philosophy*, &c. without which it is impossible satisfactorily to interpret the Scriptures. For as y *Ambrose* well observes, *Though Penmen of Scripture wrote not according to Art, but according to Grace, which is above all Art (for they wrote what the spirit did Dictate to them,) yet they that have written of Art, have found an Art in their writings*, &c. 4. The benefit of Humane Histories to illustrate and clear the Divine. 5. The conferring of ancient Translations with the Originals, especially the Greek version of the Old Testament by the Lxxii. much followed in the Allegations of the New-Testament, and the Syriack version of the New-Testament. 6. The prudent use of the most Orthodox learned and judicious Commentators. 7. Constant caution, that all Tongues, Arts, Histories, Translations, and Comments be duly ranked in their proper places in a subserviency under, not a Regency or Predominancy over the Holy Scriptures, which are to controule them all. For when *Hagar* shall once usurp over her Mistress, its high time to cast her out of doors, till she submit her self. Many such things ought to be insisted upon, but that is besides my present intention.

II. *Some more general and common directions*, which may be of use to all sorts of Christians learned or unlearned: especially unto the people, for promoting whose understanding in this blessed *Book of God*, these ensuing RULES faithfully followed, may (through divine blessing) prove abundantly advantagious, *viz.*

x Sicut in N. Test. quando apud Latinos Quæstio exoritur, & est inter exemplaria varietas, recurrimus ad fontem Græci Sermonis, quo Novum scriptum est instrumentum: ita in veteri Testamento si quando inter Græcos Latinosque diversitas est, ad Hebraicam recurrimus veritatem, ut quicquid de fonte proficiscitur, hoc quæramus in rivulis. *Hieronym. Epist.* 135. y Negant plerique nostros secundum Artem scripsisse. Nec nos obstitimur. Non enim secundum Artem scripserunt sed secundum gratiam, quæ super omnem Artem est (Scripserunt enim quæ spiritus iis loqui dabat.) Sed tamen ii qui de arte scripserunt, de eorum Scriptis artem invenerunt; & condiderunt Commenta Artis & Magisteria, &c. *Ambr. Ep.* 18. *Edit.* Lxiii.

I. Rule.

Beg z wisedome of the onely wise God, *who gives liberally and upbraids not.* That by Gods Wisedome you may know Gods mind; by the assistance of that spirit which indited the Scripture, you may discern the true sense and meaning of the Scriptures. For what the woman said of *Jacobs Well*, may much more be affirmed of these Wells of Salvation, * *Thou hast nothing to draw with, and the Well is deep.* Scripture mysteries are profound, Our capacities very shallow; when we know most, a *we know but in part*; therefore pray with *Hierome*, b *I desire to enter into thy House the Church, by thy way the Scriptures; O direct my way, lest I fall in thy Scriptures by which I desire to enter.* Intreat the Lord *to anoint thine eyes with eye-salve*, c *that thou mayest see*; to d *open thine understanding*, as sometimes he did the Apostles, *to understand* the Scriptures. When thou settest thy self to peruse the Scripture from day to day, forget not to dart up *Davids* sweet petition unto God, e *Open thou mine eyes, that I may behold wondrous things out of thy Law.* *Luther* professed that he got more understanding by Prayer, then by all his study besides.

z Jam. 1. 5. * Jo. 4. 11. a 1 Cor. 13. 9. b Ego cupio intrare in domum tuam, i.e. Ecclesiam; & volo intrare per viam tuam rectam, quæ est ista via? lectio Scripturarum. Dirige viam meam ne in Scripturis tuis per quas ingredi cupio in Ecclesiam tuam, corruam. Omnis qui male intelligit scripturas in via dei corruit. *Hieron. in Ps.* 5. c Rev. 3, 18. d Luk 24. 45. e Psal. 119. 18. f Nunquam Pauli fensum ingredieris, nisi Pauli spiritum imbiberis. *Bernard. ad fratr. de Monte.* g Heb. 10. 32, 33, 34. h 1 John 2. 27. i Ps. 25. 12, 14. k Joh. 14. 21, 22, 23.

II. Rule.

Labour sincerely after a truly gracious spirit, *then thou shalt be peculiarly able to penetrate into the inward marrow and mysteries of the Holy Scriptures.* He will best comprehend Scripture-meaning in his head, that hath got the Scripture-Law written in his heart; f *Thou wilt never* (saith *Bernard*) *understand* Pauls *meaning, unless thou drinkest of* Pauls *spirit.* Gracious persons are g *illuminated persons*: h *they have the anointing that teacheth them all things*, viz. necessary to salvation; The Lord delights to impart his secrets to them that fear him, i *What man is he that feareth the Lord? him shall he teach in the way that he shall chuse.* ——*The Secret of the Lord is with them that fear him, and he will shew them his Covenant.* Christ hath promised peculiarly to k *manifest himself to them that love him, so as not unto the world*; and where Christ is so *manifested*, the sense of Scripture is singularly *manifested*; *for Christ is the kernel of the Scripture.* The graceless Man, though by light of Nature, and accomplishments of Art, he may

may know much of Scripture theoretically and ſpeculatively; yet *his light is but darkneſs*, he reaches not to the life of underſtanding; knows Gods mind in Scripture, only as we know far Countreys by *Maps*: But the gracious perſon underſtands the Scriptures experimentally, feelingly, as a traveller knows remote Countreyes in which he hath actually been. *l* *The natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him: neither can he know them becauſe they are ſpiritually diſcerned. But he that is ſpiritual judgeth all things.* —— *We have the mind of Chriſt.*

l 1 Cor. 2. 14, 15, 16.

III. Rule.

Peruſe the Scripture ſtill with an humble ſelf-denying heart. Be not puffed up, or conceited with thine own knowledge, or other perfections: *m* *He that thinks he knows any thing, knows nothing yet as he ought to know.* Empty veſſels are moſt receptive; ſo are ſelf-emptying minds. It is a great help to knowledge, *n* *not to be ignorant of our ignorance*: for ſenſe of want ſpurs on endeavours after enjoyment. The fructifying ſhowers quickly glide away from the *lofty hils*, but they ſtay and ſoak into the *low Valleys*. God that *o* *reſiſts the proud, yet gives to the humble and lowly*; And among other graces, the grace of Knowledge and Underſtanding: For *p* *With the lowly is wiſdome.* *q* *The meek*, (or *humble*) *will he guide in judgement*; *and the meek will he teach his way.* Thus Chriſt ſaith, *r* *I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, but haſt revealed them unto Babes.* Whence *Becanus* notes, that *ſuch as are proud, and attribute to their own wiſedome, attain not to the true ſenſe of Scripture.* Be therefore *clothed with humility* in uſe of Scripture, that true Scripture-Knowledge may increaſe.

m 1 Cor. 8. 2.
n Deo meo gratias ago, quod ignorantiam meam non ignoro; *ſaid one.*
o Prov. 3. 34. Jam. 4. 6. and 1 Pet. 5. 5.
p Prov. 11. 2.
q Pſal. 25. 9.
r Mat. 11. 25
ſ Homines elatos, ſuperbos, qui ſuo judicio præſentes ſunt, & proprio ingenio multum tribuunt, non eſſe qui legitimum Scripturæ ſenſum, &c. *Becanus.*

IV. Rule.

Familiarize the Scripture to thy ſelf, by conſtant and methodical exerciſe therein. Method and Order, as it is *the Mother of memory*, ſo it is a ſingular *friend to a clear underſtanding*. The generality of the Scripture, hath ſuch a contexture and coherence one part with another, that ſmall inſight into it will be gained, by reading it confuſedly, diſorderly; therefore reade the whole in Order. Divers have publiſhed *Directions*, how to read over the whole Scripture methodically, once a year, &c. conſult them.

But be conſtant in peruſal and ſtudying of the Scriptures; hereby Scripture phraſe and ſenſe will become familiar and facile. How hard at firſt to write, to play on an inſtrument, &c. but by multiplying *acts*, men get *habits*, and write, play, &c. with facility and dexterity. Uſe not Scripture only by fits and ſtarts, in ſome good pangs or moods, &c. but habitually converſe with Scripture, trade in them, *t* *meditate therein night and day.* *u* *Let the word of Chriſt* (not onely lodge or *ſojourn* in you, but even) *dwell in you.* Hence thoſe commands of God to his people of old: *x* *This Book of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night.* —— *y* *Theſe words ſhall be in thine heart, and thou ſhalt whet them diligently upon thy children, and ſhalt talk of them, when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up. And thou ſhalt binde them for a ſigne upon thy hand*, &c.

t Pſal. 1. 2.
u Col. 3. 16.
x Joſh. 1. 8.
y Deut. 6. 6, 7, 8, 9, 10.

V. Rule.

Underſtand Scripture according to the Theological *z* Analogy, or Certain rule of faith and love. *Anomaly*, i. e. *Irregularity*, is ſome deviation from the rule, or exception againſt the rule: To this, here, *Analogy* is oppoſed. By this *Analogy*, underſtand, *A certain Epitome of Scriptures, or brief abridgment of Chriſtian Religion collected out of the plain places of Scripture*; according to which, other dark and figurative expreſſions in Scripture are to be explained. This *Analogy of faith and love*, *Paul* charges *Timothy* to hold faſt, *a* ſaying, *Hold faſt* [ὑποτύπωσιν ὑγιαινόντων λόγων] i. e. *That*

z Rom. 12. 6.

a 2 Tim. 1. 13.

[*De-*

[*Delineation, Draught, Platform, Pattern*, or,] *forme of ſound words, which thou haſt heard of me in faith and love, which is in Chriſt Jeſus.* Where ſeems to be intimated, *a Syſteme, or forme of Doctrine*, communicated from *Paul* to *Timothy*, according to which *Timothy* was to ſteere as by a Compaſs. This forme of Doctrine is deſcribed here 1. By the general nature of it, *A forme of ſound words*, A draught or model of wholſome Doctrine. 2. By the principal parts of it, into which it is branched, *viz.* 1. *Faith*, 2. *Love*. Faith compriſeth *credenda*, All things to be believed, as in the Creed taken out of Scripture. *Love* contains *facienda*, All things to be done, as in the Decalogue, *Lords Prayer*, and Sacramental Inſtitutions, which are Scripture; into theſe two, the whole *Body of Divinity* is uſually diſtributed. 3. By the primary foundation upon which this forme of ſound words is built, viz. *Chriſt Jeſus*. Compare herewith 1 *Cor.* 3. 11. *Eph.* 2 20. So that if in any place of Scripture the word, or Letter of the Text be repugnant to the *Analogy of faith and love*, it is not to be underſtood *properly and literally*, but *improperly and figuratively*. As for inſtance, [b] *This is my body, — This is my blood, &c.* This cannot be underſtood *properly*, that the bread and wine are Chriſts body and blood, for that is contrary to the *Analogy or rule of faith*, which tells us that Chriſts humane nature is *aſcended into heaven*, [c] *whom the Heavens muſt contain till the reſtitution of all things*; therefore it is to be underſtood *figuratively*, and in a *ſacramental ſenſe*. The ſign being put for the thing ſignified, by a *Metonymie*: So we are commanded, [d] *To eate Chriſts fleſh, — [e] to pluck out our right eye, cut off our right hand, if they offend us.* We cannot read any of theſe *literally and properly*; for that were againſt the *analogy or rule of love*, [f] *Thou ſhalt not kill*; therefore we muſt ſeek for *a ſpiritual and improper ſence*, viz. eating Chriſts fleſh, not *carnally* with our teeth, but *ſpiritually* by faith, i. e. *believing in Chriſt crucified, &c.* As alſo denying all corruptions, corrupt affections, inclinations or occaſions, though as deare and uſeful, *as right hand* or *right eye* unto us. Thus this rule faithfully followed, will clear many hard and intricate paſſages in Scripture. It is therefore of ſingular conſequence to every one that deſires ſolidly to underſtand the Scriptures, to be well grounded in the *Fundamentals* and *Principles of Chriſtian Religion*, without which like a ſhip without ballaſt a man [g] *ſhall be carried away with every winde of vain doctrine*, perverting or miſtaking the Scriptures.

[b] Mat. 26. 26, 28. Mark 14. 22, 24. Luk. 22. 19, 20. 1 Cor. 11. 24, 25.
[c] Act. 3. 21.
[d] Joh. 6.
[e] Matth. 5. 29, 30.
[f] Exod. 20. 13.
[g] Eph. 4. 14.

VI. Rule.

Be well acquainted with the 1 Order, 2 Titles, 3 Times, 4 Penmen, 5 Occaſion, 6 Scope, and 7 Principal Parts of the books, both of the Old and New Teſtament. Theſe will much promote the ſolid and judicious underſtanding of the whole Bible in a ſhort ſpace. For, 1. Hereby you ſhall have the very *Idea* or *Character* of every Book lively deſcribing the nature and Contents of it before your eyes, as in a *Map*, before you begin to peruſe them. 2 *Hereby* you ſhall have a *Clew* to conduct you, a *Compaſs* to ſaile and ſteere by, in the peruſal of any book. 3. *Hereby* alſo you ſhall have a ſummary Recapitulation or Recollection of the chief Aime, and ſubject-matter of every book, much tending both to help judgement, and ſtrengthen memory, after the peruſal of any book of Old or New Teſtament. And therefore this courſe muſt needs be an uſeful **Key, to unlock the rich Cabinet of the Holy Scriptures**, and to diſcover the precious Treaſures thereof unto you.

Now this is the *Intent and Scope* of this Treatiſe; *viz.* ſo familiarly to open and unfold, The 1. *Order*, 2. *Titles*, 3. *Times*, 4. Penmen, 5. *Occaſion*, 6. *Scope*, and 7. *Principal Parts of the Books of the Old and New Teſtament*. That the whole *Tenour* of the *Bible*, might be ſpread open in a *General view*, to the meaneſt capacity. For,

1. **The Order of the Books**, eſpecially of the Hiſtorical Books (obſerved all along, and compendiouſly repreſented in the two Tables, before the Old, and New Teſtament,) more evidently helps to diſcover the *Order of Hiſtories* and matters handled therein, and the *Order of Gods governing* his Church in ſeveral conditions.

2. **The Titles**, 1. Some of them ſummarily ſignifie to us the chief matter of the Book, as *Geneſis*, *The Generations of the heaven and earth*; *Exodus* Iſrael's *departure out of* Egypt, &c. 2. Some of them declare the inſtrumental Authors, or *Penmen* of them, as the Titles of Prophets Books, *Iſaiah*, &c. who being extraordinary men of God, guided by the Spirit, their books are of Divine Authority. 3. Some denote the Churches or particular perſons for whoſe ſakes immediately ſome parts of Scripture were penned, which affords light to divers paſſages therein.

3. **The Times** of the Books ſet forth, *Partly*, the length or ſpace of time, in which things related were done, as in Hiſtorical Books, which ſerve to diſcloſe the connexion and continuance of the Hiſtory, and Chronology. *Partly* the time or ſeaſon, when the Books were written, which ſerves to clear the underſtanding of divers particular paſſages, which otherwiſe would be very difficult, both in the Prophets, and in the Apoſtles. See therefore thoſe *two Tables*, *viz.* 1. For the timing of the PROPHETS Books; immediately before the Prophecy of ISAIAH. 2. For the timing of the Apoſtles EPISTLES; immediately before the Epiſtle to the ROMANES. Diſtinguiſh well betwixt times and times and you diſſolve many knots.

4. **Penmen**, being holy men of God extraordinarily inſpired, intimate to us the divine Authority of their writings. This incites faith, love, and awful reverence to their Books.

5. **The Occaſion** upon which the Books were written, together with

6. **The Scope**, *drift*, or end of the book, being well conſidered, give great light to the whole book; the whole frame, diſpoſition and chief Arguments handled in the book, having a ſingular tendency to the *Scope*. Therefore as the Archer fixeth his eye ſteadily on the mark, when he would ſhoot accurately; ſo ſtill fix your thought upon the * *Occaſion* and *Scope* of every Book, when you would peruſe them underſtandingly.

* *Simpliciſſima & certiſſima explicatio dictorum eſt, qua ex cauſis ſeu occaſione dicendi ſumitur.* Hilar.

7. **The Principal parts** of the Book, here *Analytically* laid down, exhibite clearly to your view, both the *chief Subject*, or matters inſiſted upon in every Book; as alſo the *Methodical and orderly coherence* of all the parts of the Book with one another. Books look't upon *confuſedly*, are but darkly and *confuſedly apprehended*: But conſidered *diſtinctly*, as in theſe diſtinct Analyſes or Reſolutions into their Principal parts, muſt needs be *diſtinctly* and much more *clearly diſcerned*.

This is the *chief Purpoſe and Aime of this Book*: By theſe particulars to familiarize the Scriptures unto Chriſtians, that delight to controverſe with God in his own book; *To whom I earneſtly commend this direction, for the more profitable uſe of this Book*, viz. That 1. *Before* they read any Book of Scripture, they would firſt read what is in this *Key* ſaid of that *Book*. 2. *In reading*, they would ſtill remember the *Occaſion* and *Scope* of the book, and diligently compare the **Principal parts** here, with the Text: whereby the whole ſeries and current of Scripture is clearly and familiarly laid open to the meaneſt capacity. And 3 *After the peruſal of the Book*, they would read again what this *Key* ſpeaks of it. Hereby the underſtanding will be cleared, and the Memory confirmed.

VII. Rule.

Heedfully and judiciouſly obſerve the accurate Concord and harmony of the holy Scriptures: though written by ſeveral perſons, at ſeveral times, in ſeveral places, yet one and the ſame Spirit inditing all, is ſtill like himſelf, conſonant to himſelf in all. The *Diſcord* is in our minds, rather then in Gods word. Hence 2 *Auguſtine*, *Let us be at concord in our own heart and the Scripture will have no diſcord in it.* There are principally *Five notable reſpects*, in which Scripture ſometimes ſeem moſt contrary, repugnant, and oppoſite one to another; when yet they *are not* diſſonant, but conſonant, and ſweetly concording one with another. As, 1. *When the Word or Phraſe is uſed in ſeverall Places, not in the ſame, but in ſeveral ſences and Acceptations.* 2. *When they treat not of the ſame, but of ſeveral ſubjects.* 3. *When they ſpeak not of the ſame, but ſeveral parts of a thing.* 4. *When they ſpeak not in ſeveral places, according to the ſame, but ſeveral reſpects.* 5. *When they intend not the ſame, but ſeveral times.* Theſe things

2 *Cum corde noſtro nos concordemus: & Scriptura ſancta in nulla parte diſcordat. Aug. de verb. Dom. ſerm 16.*

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well considered, will lay a notable foundation for reconciling all places of Scripture that seem to be any way opposite one to another. Take the illustrations of them severally.

I. **Scriptures seem opposite, but are not, when the same a word or phrase in several places is used not in the same, but in several senses and acceptations:** for the same words have oft-times several significations. In such case, distinguish the several Acceptations, and the Scriptures agree.

As *Paul* saith, [b] *Work out your own salvation with fear and trembling.* But *John* saith, [c] *There is no fear in love, but perfect love casteth out fear,* &c. These places are not opposite: because the word [*Fear*] in *John*, signifies a *base servile slavish fear*; in *Paul*, a *filial childlike Religious fear.* In this sense it is said of the [d] *Samaritanes, they feared the Lord*: and again, *they feared not the Lord*, i. e. they feared the Lord servilely and hypocritically for his *Lyons*, but they feared him not religiously, filially, sincerely. Not to fear God aright, is not to fear him at all.

Again, Christ saith, [e] *If a man keep my saying, he shall never see death.* But *Paul* saith, [f] *It is appointed to all men once to dye*; yet here's no opposition; for Christ speaks of *death Spiritual and Eternal*: *Paul*, of *death temporal or corporal.*

Further *Jeremiah* saith, [g] *Cursed be the man that trusteth in man.* Christ saith, [h] *except ye eat the flesh of the Son of man —— ye have no life in you*: by *eating* understand *believing*, *v.* 47. yet here's no opposition. [*Man*] signifies either *meer man*, who is vain, deceitful, &c. Of him *Jeremiah* speaks: Or *man subsisting in the second Person of God*; of him Christ speaks.

Moses saith, *God* [i] *rested on the seventh day from all his work*: But [k] Christ saith, *My Father worketh hitherto, and I work*; yet here's no opposition: For the works of God are either *works of Creation*, whereby new kinds of Creatures are made; so *Moses* intended that God rested from his work; or *works of Conservation and Providence*, sustaining and governing his works created, so Christ meant, the Father and he wrought still.

Adde hereunto: Christ saith, [l] *If any man come to me, and hate not his Father, and Mother, and Wife and Children, and Brethren and Sisters, yea and his own life also, he cannot be my Disciple.* But *Paul* saith, [m] *Husbands love your Wives*, [n] *No man ever yet hated his own flesh*: Yet no opposition: For *Hatred* is taken either *properly* and *absolutely*; so understand *Paul*: or *comparatively*, a less love being counted hatred; of that understand Christ.

Moreover *Paul* saith, [o] *Therefore we conclude that a man is justified by Faith without the deeds of the Law.* But [p] *James* saith, *Ye see then how that by works a man is justified, and not by Faith only*: yet no real opposition: For *Justification* in *Pauls* sence, signifies an *instrumental Application* of Gods righteousness, *viz.* Jesus Christ to our selves, and so Faith alone justifies before God: but *Justification* in *James* his sense signifies a *Declarative Manifestation* of the truth of that Faith whereby we are justified by the fruits and works of it. *Paul* speaks of our justification before God; *James* of our justification before men: *Paul*, of the justification of our persons by Faith; *James*, of the justification of our Faith it self, by works.

II. **Holy Scriptures seem opposite, but are not; when they treat not of the same but of several subjects or several matters.** As, Christ promised the Apostles, [q] *When the Spirit of Truth should come, he should guide them into all truth.* But *Paul* testifieth, that Peter erred, and [r] *was to be blamed.* Here are several subjects, viz. *Doctrine* and *Practice*: As to *Doctrine*, the Apostles erred not therein, because they had it immediately from God: But as to matter of *Practice*, Peter there erred, dissembling fellowship with the Gentiles for fear of the Jews. Nor were any of the Apostles exempted from sin and errour in Practice.

Again, It is said in one place, That [s] *Elijah went up by a Whirlewind into Heaven.* And in another, [t] *Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord.* Yet these places oppose not one another, because here are several subjects spoken of: the former being *Elijah* the *Tishbite*; the latter *John* the *Baptist*, the New-Testament-*Elijah*, so called because he came [u] *in the spirit and power of Elijah.*

a Ex verbis sensum sequamur, & ex sensu rationem intelligamus, & ex ratione veritatem apprehendamus. *Hil. de Trin. l. 5.*
b Phil. 2. 12.
c 1 Joh. 4. 18.
d 2 Kin. 17. 32, 33. with v. 34.
e Joh. 8. 51.
f Heb. 9. 27.
g Jer. 17. 5.
h Joh. 6. 53.
i Gen. 2. 3.
k Joh. 5. 17.
l Luk. 14. 26.
m Col. 3. 19.
n Eph. 5. 29.
o Rom. 3. 28.
p Jam. 2. 24.
q Joh. 16. 13.
r Gal. 2. 11, &c
s 2 King. 2. 11.
t Mal. 4. 5.
u Luk. 1. 17.

Furthermore, *John* the *Baptist* being asked, if he were *Elias*, x answered, *I am not*. And yet y Christ saith, *John Baptist was that Elias which was for to come*, viz. Not *personally*, but *virtually*: so here's no opposition.

x John 1. 21.
y Mat. 11. 14. & 17. 11, 12. Mark 9. 11, 12, 13.

III. **Scriptures seem opposite, but are not, when though they speak of the same matter or subject, yet they intend not the same, but several parts thereof.** As *Paul* saith, z *In me dwels no good thing*. And yet he saith, a *I delight in the Law of God*; which doubtlesse is good. Yet these oppose not, because in the former *Paul* speaks of his carnal unregenerate part, *in me, that is in my flesh, dwels no good thing*: in the latter of his spiritual regenerate part, *I delight in the Law of God, after the inner man*.

z Rom. 7. 18.
a Rom. 7. 22.

Again, Christ saith, b *My Father is greater then I*. But *Paul* saith, c *Christ Jesus being in the forme of God, thought it no robbery to be equal with God*. Yet no opposition, for in Christs person are two natures, *viz.* of d *God* and *man*: Now as Christ is *God*, so he is *equal* to the Father, as *Paul* meant: as Christ is *man*, so the Father is *greater* then he, as himself said.

b John 14. 28.
c Phil. 2. 5. 6.
d See Joh. 1. 14. 1 Tim. 3. 16. Gal. 4. 4.

IV. **Scriptures seem opposite and contrary, but are not, when they speak of things, not in the same, but in several respects, notions or considerations.** For the several respect, removes all contradiction or opposition.

As Christ saith, e *If I beare witnesse of my self, my witnesse is not true*. But elsewhere he saith, f *Though I bear record of my self, yet my record is true*. Yet here's no opposition indeed, because Christ speaks of *bearing witnesse* of himself in *several respects*; In the former place, of *bearing witnesse* to himself *disjunctly and solely without the Father*, so his witnesse were not true: In the latter, of *bearing witnesse* of himself, *conjunctly or joyntly with the Father*; so his witnesse of himself is true.

e John 5. 31.
f John 8. 14.

Again *John* saith, g *He that is born of God, committeth not sin, nor can sin*. And yet elsewhere, h *If we say that we have no sin, we deceive our selves, and the truth is not in us. If we say that we have not sinned, we make him a lyar &c.* Yet here's no real opposition; for in *som respects* they that are *born of God*, may be said *to sin*, in some respects they *sin not*. They have *sin original* in them, and *actual sin*, through infirmity, &c. is done by them, while they are in this world: But *they sin not as unregenerate men sin, viz.* i 1 Not against the Gospel-Remedy, Jesus Christ. 2 Not as under the Reign of Sin; 3 Not with a full will; 4 Not presumptuously; 5 Not habitually; 6 Not with allowance of themselves in any bosome corruption; 7 Not totally and Finally.

g 1 John 3. 9.
h John 1. 8, 10.
i *See all these particulars largly opened in my* Select-vers Evidences *for eternal life. Chap. 2. p. 38, &c.*

Furthermore, God saith, k *I am the Lord, I change not*: And elsewhere saith l *I will repent of the evil that I thought to do unto them.—And I will repent of the good wherewith I said, I would benefit them*. Yet no real contradiction; for in some sense God cannot repent, *viz. Affectively*, in respect of his *essence*, no nor in respect of his *eternal Decree*: In some sense, after the manner of men he is said to repent, *viz. Effectively*, in respect of his works which he *effecteth*, when he doth something crosse to what he had formerly done, as when he drowned the world, which he had made, dethroned *Saul*, whom he had annointed King, &c.

k Mal. 3. 6.
l Jer. 18. 8, 10.

Adde to these; it is said of Christs Kingdome m *It shall have no end, but be established for ever*. But *Paul* saith, n *Christ at the end shall deliver up the Kingdom to God even the Father*. Yet no real opposition, For, *Christs Kingdom* may be considered in divers respects, *viz.* 1 As it is *Essential* belonging to Christ as God: So he shall never deliver up his Kingdom. 2 As *Oeconomical*, *Dispensatory*, or *Mediatory*; The Mediatory Kingdom of Christ is considerable in respect of, The *substance* of it; so Christ our Mediatour shall be head of his Church, and mystical body for ever; The *Circumstance* of it, or *manner of administration* of it, by Word, Sacraments, Effusion of the spirit, &c. And thus at last Christ shall deliver up the Kingdom to the Father, for then God in Christ, face to face, shall be an endlesse Sabbath, Sermon, Sacrament, All in all.

m Isai. 9. 7. Luke 1. 33.
n 1 Cor. 15. 24

V. Finally, **Scriptures may seem but are not really opposite, when they intend not the same, but several times. Or at least when they spake of the same times in several respects.** Distinguish wisely the times, and respects, and the opposition ceaseth.

As

As o *Jotham* the son of *Uzziah* is said to *Reign sixteen years in Jerusalem*; And yet mention is made of the p *twentieth year of* Jotham *son of* Uzziah. Notwithstanding here's no real opposition in this computation; For *Jotham* reigned *alone* only sixteen years: but he reigned *with his father Uzziah*, (who could not manage the affairs of the Kingdom, being smitten with leprosie) four years before, in all 20 years.

o 2 King 15.33
p 2 King. 15.30

Again *Matthew* saith q *After six dayes, Jesus taketh* Peter, James, *and* John his brother, *and bringeth them up into an high mountain apart.* But *Luke* saith, r *About* an *eight dayes after these sayings, he tooke* Peter, *and* John *and* James, *and went up into a mountaine*—yet no opposition: For 1 Either it may be said, *Luke's* expression of, [*about an eight dayes after*] hath a latitude, and may bear a day under: and *Matthew's* expression hath a latitude, [*After six dayes*] and may bear a day or two over: 2 Or *Matthew* numbers the dayes *exclusively*, Luke *inclusively*.

q Mat. 17.1.
r Luk. 9.28.

Furthermore the time of the Government by Judges, s in the *Book of Judges*, is computed to be *about two hundred ninety and nine years*: But *Paul* in his Sermon at *Antioch*, saith, t *And when he had destroyed seven Nations in the Land of* Canaan, *he divided their Land unto them by Lot, And after that, he gave unto them Judges, about the space of four hundred and fifty years, until* Samuel *the Prophet.* Here seems to be a great opposition; but if things be well examined, there is none at all. Yet it may not be dissembled that this is so hard a knot, that it much puzzles writers satisfactorily to unty it. 1 *Partly*, because this computation of 450 years, is so punctually confuted by this text, *viz.* to begin after *Canaan was divided by Lot*, and to end at *Samuel exclusively*. 2 *Partly*, because that noted Chronology mentioned in 1 *Kings* 6.1. assures us expressly, That the time *from Israels coming out of Egypt till the beginning of the building of the Temple in the fourth year of Solomon*, was precisely but 480 years, but if we allow for the time of the *Judges* 450 years in this account; we shall find the whole time from going out of *Egypt* till the Temples founding, will arise to 591 years in all, *viz.* From Their departure out of *Egypt*, till their entrance into *Canaan* 40 years

s See Key of the Bible, pag. 44.
t Act. 13.19, 20

Thence to *Joshuahs* death about——17 y.
Thence to *Elies* death, (*for Samuels time is included in Sauls Reign*, Acts 13.21.) according to this *supposition*——450 y.
Thence to the death of *David*——80 y.
Thence to the founding of the Temple in *Solomons* fourth year——4 y.
In all——591 years.

So that in these regards, it is no easie matter clearely and undoubtedly to reconcile these times. Many opinions are offered in Writers to this end, *yet most of them, if not all, labour under some inconvenience or other.* To omit the variety of opinions. Let it suffice to mention onely two, which learned men seeme most to incline unto. u *Some thinke*, that here *Paul* intended not to reckon up the time while the *Judges* ruled, (because so it were impossible to reconcile these foure hundred and fifty years with those foure hundred and eighty years, in 1 *King*, 6.1. as hath been intimated): but to point out at what time God gave *Israel* Judges, *viz.* after these things which were declared, *v.* 17, 18, 19. *viz.* from the birth of *Isaac*, (which seems to be noted in that phrase, *God chose our Fathers*, v. 17. among all people God choosing *Abraham*, among all *Abrahams* children choosing *Isaac*, and making a Covenant with him,) till the beginning of *Judges*, which is computed to be four hundred fourty seven years, that's *about four hundred and fifty years*, wants but three years: and its usual in Scripture to put the *round number*, for the *punctual number*. This Computation they make thus. From *Isaac's* birth, to *Jacob's* birth,——years——60.
From *Jacob's* birth, to the *going down into* Egypt——130.
Thence to the *Coming forth of* Egypt——210.
Thence to the *Entring into the Land of* Canaan——40.
Thence to the *Dividing of the Land by Lot*——7.
Which make up in all——447

u *Bez. Annot. in* Act. 13,20. *Ludovic. De Dieu. Animad. vers. in Act. Apost. c.* 13. *v.* 20

But this Opinion is attended with these two inconveniences. 1. The present Text in the *Acts* seems plainly to confine us for these four hundred and fifty years, *between the dividing of the Land of* Canaan *by Lot*, and *the beginning of* Samuels *Rule*; which limits this computation transgresseth. 2. The number computed doth not exactly amount to four hundred and fifty, wants three. x Others therefore to avoid these inconveniences, confine and abound their computation according to this Text, to the space of time betwixt the *dividing* Canaan *by Lot, and* Samuels *Rule*. And they think *Paul* reckoned up *all the years mentioned in the* Judges, and so they compute both the *years of the* Judges, and the *years of* Israels *oppressours*, distinctly and severally, (though the years of the *Oppressours* are indeed comprized under the years of the *Judges*) and both together do *punctually* make up the four hundred and fifty years here mentioned in the *Acts*. As followeth:

x *Beroaldus*, with others.

The *Judges* mentioned in the Book of Judges, governed in all ——— 299 years.
To these add the fourty years of *Ely*, who *so long judged* Israel, 1 *Sam.*4.18. ——— 40.
So the whole time of the *Judges* rule, till *Samuel*, was ——— 339

Israels Oppressours were,

1. *Cushan* who oppressed them, *Judg.* 3. 8. ——— 8 years.
2. *Moab*, Judg. 3. 14. ——— 18.
3. *Jabin*, Judg. 4. 3. ——— 20.
4. *Midian*, Judg. 6. 1. ——— 7.
5. *Ammon*, Judg. 10. 8. ——— 18.
6. *Philistims*, Judg. 13 1. ——— 40.

So the *whole time* of their *Oppressours*, was ——— 111.

Now adde these together, *viz.* the years of their *Judges*, and the years of their Oppressours, three hundred thirty and nine, and one hundred and eleven, and the total resulting is four hundred and fifty years exactly: (only this inconvenience remains, *the same years are reckoned twice over*, yet it is not in the same, but several respects). Now if out of the number of years, *from departure out of* Egypt, till the *Founding of the Temple*, as first computed, *viz.* 591, You subduct the *years of the Oppressours of* Israel under their Judges, which seems to be twice reckoned up, *viz.* one hundred and eleven years. The remain is just four hundred and eighty years, according to that of 1 *Kin.* 6. 1. And so the Scripture on all sides are reconciled accurately; *And therefore this opinion seems most to be embraced.*

VIII. Rule.

Learn that excellent Art of explaining and understanding the Scriptures, by the Scriptures. The Scriptures in some places speak more darkly and dubiously: in other places they express the same things more clearly and certainly: y *the doubtful are to be explained by the certain, as dark places by those that are clear.* As *Aug.* noteth; As *Peter* being to prove to the Jews Christs resurrection by Scripture, *viz.* z *Thou wilt not leave my soul in hell, nor suffer thine holy one to see corruption*: he alledgeth for clearing this another Scripture to evince that this promise was made to *David* concerning Christ, and could not properly be intended of *David* himself, a Men *and brethren let me speak freely to you, of the Patriarch* David, *that he is both dead and buried, and his Sepulchre is with us unto this day. Therefore he being a Prophet, and knowing that God had sworn with an Oath*, &c. Certainly Scripture is the best Expounder of it self. *Scripture-exposition* of it self, (as b *Augustine*, and before him c *Irenæus* observed) *is most regular and safe. Let us* (saith d *Chrysostom*) *attend to the Scope of Scripture, which interprets it self and suffers not his hearer to erre. The Gold was not sanctified* (saith e *Origen*) *without the Temple; no more any sense but what is drawn out of the Scripture.* And most excellently f *Hilary*, *He is the best Reader, who interprets sayings by sayings; who brings not an interpretation to Scripture, nor imposeth a sense upon Scripture, but findeth a sense in Scripture, and draws it from Scripture*, &c.

y *Ubi apertius sententiæ ponuntur, ibi discendum est quomodo in locis intelligantur obscuris. Aug. de Doct. Christ. l. 3. c. 25.*
z *Psal. 16. 10.*
a *Act. 2. 25. to 32.*
b *Aug. de Doct. Christ. l. 3. c. 28*
c *Iren. l. 4. c. 63*
d *Chrysost. in Gen. Hom. 13.*
e *Orig. in Mat. Hom. 25.*
f *Hilar. de Trin. l. 1.* —Retulerit, magis quam Attulerit. ——

Now that we may more successfully and clearly understand Scripture by Scripture, these ensuing particulars are to be observed.

1. **That Jesus Christ our Mediator, & the salvation of sinners by him, is the very**

ſubſtance, marrow, ſoul, and ſcope of the whole Scriptures. As many [e] paſſages not obſcurely intimate unto us. *What are the whole Scriptures, but as it were the Spiritual Swadling cloathes of the Holy Child Jeſus?* 1 Chriſt is the *Truth* and Subſtance of all the *Types and Shadows.* 2 Chriſt is the *Matter and Subſtance* of the *Covenant of Grace* under all Adminiſtrations thereof; under the Old-Teſtament Chriſt is *veyled*, under the New Covenant *Revealed.* 3 Chriſt is the *Center* and meeting place of all the *Promiſes*, for [h] *in him all the Promiſes of God are yea, and they are Amen.* 4 Chriſt is the *thing ſignified, ſealed, and exhibited* in all the *Sacraments* of Old to New Teſtament, whether ordinary or extraordinary. 5 Scripture-*Genealogies* are to lead us on to the true *Line of Chriſt.* 6 Scripture-*Chronologies*, are to diſcover to us the *times and ſeaſons of Chriſt.* 7 Scripture-*Laws*, are [i] our *School-maſter to bring us unto Chriſt*; the *Moral* by *correcting*, the *Ceremonial* by *directing.* And 8 Scripture-*Goſpel* is Chriſts *Light*, whereby we know him; [k] Chriſts *voice*, whereby we hear and follow him; Chriſts *Cords of Love*, whereby we are drawn into ſweet union and communion with him; yea it is *the* [l] *power of God unto ſalvation unto all them that believe in Chriſt Jeſus.* Keep therefore ſtill Jeſus Chriſt in your eye, in the peruſal of the Scripture, as the *End, Scope*, and *Subſtance thereof.* For as the *Sun* gives light to all the Heavenly Bodies, ſo Jeſus Chriſt [m] *the Sun of Righteouſneſs* gives light to all the holy Scriptures.

2. **Still remember how Jeſus Chriſt is revealed in Scripture, gradually in Promiſes and Covenants, till the noon-day of the Goſpel ſhined moſt clearly.** Eſpecially in theſe more remarkable Periods of time: 1 To *Adam* immediately upon his fall, moſt obſcurely and imperfectly. 2. To *Noah*, more clearly then to *Adam.* 3. To *Abraham, Iſaac*, and *Jacob*, more clearly then to *Noah.* 4. To *Moſes* and *Iſrael* at *Mount Sinai*, more clearly then to *Abraham.* 5. To *David* and his Seed more clearly then to *Moſes.* 6. To *Iſrael* after the Babyloniſh Captivity, more clearly then to *David.* 7. To the Church under the N. Teſtament, the N. Covenant is laid open more clearly then to all others. For; 1 *God is a God of Order*, and he makes known his gracious contrivances orderly. 2 Chriſt, and Salvation by him are Treaſures too high and precious to be diſcloſed all at once to the Church. 3 The ſtate of the Church is various; ſhe hath her *infancy*, her *youth*, and all the degrees of her *minority*, as alſo her *riper age*; and therefore God revealed Chriſt not according to his own *ability of revealing*, but according to his Churches *capacity of receiving.* 4 This gradual revealing of Chriſt ſuits well with our condition in this world, which is not *perfect*, but *growing on to perfection*, fully attainable in Heaven only. Now this gradual unveiling of the Covenant and Promiſes in Chriſt, is to be much conſidered throughout the whole Scripture; that we may ſee the *wiſdome* of Gods diſpenſations, the *imperfection* of the Churches condition here, eſpecially in her minority; and the uſefulneſs of comparing the more dark and imperfect, with the more clear and compleat manifeſtations of the Myſteries of Gods grace in Chriſt.

3. **Well compare the Texts you would underſtand, with the Context; and note the** [n] **coherence.** For (though ſome Scriptures are laid down in certain independing *Aphoriſmes*, like an heap of Gold-rings or diſtinct Jewels, or like a rich Cabinet of Pearls, as moſt part of the *Proverbs*; yet) the generality of the Scriptures is concatenated or linked together part with part like a golden Chain, intwiſted or woven together like a curious *ſilken web*, one thing ſo depending upon another, as [o] that they mutually help to the interpreting of one another. Conſider therefore ſtill the coherence and dependance, otherwiſe you will run into a thouſand miſunderſtandings. As where it is ſaid, [p] *If the Righteous ſcarcely be ſaved, where*, &c. A weak Chriſtian perhaps is diſcouraged hereby, thinks he ſhall ſcarce ever come to heaven: Now the Context clears it; for the Apoſtle ſpeaks [q] *that judgment* [or affliction] *muſt begin at the houſe of God*, Gods people; and thence argues to the certainty of wicked mens greater puniſhments: ſo that here, [*ſcarcely be ſaved*] is to be underſtood not of *ſpiritual and eternal ſalvation* from hell, but of *temporal ſalvation* from temporal afflictions and perſecutions, from which the righteous ſhall not be free.

4. **Compare dark places with clearer:** what is in one place *veyled*, is in another oft-

[e] Joh. 5. 39. Act. 3. 18. &c. Act. 7. 52 & 10. 43. Rom. 10. 4. 2 Cor 3. 14-16. Gal 3. 24. 1 Cor. 2. 2. Rev. 19. 10.

[h] 2 Cor. 1. 20

[i] Gal. 3. 20.

[k] Joh. 10. 4, 5.

[l] Rom. 1. 16. 1 Cor. 1. 18.

[m] Mal. 4. 2.

[n] Ille qui cor habet, quod præciſum eſt jungat Scripturæ, & legat ſuperiora vel inferiora, & inveniet ſenſum, quem pravus volebat malè interpretari, *Aug. de verb. Dom. ſer. 49.*

[o] Dictorum intelligentia, aut ex præpoſitis, aut ex conſequentibus expectetur. *Hil. de Trinit. l. 6.*

[p] 1 Per. 4. 18.

[q] 1 Per. 4. 17.

oft-times *unveyled*. As with *Parables* r confer the *Expoſition*; with *Viſions* ſ the *interpretation*; with *Lawes*, the t *Explication* thereof, &c. For as *Auguſtine* hath obſerved. u *In thoſe things that are plainly laid down in Scripture, are found all things containing faith and manners: and places obſcure, are to be illuſtrated by thoſe that are manifeſt.*

5. **Explain thoſe places wherein any matter or ſubject of Divinity is touched only occaſionally or accidentally, with ſundry other places wherein it is handled and inſiſted upon purpoſely and profeſſedly, which are the very ſeat and chief fountain of the Argument.** As if you would underſtand *James*, c. 2. touching *Juſtification* by works as well as faith, where *Juſtification* is ſpoken of more accidentally; compare it with the Epiſtle to the Romans, c. 2, 3, 4. &c. wherein Juſtification is purpoſely and fully handled. So if you would truly underſtand any Text about the matter of *Creation*, conſult with places where the Creation is profeſſedly handled, as in *Gen.* c. 1. and c. 2. and *Pſal.* 104.

6. **Parallel Types with Anti-types, or things typified.** The *Types* more familiarly lead us to the underſtanding and apprehending of things typified, and conſequently more firmly fix them in our memories. The *Anti-types* more evidently unfold and unveyl the *Types* unto us. As the Type of the *b* brazen Serpent, x parallel'd with *Chriſt the Truth*. The Type of *Mannah*, y *and water out of the Rock*, with the Anti-typ Chriſt, *whoſe body and blood are meat and drink indeed*, &c.

7. **Carefully ponder what Prophecies and Promiſes are already actually fulfilled, and what remain further, to be fulfilled in their ſeaſon.** For ſo far as any Scripture clearly teſtifies the fulfilling of any of them, ſo far we have a clear and undoubted Commentary upon them, As *Iſa.* 7. 14. fulfilled and ſo cleared, *Matth.* 1. 22, 23. So *Exod.* 12. 46. fulfilled and ſo cleared, *John* 19. 26. So *Iſa.* 61. 1, 2. fulfilled and cleared, *Luke* 4 18, 19, 21. with many ſuch like; And where *Prophecies* or *Promiſes* are found to be yet unfulfilled, we ſhall thereby be incited to ſtudy them, and the intended time of their Accompliſhment, exerciſing faith and prayer thereupon.

8. *Finally*, **Parallel heedfully the Old and New Teſtament together**; and ſpecially all thoſe places in the Old Teſtament which are in any reſpect alledged in the New-Teſtament, whether 1 *the phraſe and words only*, or 2 *the ſenſe and matter only*, or 3 *both words and matter*, be cited. This would give wonderful light to many hundreds of paſſages in the Bible. And for this end I have with much care and diligence compiled, a *Parallel of the places of the Old Teſtament, any way alledged in the New*; and had once reſolved to have inſerted it in this place; But to avoid prolixity, I muſt now forbear it, leaſt the *Foreh* prove too big for the building.

IX. Rule.

The laſt *Direction* I ſhall commend to the Reader for the improvement of Heavenly dexterity in, and underſtanding of the holy Scriptures, is; **Endeavour ſincerely to practiſe Scripture, and you ſhall ſolidly underſtand Scripture.** z *Bernard* ſaid truly, *he rightly reads the Scriptures that turns words into works*; *Knowing* into *Doing*. The mightieſt man in practiſe, will in the end prove the mightieſt man in Scripture. Theory is the guide of Practice, Practice the *Life* of Theory. Where Scripture contemplation and experience meet both together in the ſame perſon, true Scripture underſtanding muſt needs be heightned and doubled. To this effect is Chriſts promiſe a *My Doctrine is not mine, but his that ſent me; if any man will do his will, he ſhall know of the doctrine whether it be of God.* To like purpoſe ſubſcribes the experience of *David*. b *Thou through thy commandments haſt made me wiſer then mine enemies: for they are ever with me. I have more underſtanding then all my teachers: for thy teſtimonies are my meditation. I underſtand more then the Ancients, becauſe I keep thy Precepts.*

Theſe things (Chriſtian Reader) I thought fit to commend to thee by way of *Preface*; but ſhall detain thee no longer from the peruſal of the *Book* it ſelf, the Lord that c *teacheth his people to profit*, advance thy ſpiritual profiting abundantly by both: So prayeth

28 MR 59

He who earneſtly deſires to be ſerviceable to Jeſus Chriſt, and uſeful to his Church and People,

FRAN. ROBERTS.

r Matt. 13. 3, &c. with v. 18. &c.
ſ Rev. 1. 12, 13, 16, 20.
t Matth. 5. 21. *to the end of the Chap.*
u In iis quæ apertè in Scriptura poſita ſunt inveniuntur illa omnia quæ continent fidem, moreſque videndi *Auguſt. de doc. Chriſt. l. 2. c. 9.* Ad obſcuriores locutiones illuſtrandas de manifeſtioribus ſummatur exempla, *ibid.* ubi apertiùs ſententiæ ponuntur, ibi diſcendum eſt quomodo in locis intelligantur obſcuris. *Auguſt. de doc. Chriſt. l. 3. c. 25.*
x Num. 21. 9. with John 3. 14, 15. 16.
y Exod. 16. 15. &c. and 17. 6. *with* 1 Cor. 10. 3, 4. John 6.

z Is divinæ Scripturas recte legit, qui verba vertit in opera. *Bernard. in Tract. de Ord. vitæ.*
a John 7. 16. 17.
b Pſal. 119. 98, 99, 100.
c Iſa. 48. 17.

TO THE

WORTHY, AND MY MUCH HONOURED FRIEND, FRANCIS VAUGHAN Esq; And one of his MAJESTIES Justices of Peace for the County of SOMERSET, Grace, Mercy, and Peace.

SIR,

IT is well observed by Bernard; That there are two great evils which extreamly militate against the Soul, *viz.* The superfluous Love of a mans self, and the vain Love of the World. The two first Books of *Solomon* do obviate these two Pests: The PROVERBS, by the weeding-hook of Discipline, paring off the superfluities of corrupt and sinful Manners: and ECCLESIASTES, by the Light of Reason, demonstrating the vanity of all earthly things, and preferring the fear of God with keeping his Commandments, before all[a]. *And I may further add, When the Dotage of self-love is subdued, whereunto* THE PROVERBS *tend; and when the Idolizing of the vain vexing World is suppressed, and in stead thereof the* Fearing of God *with* Keeping his Commandments *embraced, which in* ECCLESIASTES *is intended: then a man shall be notably prepared for that Holy Communion with* JESUS CHRIST, *which in the choicest* SONG OF SONGS *is described.*

Sharp and learned Hierome *in his Golden Epistle to* Paulinus *gives this brief character of* Solomon *and his three Books contained in Gods sacred Volume:* Solomon Pacificus, & amabilis Domini, Mores corrigit, Naturam Docet, Ecclesiam jungit & Christum, sanctarumq; nuptiarum dulce canit Epithalmium[b]. *Surely the Book of* Proverbs, *which is most sententious, is an Holy bundle of wise moral Adages or Aphorismes:* Ecclesiastes, *which is most Argumentative, is a clear Discovery of this worlds vanity and vexation: The* Song of Songs, *which is most mysterious and therefore not permitted among the Jews to be read of any under thirtie years of age*[c], *is a most sweet Allegorical adumbration of the spiritual endearments and mutual loves betwixt Christ and his Church.*

a Cum enim duo sint mala, quæ vel sola vel maxime militant adversus animam, vanus, sc. Amor mundi, & superfluus sui: Pesti utrique duo illi libri obviare noscuntur, alter sæculo disciplinæ prava quæque in moribus & carnis superflua resecans, alter luce Rationis in omni gloria mundi rectum vanitatis sagaciter deprehendens, veraciterque distinguens à solido veritatis. Denique Universis humanis studiis ac mundanis desideriis præstulit Deum timere, atque observare mandata. *Bern. ser. Cantica Germ. 1. b Hier. Paulino. p. 9. Tom. 3. Basil. 1553.*

c Aggrediar Ezechiel Prophetam: cujus difficultatem Hebræorum probat traditio. Nam nisi quis apud eos ætatem Sacerdotalis Ministerii, id est, tricesimum annum impleverit, nec Principia Geneseos, nec Cantica Canticorum, nec hujus voluminis exordium & finem legere permittitur: ut ad perfectam scientiam & mysticos intellectus plenum humanæ Naturæ Tempus accedat. *D. Hier. Prolog. in 1. lib. Com in Ezech. Tom. 5.*

In

In the Song of Songs, *Solomon is eminently* Typical: *In the* Proverbs, *Solomon is admirably* Prudential: *In* Ecclesiastes, *Solomon is exemplarily* Penitential. *In the* Song, *he discovers the ardent vehemency of his spiritual Affections: In* Proverbs, *the transcendency of his heavenly wisdome: In* Ecclesiastes, *the integritie of his Penitential Retractations. The* Proverbs *tend, to make us wise;* Ecclesiastes, *to render us good;* The Song of Songs, *to represent us Blessed. The* Proverbs *are as the Outer Court of the Temple:* Ecclesiastes *as the Sanctuary or Holy-place: But the* Song of Songs *as the Holie of Holies. In acts of Moralitie, men of all sorts meet, as in the* Outer Court: *In truth of Repentance onely Gods spiritual Priesthood appears, as in the* Holy-place: *In perfection of love to Jesus Christ they onely are swallow'd up who inhabit the true* Holy of Holies, *Heaven it self.*

These three Excellent Books, Penned by the wisest of Kings [d], *and* beloved of the LORD [e], *are most worthy of your serious and frequent perusal. And to my concise* Lucubrations *thereupon, which possibly may adde some light thereunto, I make bold to prefix your Name, and present them to your service; That so I may thankfully express both to your self and others, in what high account I have your* Courteous [f] *Deportment and Civilities towards me and mine. And I heartily do wish the choice influences of these three sacred Books may abundantly fall upon you and yours: From* Proverbs, *A Conflux of spiritual Wisedome* [g]; *From* Ecclesiastes, *an utter contempt of all these vain vexing sublunaries, in comparison of the Fear of God and keeping of his Commandments* [h]; *and From the* Song of Songs, *An heavenly frame of spirit enflamed with the sincere love of* JESUS CHRIST. *So shall you* learn on Earth, what you shall not unlearn in Heaven, *which is the earnest Desire,*

SIR,

Of your much Obliged Friend,

and Servant in the LORD,

FRAN. ROBERTS.

Wrington, Nov. 2. 1664.

28 MR 59

d 1 Kings 3.12, 13.

e 2 Sam. 12.25.

f 1 Pet. 3.8.

g 1 Prov. 1.1. to 10.

h Eccles. 1. 2. with 12.13.

Plusquam in terris, quorum nobis Scientia perseveret in cælo. *Hier. Paulino 4.9. Tom. 3.*

CLAVIS BIBLIORUM.

THE KEY OF THE BIBLE:

Unlocking the richeſt Treaſury of the

Holy Scriptures.

THE [a] HOLY SCRIPTURES were written by [b] *Moſes*, the *Prophets*, the *Apoſtles*, and other *holy men of God*. The *Covenant* of God with man in Chriſt the Mediatour, that Subſtantial or begotten [c] WORD, is the principal Subject revealed and explained in the whole Scriptural or written WORD.

God's COVENANT with man in Chriſt is repreſented to us in holy Scripture principally two waies; (the Covenant being for ſubſtance but one and the ſame) *viz.* [d] As Promiſed, As Performed.

a Rom. 1. 2.
b Luk. 16. 29. 31. Eph. 2. 20. Act. 3. 21. 2 Pet. 1. 21.
c John 1. 1.

d Tempus enim conſtituit Deus promiſſis ſuis; & tempus eis quæ promiſit implendi. Promiſſionum tempus erat tempore Prophetarum uſque ad Joannem Baptiſtam: ab illo autem & deinceps uſque ad finem, tempus eſt implendi ea quæ promiſſa ſunt. Fidelis Deus qui ſe noſtrum debitorem fecit; non aliquid à nobis accipiendo, ſed tanta nobis promittendo. Parum erat promiſſio, etiam ſcripto ſe teneri voluit, veluti faciens nobiſcum chirographum promiſſionum ſuarum: ut cum ea quæ promiſit ſolvere inciperet, in Scriptura promiſſorum conſideraremus ordinem ſolvendorum. *Auguſt. Enarrat. in Pſ.* 109 *tom.* 8.

1. *As promised* fore-prophecied and typified in Christ to be manifested afterwards in the flesh. Hence called [e] *Covenants of Promise*; *Covenants*, not *Covenant*: because of the several Publications of the Covenant with more and more Augmentations in several points or periods of time. Thus the Covenant is made known in all the Books of Scripture written before Christs coming, which are therefore called the [f] OLD-COVENANT, or the [g] OLD-TESTAMENT.

2. *As performed*, fulfilled and actually accomplished in Christ already come, and manifested in our flesh [h] *in fulnesse of time*. Thus the Covenant is most clearly and fully unvailed to us in all the Books of Scripture written since Christs coming; which are therefore stiled the [i] NEW-COVENANT, or the [k] NEW-TESTAMENT.

Thus the whole BIBLE is distributed into the [l] *Old*, [m] *New Testament*; which yet are not divers, but the same for substance, as * *Lactantius* hath observed; the Old being fulfilled in the New, and *Christ* Testator in both.

[e] Eph. 2. 10.
[f] Heb. 8. 13.
[g] 2 Cor. 3. 14.
[h] Gal. 4. 4, 5. Heb. c. 9. & 10.
[i] Heb. 8. 8.
[k] Mat. 26. 28. Heb. 9. 15.
[l] Scriptura omnis in duo testamenta divisa est.

* Illud quod adventum Domini passionemque antecessit, i. e. Lex & Prophetæ, Vetus dicitur. Ea verò quæ post Resurrectionem scripta sunt, Novum Testamentum nominatur. Judæi veteri utuntur, Nos novo. Sed tamen diversa non sunt, quia novum veteris adimpletio est, & in utroque idem Testator est Christus, qui pro nobis morte susceptâ, non hæredes regni æterni fecit, abdicato & exhæredato populo Judæorum, &c. *Lactant. Firm. de vera sapientia, l. 4. c. 20.*

I.

The OLD TESTAMENT, and the Order of the Books therein.

THE OLD TESTAMENT (revealing *the Covenants of Promise*) in respect of the *Penmen* whom the Holy Ghost imployed to write the Books thereof, is distinguished by the Holy Ghost himself into two general heads, *viz.* [l] *Moses*, *and* [l] *the Prophets*; or [m] *the Law of Moses, and the Prophets.* The subdivisions and more particular distributions of these Books of the Old Testament, as ordered in our Bibles, see in the Table here annexed.

[l] Luk. 16. 29, 31. & 24. 27. John 1. 45.
[m] Act. 28. 23.

THE

The ORDER of the Books of the *Old Testament*, as placed in our BIBLES.

The Holy Scriptures are contained in the Books of the *Old* and *New Testament*.

I. The Books of the *Old Testament*, are

I. Moses. He wrote the Law of God in five Books called the *Pentatuch* i.e. *The-five-fold Volumn*. These Books according to the Greek are called
- *Genesis.*
- *Exodus.*
- *Leviticus,*
- *Numbers.*
- *Deuteronomie.*

I. Historical, containing the History of

2. *Israels* Condition and Government after their entrance into Canaan

1. *Israels* Entrance into the promised Land, viz. — *Joshua.*

1. Before their carrying away into *Babylon*, either under
- 1. *Judges.* And here we have the
  - 1. *General* Hist. — *Judges.*
  - 2. *Particular* Hist. — *Ruth.*
- 2 *Kings.* and this as the State of the Kingdom was
  - I. *United* under Kings by
    - 1. Election. — I. *Samuel.*
    - 2. Succession. — II. *Samuel.*
  - II. *Divided*, & that according to the
    - 1. *Beginning* of this Division, in — I. *Kings.*
    - 2. *Progresse* of this Division in — II. *Kings.*
  - III. *United and Divided*, as in
    - I. *Chronicles.*
    - II. *Chronicles.*

2. *After* their Captivity; Here their Return from Captivity is declared, According to the
- 1. *Truth* and manner of it, in — *Ezra.*
- 2. *Fruit* and event of it, in — *Nehemiah.*

3. *Under* their Captivity in *Babylon*, and elsewhere; in — *Esther.*

II. The Prophets, their Books are either

II. Doctrinal, or *poetical* containing Doctrines,

1. *Of more special Reference to* A particular person viz — *Job.*

2. *Of more General Reference* to all sorts of persons, in
- 1. *Davids* Book, principally penned by him, viz. — *Psalmes.*
- 2. *Solomons* Books which are, either
  - 1. Proverbial — *Proverbs.*
  - 2. Penitential. — *Ecclesiastes.*
  - 3. Nuptial, viz — *Song of Songs.*

III. *Prophetical*, written either by the

I. *Greater Prophets*, who wrote either
- 1. *Before* the Captivity of *Babylon*, viz.
  - *Isaiah.*
  - *Jeremiah.*
  - *Lamentations.*
- 2. *Neer upon, and under* the Captivity, viz.
  - *Ezekiel.*
  - *Daniel.*

2. *Lesser Prophets*, who Prophesied and wrote, either
- 1. *Before Israels* transportation into *Babylon*, viz.
  - *Hosea.*
  - *Joel.*
  - *Amos.*
  - *Obadiah.*
  - *Jonah.*
  - *Micah.*
  - *Nahum.*
  - *Habakkuk*
  - *Zephaniah.*
- 2. *After Israels* return from *Babylons* Captivity, viz.
  - *Haggai.*
  - *Zechariah.*
  - *Malachi.*

II. The Books of the *New Testament*, See in the following Table, at the beginning of the *N T.*

I. MOSES.

MOSES [*the* n *man of God*, The first Penman of Scripture] was an Ebrew borne in *Egypt*, after the worlds creation about 2432 years, before Christ about 1496 years: *The* o *seventh from Abraham* the father of the faithful; as *Enoch* was *the* p *seventh from Adam* the father of the world. *Moses* (saith q one) is the seventh from *Abraham*, a New *Henoch*, who was the seventh from *Adam*. So was *Eber* the seventh from *Enoch*, and *Isaac* the seventh from *Eber*. All excellent among ordinary men, as the Sabbath in regard of the six other dayes. When *Moses* was borne, r *he was very fair*. He was marvellously saved from death, being drawn out of the water; whence his name s Mωυσῆς, i. e. *Drawn-forth*, was given to him. t *Augustine* thinks, in *Moses* his name is intimated not only *Moses his deliverance and salvation* from waters, but also *Pharaohs destruction by waters*. He was nourished by King *Pharaohs* daughter *for* u *her own sonne*; x *Learned in all the wisdome of the Egyptians, and mighty in words and deeds*. He lived in *Pharaohs* Court 40 years, and then left the Court, y *choosing rather to suffer affliction with the People of God*, &c. z *He was a stranger*, a shepheard *in the land of Madian* 40 years. Thence God called him to feed *Jacob* his people, and *Israel* his inheritance. He fed *Israel* most faithfully a 40 years, being in b *the Church in the wilderneſſe*, with the Angel that spoke to him on *Mount Sinai*, and with our fathers, where he received the *lively Oracles to give unto us*, and commanded us a law c which is the inheritance of the Church of *Jacob*. d *Of all the Prophets that arose in Israel, there was none like* Moses *whom God knew face to face*. He dyed 120 years old, e *his eye not being dimme, nor his natural strength abated*, and was buried of God, no man knowing of his sepulchre to this day.

n Psal. 90. 1.
o 1 Chron. 6. 1, 2, 3. & 2. 1. & 1. 34.
p Jude 14.
q *View of holy Scrip.* p. 33.
r Act. 7. 20, 21, 22.
s Exod. 2. 10.
t A fluctibus deniq; mystice lingua Moyses nomen accepit, & Pharaonis necem quam præparaverat in nomine, in flumine inventis invenit. *Aug. de temp. ser.* 6. *tom.* 10.
u Exod. 2. 9, 10. Act. 7. 21.
x Act. 7. 22.
y Act. 7. 23. Heb. 11. 24, 25, 26.
z Act. 7. 29, 30. Exod. 3.
a Numb. 12. 7. Heb. 3. 2, 5.
b Act. 7. 38.
c Deut. 33. 4.
d Deut. 34. 10.
e Deut. 34. 5, 6, 7.

MOSES wrote the Law of God in the five first Books, called in Greek the *Pentateuch*, i. e. *The fivefold-volume*. At first it seems to be written in *one volume* or Roll, there being such a continued f connection of Book with Book; but was afterwards according to the several subject-matters therein contained, divided into *five several Books*, containing 1 An *History* of things past: 2 A *Covenant* between God and his Church then present: 3 And a *Prophesie* of further g Grace to come, now exhibited by Jesus Christ. *In propounding of which things* (h *Ainsworth* observes) *Moses hath a veile upon his glorious face: for in the Histories are implyed* i *Allegories, and in the Lawes are types and shadowes of* k *good things to come; the body whereof is of Christ*. *In* Genesis (*which History endeth with* Israels *going down into* Egypt) *we have the image of a natural man fallen from God into the bondage of sin*. *In* Exodus, *is the type of our Regeneration, and state renewed by Jesus Christ*. *In* Leviticus, *the shadow of our mortification, whilst we are made Sacrifices unto God*. *In* Numbers, *our spiritual warfare, whereunto we are mustered and armed to fight the good fight of faith*. *In* Deuteronomie, *the Doctrine of our sanctification, and preparation to enter into our heavenly* Canaan, *after* Moses *death, by the conduct of* Jesus *the Son of God*.

f See Exod. 1. 1. Levit. 1. 1. Numb. 1. 1. Deut. 1. 1.
g Deu. 18. 15, &c. John 5. 46. & 1. 17.
h *H. Ainsworth, preface before Annot. on Genesis.*
i Gal. 2. 24.
k Heb. 9. 9. & 10. 1. Col. 2. 17.

GENESIS.

Geneſis.

§. I. Name.

GENESIS, *i. e. Generation*, ſo called by the Greek; [1] Partly becauſe it ſets forth the [a] *Generations of the heavens and of the earth*, in their firſt creation: [2] Partly becauſe it deſcribes the [b] Genealogie of the Patriarchs. The Hebrews name their Books of the Old Teſtament, either [1] From the Prophets, the *Penmen* of them; Or [2] from the principal *ſubject* or Argument handled in them: Or [3] From the *firſt Hebrew word* wherewith they begin, as the five Books of *Moſes*, and the *Lamentations of* Jeremiah. Hence *Geneſis* is called in Hebrew בראשית *Bereſchith*, i. e. *In the beginning*.

a Gen. 2. 4.
b As Gen 5. and elſewhere.

§. II. Penman.

It is not probable this Book was written by *Moſes*, whilſt a *Private man* and a ſhepheard in *Madian* in the deſert: but rather after he was a *Publick perſon*, and furniſhed with a Prophetick ſpirit. For, 1. How could *Moſes* by a private, without a Prophetick ſpirit, ſo accurately relate the worlds creation, and things paſt? 2. How could he foretell things to come as touching [c] Chriſt and others? 3. Otherwiſe the credit and authority of this Hiſtory would be too much enfeebled. 4. Nor is it abſurd which ſome Hebrew writers think, who referre this writing to that of *Exod.* 24. 12. *Come up to me into the Mount, and be thou there, and I will give thee the Tables of Stone, and the Law, and the Precepts, which I have written to teach them.* Underſtanding by the *Tables*, the *Decalogue*; By the *Precepts* all the *Ceremonial, and Judicial Ordinances*: and by the *Law*, all other writings of *Moſes*, whether *Hiſtorical or Dogmatical*, as [d] *Parens* hath obſerved.

c Gen. 3. 15. & 49. 10. &c.
d D. Parens in Prolegom. in Gen. p. 9, 10. Francof. 1647.

§. III. Time and Chronologie.

This Book as it is abſolutely the ancienteſt writing extant in the world, ſo it is moſt compendious, being an Hiſtory of 2369 years, as [e] ſome think, or rather of 2368, as [f] others compute. This may appear in three eminent Intervals or Periods of time recorded in *Geneſis*, viz.

I. *From the Creation to the beginning of the flood*, in *Noahs* 600th year, through ten Generations, 1656 [g] years, *viz.* From *Adams* creation to *Seth's* nativity, 130 years. From *Seth* to *Enos*, 105. From *Enos* to *Cainan*, 90. From *Cainan* to *Mahaleel*, 70. From *Mahaleel* to *Jared*, 65. From *Jared* to *Enoch* 162. From *Enoch* to *Mathuſalah*, 65. From *Mathuſalah* to *Lamech*, 187. From *Lamech* to *Noah's* birth, 182. From *Noah's* birth to the beginning of the flood, 600. In all 1656.

II. The ſecond Period of time is, *From the beginning of the flood through other ten Generations to* Abrams *birth*, 352 [h] years, *viz.* From the Flood to *Arphaxad*, 2 years. From *Arphaxad* to *Selah*, 35 years. From *Selah* to *Heber*, 30 years. From *Heber* to *Peleg*, 34 years. From *Peleg* to *Reu*, 30 years. From *Reu* to *Se-*

e H. Ainſ. after his Preface in the ſumme of Geneſis.
f Iun. annot. unto Geneſ. and D. Parens in Prolog. in Gen. p. 13, 12. Francofurt. 1647.
g Gen. 5. throughout. and Gen. 9. 6.
h Gen. 11. 10. to 27.

rug,

rug, 32 years, From *Serug* to *Nachor*, 30 years. From *Nachor* to *Terah*, 29 years. From *Terah* to *Abraham*, 130 years. In all 352 years. So that *Abraham* was borne in the 2008th year from the Creation: which is accurately to be observed, leſt we puzzle the whole ſacred *Chronologie*, as [i] learned men have advertiſed.

III. The third Period, is, *From* Abrahams *birth to* Joſephs *death through foure Generations*, 360 years, *viz.* From the birth of *Abraham* to the birth of *Iſaac*, [k] 100 years. From *Iſaacs* birth to *Jacobs* birth, [l] 60 years. From *Jacobs* birth to his going down into *Egypt*, [m] 130 years. From *Jacobs* deſcent into *Egypt* to his death, [n] 17 years. From the death of *Jacob* to the death of *Joſeph*, 53 years, which may be thus gathered. *Joſeph* dyed when he was [o] 110 years old. He ſtood before *Pharaoh* when he was [p] 30 years old. After the ſeven years of plenty, in the third year of famine, *Jacob* came into *Egypt*, in the [q] one hundred and thirtieth year of *Jacob*, and fourtieth year of *Joſeph*. *Joſeph* lived with his father in *Egypt* [r] ſeventeen years. Therefore when his father dyed, *Joſeph* was 57 years old: conſequently he lived after his fathers death [ſ] 53 yeats. So that the total of this third Interval amounts to 360 years. And therefore, 1656. and 352. and 360. the particulars of all theſe three Intervals being added together, This Hiſtory of *Geneſis* is evidently an Hiſtory of 2368 years continuance.

i H. Broughton *in his Tables of the fathers ages.* D. Pareus *in prolog. in Gen. p.* 12. Francof. 1647.
k Gen. 17. 1. 17. & 21. 5.
l Gen. 25. 26.
m Gen. 47. 9.
n Gen. 47. 28.
o Gen. 50. 26.
p Gen. 41. 46.
q Gen. 47. 9.
r Gen. 47. 28.
ſ Gen. 50. 26.

§. IV. The Scope.

The ſcope of *Geneſis*, is to ſet forth, The Generation of the world; The corruption thereof by ſin; The reſtauration thereof by Chriſt the ſeed of the woman; Together with the government of the old world before the flood, and the following world after the flood, eſpecially of the Church of God in particular families in both, under the Patriarchs.

The reaſons why *Moſes* began his writings with the Hiſtory of the Creation, the Fall of Man, &c. are conceived to be theſe, *viz.* 1. To procure the greater authority to his writings, by his ſetting forth thoſe things which could not certainly be known but by Divine revelation, as [t] *Auguſtine* intimates. 2. To aſſure the Church (contrary to the opinions of the Heathen) of the nature of the true God, and the works of God, as alſo that the world was not eternal. 3. To convince the world of the ſinful ſtate of all mankinde, *Adam* the root of mankinde being corrupted. 4. To diſplay the riches of Divine grace to man, in [u] promiſing preſently a ſecond *Adam* to repair what the firſt *Adam* had deſtroyed. 5. By the Majeſty of the Creator deſcribed, to provoke the people of *Iſrael* to more awful and dutiful obedience. 6. To deterre *Iſrael* from impiety, and incite them to godlyneſſe, by propounding the examples of different rewards of the pious and impious, as [x] *Euſebius* hath noted. 7. Finally, to teach us that He is the only true God to be worſhipped and ſerved, who created the world out of nothing, reſtored the world corrupted, and in the beginning hath made known himſelf to mankind by his infallible Word.

t Cui narranti præterita melius credimus, quam qui etiam futura prædixerit, quæ præſentia jam videmus. *Aug. de civ. Dei* l. 18. c. 40.
u Gen. 3. 15.
x *Euſeb. Præpar. evang.* l. 7. c. 3.

§. V. Principal Parts.

This Book of GENESIS (which is of ſo admirable worth and uſe, that [y] ſome ſtile it *the Compendium of all Divinity*, as *Moſes the Father of all Divines*) might, for memory ſake, be diſtributed after the manner of the *Hebrews* into 6 *Sections*, according to the Hiſtory of the ſix Fathers therein deſcribed, *viz.* Of

I. *ADAM*; whoſe Creation, Mariage, Dominion, Fall, Puniſhment, Promiſe of Recovery, and Generations, are laid down *Chap.* I. to V. *ver.* 6.

II. *NOAH*; who was a Preacher of righteouſneſſe, Parent of the new world. *Ch.* V. to X.

III. *ABRAHAM*; whoſe Calling, excellent Faith, Conference and Covenant with God, Poſterity,

y D. Pareus *in Gen. prolegom. p.* 14. 1647.

Posterity, Peregrinations, and other singular acts, are recorded *Chap.* X. to XXV.

IV. *ISAAC*; whose History is described *Chap.* XXV. to XXVIII.

V. *JACOB*; whose various conditions and distresses are described, *Chap.* XXVIII. to XXXVII.

VI. *JOSEPH*; who by the envy and emulation of his brethren was sold into *Egypt*, and there by singular providence advanced to the second place of Government in the Kingdome, whereby his Fathers family was afterwards preserved from perishing in an extream Famine, and the knowledge of the true God was brought into *Egypt*. *Chap.* XXXVII. *to the end.*

But here I shall rather follow the ensuing Distribution, which is conceived to be more exact and methodical.

GENESIS describes unto us, the *first Originals* of things, And the *following Progresse and Administrations* of things.

The first originals of things; as of the World, the Church, and Sin. I.

1. *The original of the whole World in common*, by Divine Creation out of nothing, is *Described*, and that description *Amplified*.

I. The worlds [z] creation is *Described here*, *Chap.* I. and this either, CHAP. I.

1. *More generally*, ver. 1, 2.

2. *More particularly*, according to Gods orderly proceedings in six distinct daies-works, *viz.* 1. The first day, *Light*, ver. 3, 4, 5. 2. The second day, *the Firmament*, called *Heaven*, dividing betwixt waters above and below, *ver.* 6, 7, 8. 3. The third day, The waters gathered into a *Sea*, the appearing of *Dry-land*, And the Earth bringing forth grasse, herbs and fruit-trees. *ver.* 9, 10, 11, 12, 13. 4. The fourth day, *Lights* in the *Heavens*, and two great Lights, *Sun* and *Moon*. *ver.* 14 to 20. 5 The fifth day, Of the Waters, All *Fish* and *Fowles*, ver. 20. to 24. 6. Finally, the sixth day, Of the earth were created all *Cattle*, *creeping things*, *and Beasts*, ver. 24, 25. And last of all was created [a] *Man*, *male and female*, (as his choicest work, and an Epitome of the world, and abstract of heaven and earth). Touching mans creation, consider 1. The Divine consultation about it. 2. The Divine platform according to which he was framed, *Gods own Image*. 3. Gods benediction upon man created, in point of fructification, dominion over the Creatures, and sustentation by them. *ver.* 26. *to the end of the Chap.*

[z] *The Creation of the World.*

[a] *ADAM.*

II. The Description of the worlds creation is *Amplified*,

1. *By a narration* of Gods rest from his works the seventh day, and [b] sanctification thereof. *Chap.* II. ver. 1, 2, 3.

[b] *Seventh day sanctified.* CHAP. II.

2. By further explanation of the manner of the Creation, *ver.* 4, 5, 6. especially of mans creation, *viz.* 1. How *Adam* was made, *ver.* 7. 2. How placed in the garden of *Eden* to dresse and keep it, *ver* 8. to 18. 3. How *Adam* named the creatures, *ver.* 18, 19, 20. 4. How the woman was made of one of the ribs of *Adam* sleeping, *ver.* 21, 22. 5. How God joyned the man and woman together in marriage, *ver.* 22, 23, 24, 25.

II. *The original of the Church*, for which the world was made, is intermingled, intimated variously, 1. In the man and womans creation after Gods Image. 2. In the sanctification of the Sabbath for them. 3. In the Tree of life, and Tree of knowledge of good and evil. And 4. Afterwards in the promised seed of the woman. 5. And the sacrifices which God taught *Adam* to offer of those beasts with whose skins *Adam* was cloathed.

III. *The original of* [c] *Sin and Corruption*, how it entred into the world, *Chap.* III. described by 1. The cause of it, *viz.* The Devil in the Serpent seducing the woman to eat of the forbidden fruit, *ver.* 1. *to* 6. 2. The acting of it, *ver.* 6. 3. The effects or consequents thereof, *viz.* 1. Their immediate guilt and shame, and flying from God at his voice, ver. 7, 8. 2. Gods conventing and convicting of them, *ver.* 9. *to* 14. 3. Gods punishments partly Denounced, partly inflicted. On the *Serpent* (where the first fundamental Gospel-promise of the [d] *SEED OF THE WOMAN TO BRUISE THE SERPENTS HEAD*, is most sweetly inserted) ver. 14, 15. On the woman, *ver.* 16. On *Adam*. *ver* 17, 18, 19. (Here also is inserted the womans comfortable name [e] *CHAVAH*, because she is the mother of all *Living*; *naturally by the first Adam*, *supernaturally by Christ the seed of the woman the second Adam*, ver. 20. And Gods cloathing the man and woman with beasts skins, whose bodies they were taught to sacrifice, *ver.* 21.) On both man and woman, driving them out of the garden of *Eden*, *ver.* 22. *to the end of the Chap.*

[c] *The Fall.* CHAP. III.

[d] *SEED of the WOMAN promised.*

[e] *CHAVAH or Eve.*

The Progresse and following Administration of things after the Creation; either II.

I. In the old world before the flood, wherein are described CHAP. IV.

Adams posterity (unto whom sin was *propagated*, on whom it was *punished*, and yet among whom the Church of God was continued) *viz.* besides sons and daughters; *Cain*, *Abel*, *Seth*, *Chap.* IV. to *Chap.* V. 6. More particularly,

1. The history of *Cain* and *Abel*, contains 1. Their Nativity, *ver.* 1, 2. 2. Their trade, *ver.* 2. 3. Their Religion, and what entertainment it had with God, *ver.* 3. *to* 8. 4. *Cains* murder of his brother *Abel*, *ver.* 8. 5. The LORD's avenging upon *Cain* the blood of *Abel*, *ver.* 9. *to* 16. 6. *Cain's* posterity, *ver.* 16. *to* 25.

2. The history of *Seth*, comprises 1. His birth, *ver.* 25. *compared also with Chap.* V. 1, 2, 3. 2. His son *Enos*, in whose time *men began to call upon the Name of the Lord*, *viz.* more publiquely, &c.

CHAP. V.

c *NOAH.*

CHAP. VI.

CHAP. VII.

f *The flood.*

CHAP. VIII.

CHAP. IX.

g *Rainbow.*

CHAP. X.

CHAP. XI.

h *Confusion of Languages at BABEL.*

i *ABRAM.*

k *D. Paræus Comment. ad Gen. 11. 31.*

CHAP. XII.

CHAP. XIII.

CHAP. XIV.

CHAP. XV.

CHAP. XVI.

CHAP. XVII.

l *ABRAM, i.e. An High Father, changed to ABRAHAM, i.e. An high Father of a multitude.*

CHAP. XVIII.

CHAP. XIX.

CHAP. XX.

CHAP. XXI.

CHAP. XXII.

CHAP. XXIII.

CHAP. XXIV.

CHAP. XXV.

&c. *ver.* 26. 3. His father *Adams* death in his dayes, (*Adams* history being compendiously mentioned) *Chap.* V. 1. *to* 6. 4. His posterity from *Enos* to *Noah* through divers Generations, predecessors of Jesus Christ. *ver.* 6. to 28.

c *NOAH'S* history is of affairs [1] *Before the flood,* [2] or *After the flood.*

1. *Before the flood*; declaring 1. His birth, *ver.* 28. *to* 32. 2. His posterity, *viz.* three sons, *ver.* 32. 3. His making an *Ark* in 112 years space according to Gods direction, for saving himself and family, and some of all kinds of creatures therein against the general deluge threatned to the whole world for its general and great corruption. *Ch.* VI. *throughout.* 4. His entrance into the Ark with the creatures at Gods command. *Ch.* VII. 1. to 17. 5. The consequent upon his entrance into the Ark, the dreadful f *FLOOD*, described. *ver.* 17. *to the end of the Chapt.*

2. *After the flood*, &c.

II. In the new world after the flood, according to the times of divers renowned Patriarchs, *NOAH, ABRAHAM, ISAAC, JACOB.*

NOAH. (*The saved of the Old, and the Parent of the New World,*) His History is continued; wherein are recorded, I. His departure out of the Ark, and all that were with him. *Ch.* VIII. Amplyfied 1. By the Antecedents, making way for his coming forth, *viz.* [1] The abatement of the waters of the flood, *ver.* 1. *to* 6. [2] The discovery of this abatement, By the Raven and Dove sent forth, ver. 6. *to* 13. By his own observation uncovering the Ark, *ver.* 13, 14. [3] Gods Command to him to come forth, *ver.* 15. *to* 20. 2. By the Consequents of his coming forth, *viz.* [1] *Noah's* sacrifice, *ver.* 20. [2] Gods Acceptance of it, and promise never more so to curse the earth, *ver.* 22, 23. [3] Gods benediction of *Noah* and the creatures, *Ch.* IX. *ver.* 1. *to* 8. [4] Gods Covenant with *Noah* never more to drown the world with a flood, The g Rainbow being the Token of this Covenant, *ver.* 8. *to* 18. II. *Noah's* sonnes who overspread the whole earth, *ver.* 18, 19. III. *Noah's* husbandry, amplified by his being drunk with the fruit of the Vine, with the consequents thereupon, *ver.* 20. to 28. IV. *Noah's* death, *ver.* 28, 29. V. The Posterity of *Noah's* three sonnes, [1] As united in one language, *Ch.* X. [2] As divided and scattered by several h languages, confounded at *Babel*, *Ch.* XI. 1. to 10. Here *Shem's* Posterity through many Generations is brought down to *Abram*, *ver.* 10. to 27.

i *ABRAM'S* History declareth

1. His descent and kindred, *Ch.* XI. 27, 28.

2. His marriage to *Sarah*, *ver.* 29, 30.

3. His departure from *Ur* of the Chaldees, and dwelling in *Haran*, (a city of k *Arabia*) *ver.* 31, 32.

4. His divine call from his country and kindred into the Land of *Canaan*. Amplyfied 1. By Gods encouraging Promises, especially of Christ the *blessed seed*. 2. By *Abram's* obeying this call. 3. By Gods promising the Land of *Canaan* to his seed at his coming thither, whereupon *Abram* builded an Altar to the Lord, *Ch.* XII. *ver.* 1. *to* 10. 4. By *Abram's* departure out of *Canaan* by reason of a great famine to sojourne in *Egypt*, where he said his wife was his sister, *ver.* 10. *to the end of the chapt.* 5. By his returne with *Lot* into *Canaan*, to the very place where he had built his Altar, *Ch.* XIII. 1. *to* 5. Events of which returne are 1. *Abram* and *Lot's* separation from one another, by reason of their servants discord, *Lot* pitching towards *Edom*, *ver.* 5. *to* 14. 2. Gods renewing of his promise to *Abram*, (upon *Lot's* departure,) of giving *Canaan* to his seed, and multiplying his seed, *ver.* 14. *to the end of the chapt.* 3. *Abram's* rescuing of *Lot*, being taken Prisoner in the battel of foure Kings, with five in the vale of *Siddim*, whereupon *Melchizedek* blessed *Abram*, *Ch* XIV. *throughout.*

5. The blessed dealings and transactions betwixt *God* and *Abram*. I. God promiseth him Issue and a most numerous seed, Covenanting to give *Canaan* to his seed, *Ch.* XV. *throughout.* II. God performes his promise in giving *Abram* seed by *Hagar*, viz. *Ishmael*, *Ch.* XVI. *throughout.* III. God solemnly renews his Covenant with *Abraham*; whereof note both the *forme* and *effects* of it. The *forme* or k manner of it largely described, *Ch.* XVII. *throughout.* The *fruits, effects*, or *events* of it; and this either on Gods part, or on *Abraham's* part.

On Gods part. viz. 1. Gods Communication of his counsels to *Abraham* touching the destruction of *Sodom*, &c. *Ch.* XVIII. *throughout.* Amplified, [1] By the *Antecedents* hereof, viz. Gods manner of appearing to *Abraham*. *Abraham's* hospitality to the Angels. Gods renewing his promise of Issue by *Sarah*, *ver.* 1. *to* 16. [2] By the *Manner* of communicating, *ver.* 16. *to* 23. [3] By the *Consequents*, viz. *Abraham's* Intercession for the five Cities, and Gods Concessions, *ver.* 23. *to the end of the chapt.* 2. Gods Benefits towards *Abraham*, in 1. Saving his Nephew *Lot* from the Cities overthrow, *Ch.* XIX. *throughout.* 2. Preserving *Sarah* his wife from defilement in *Abimelechs* Court, *Ch.* XX. *throughout.* 3. Performing his promise, in giving *Abraham* a sonne, *viz.* Isaac by *Sarah*, *Ch.* XXI.

On Abrahams Part, divers sweet fruits, *viz.* 1. The obedience of his faith, (when God tryed him,) in offering up *Isaac*, &c. *Ch.* XXII. 2. His moderation in mourning for *Sarah's* death, with his humanity and equity in purchasing a burying place for her, *Ch.* XXIII. *throughout.* 3. His pious care about the marriage of his sonne *Isaac*, *Ch.* XXIV. *throughout.* 4. His prudent disposal of his temporals to his Posterity, *Ch.* XXV. 1. *to* 7. 5. His mature death in a good old age, *ver.* 7, 8, 9, 10.

1 ISAAC'S History, containes

1. His nativity and circumcision, c. 21. 1. to 6.
2. His mocking by *Ishmael*, c. 21. 9.
3. His being offered up as a sacrifice, in a sort, c. 22.
4. His marriage with *Rebeckah*, c. 24.
} *All these foure are interwoven in Abraham's story forementioned.*
5. His blessing from God, *Ch.* XXV. 2.
6. His Posterity, (*Ishmaels* generations being premised, *ver.* 12. *to* 19.) *viz.* *Esau* and *Jacob* twins, described by their striving in the wombe; And at the Birth. Their Trade. Their different affection they had from their Parents, and their Bargain about the Birth-right, *ver.* 19. *to the end of the chapt.*
7. His Peregrination in *Gerar* of the *Philistines*, *Ch.* XXVI. described 1. By the occasion hereof, a famine in the land, *ver.* 1. 2. By Gods direction so to do, Renewing his Covenant with him, *ver.* 2. *to* 6. 3. By the events ensuing, Dissembling his wife. Prosperity in the land, and Covenant with K. *Abimelech*, *ver.* 6. *to* 34.
8. His and his wifes grief, about *Esaus* Marching, *ver.* 34, 35.
9. His blessing of *Jacob* and *Esau*; *Jacob* by subtilty getting away the best blessing, and was hated of *Esau* for it. *Ch.* XXVII.

m JACOB'S History describes (besides the former particulars, inserted in *Isaac's* History,) his three Peregrinations; *viz.* Into *Mesopotamia*, *Canaan*, and *Egypt*.

I. *Into Mesopotamia* to take a wife in *Laban's* house. Here consider, 1. His Parents charge and blessing, when he went, *Ch.* XXVIII. 1. *to* 6. 2. His brother *Esaus* indeavours hereupon to please his Parents, in marching in *Ishmaels* family, *ver.* 6. *to* 10. 3. His journey; wherein, His vision of the *Ladder*, and his Vow, *ver.* 10. *to the end of the chapt.* 4. His arrival, and marriage with *Leah* and *Rachel*, *Ch.* XXIX. *v.* 1. *to* 31. 5. His children by both his wives, *ver.* 31. *to the end of the chapt.* and *Ch.* XXX. *ver.* 1. *to* 25. 6. His wonderful increase in Goods, *ver.* 25. *to the end of the chapt.*

II. *Into Canaan.* Whether he returned at Gods Command. Here observe,

1. His Passage thither. [r] *Occasioned* by discontents with *Laban*, *Ch.* XXXI. 1, 2, 3. [2] *Prepared* for, by declaring his purpose to his wives, *ver.* 4. *to* 17. [3] *Acted*, *ver.* 17. *to* 25. [4] *Interrupted* by *Laban* overtaking him, yet kept by God from harming him, *ver.* 25. *to the end of the chapt.* [5] *Encouraged* by a vision of protecting Angels at *Mahanaim*, *Ch.* XXXII. 1, 2. And [6] *Compleated* upon the meeting of *Jacob* and *Esau*. Amplyfied, 1. By his Preparation for it, *Sending Messengers* before him to appease *Esau*, because of the old grudge, *ver.* 3. *to* 6. *Praying* to God for deliverance, his messengers report paring him in fear, *ver.* 6. *to* 13. *Sending before him a present* to *Esau*, *ver.* 13. *to* 24. And *wrestling with an Angel*, who assured him of prevailing with man, and changed his name from n JACOB to ISRAEL, *ver.* 24. *to the end of the chapt.* 2. By the manner of this meeting, *Ch.* XXXIII. 1. *to* 18.

2. His abode or sojourning there: where the things that befell him are reciced, *viz.* 1. His Purchasing of a Parcel of a field at *Shalem*, of *Hamor*, *ver.* 18. *to the end of the chapt.* 2. His daughter *Dinah's* defilement by *Shechem*, *Hamors* son, with the events thereof, *Ch.* XXXIV. throughout. 3. His journey to *Bethel*, and building an Altar there at Gods appointment, *Ch.* XXXV. 1. *to* 9. 4. Gods appearing again to him at *Bethel*, and renewing his Covenant with him, *ver.* 9. *to* 16. 5. His passing from *Bethel* to *Bethlehem*, where *Rachel* dyed, *ver.* 16. *to* 22. 6. *Reuben's* defiling *Bilhah* his fathers Concubine, *ver.* 22. 7. The enumeration of *Jacobs* sons, *ver.* 22. *to* 27. 8. His coming at last to *Isaac* his father in *Hebron*, *ver.* 27. 9. *Isaacs* death and burial by *Esau* and *Jacob*, *ver.* 28, 29. Where *Esaus* Posterity is recorded, *Ch.* XXXVI. throughout. 10. The selling of o *Joseph* by his brethren to the *Ishmaelites*, who carry him into *Egypt* and sell him to *Potiphar*. Amplified by the causes, manner and effects, *Ch.* XXXVII. throughout. 2. *Judahs* incest with *Thamar* his daughter in law; at large described, *Ch.* XXXVIII. throughout.

III. *Into Egypt.* Of this Peregrination of *Jacob* are mentioned the *Antecedents*, *Manner*, and *Consequents*.

1. *Antecedents*, relating especially to *Joseph* in *Egypt*, in *Potiphars* house, in *Prison*, or in his Enlargement and *Advancement*. I. *In Potiphars house* are declared 1. *Josephs* Prosperity, *Ch.* XXXIX. 1. *to* 7. 2. His Piety and Chastity, resisting the temptations of his Mistris; whereupon [1] She falsly accuseth him to his Master; and [2] He unjustly claps him in Prison, *ver.* 7. *to* 21. II. *In Prison*, where 1. God gave him singular favour with the Keeper, *ver.* 21, 22, 23. 2. He expounds the Dreams of *Pharaoh's* chief *Butler* and chief *Baker*, prisoners with him, which came to passe according to his interpretations, *Ch.* XL. throughout. 3. He interprets *Pharaoh's* two Dreams, of the p seven years plenty, and seven years famine, when all the wise men in *Egypt* could not; and advised *Pharaoh* what use to make of his dreams for the publick good, *Ch.* XLI. 1. *to* 39. Whereupon *Pharaoh* advanced *Joseph*, *ver.* 37. *to* 45. II. *In his advancement* to the second place in the kingdome; where are mentioned, 1. His wife given him by *Pharaoh*, *ver.* 45. 2. His gathering up of corne in the seven years of plenty, *ver.* 46. *to* 50. 3. His two sons *Manasseh* and *Ephraim*, *ver.* 50, 51, 52. 4. His selling of corne in the

1 ISAAC.

CHAP. XXVI.

CH. XXVII.

m JACOB.

CH. XXVIII.

CHAP. XXIX.

CHAP. XXX.

CHAP. XXXI.

CHAP. XXXII.

n JACOB named ISRAEL.

CH. XXXIII.

CH. XXXIV.

CH. XXXV.

CH. XXXVI.

o JOSEPH.

CH. XXXVII.

CH. XXXVIII.

CH. XXXIX.

CHAP. XL.

p The seven years of plenty, and famine in Egypt, &c.

CHAP. XLI.

the seven years of dearth following to the Egyptians, and the People of all countries, *ver.* 53. *to the end of the chapt.* 5. His selling of corne to his own brethren, coming out of the Land of *Canaan*, two several times for that end.

CHAP. XLII.

Their first journey is described, 1. By the occasion of it, *Jacob* heard there was corne in *Egypt*, *Ch.* XLII. 1. *to* 6. 2. By *Josephs* concealing his knowledge of his brethren, challenging them as spies of the country; where note divers consequents thereupon, *ver.* 6. *to* 25. 3. By *Josephs* command to fill their sacks with corne, and every mans money in his sack, *ver.* 25. *to* 29. 4. By their returne to *Jacob* reporting all occurrences that befell them, *ver.* 29. *to* 35. 5. By the trouble of *Jacobs* sonnes, finding their money in their sacks; and of *Jacob* about sending of *Benjamin* with them into *Egypt*, to prove they were not spies, *ver.* 35. *to the end of the chapt.*

CHAP. XLIII.

Their second journey is set forth; 1. By the Antecedents thereof, viz. 1 Their perswading of *Jacob* with much difficulty to send *Benjamin* with them. And 2 Their Present prepared for *Joseph*, *Ch.* XLIII. 1. *to* 15. 2. By the *Consequents* ensuing thereupon, viz. 1 *Josephs* entertaining and feasting his brethren, *ver.* 15. *to the end of the chapt.* 2 *Josephs* Policy to stay his brother *Benjamin*, by putting his cup in *Benjamins* sack, *Ch.* XLIV. 1. *to* 18. 3 *Judahs* Apology and Supplication to *Joseph* touching *Benjamin*, *ver.* 18. *to the end of the chapt.* 4 Hereupon *Joseph* making himself known to his brethren with much passionate affection, and commanding them to bring his father down into *Egypt*, (*Pharaoh* also confirming it) sending them away with gifts, wagons, provision for the way, and a Present to his father, *Ch.* XLV. 1. *to* 15. 5 Their returne into *Canaan* to their father with that joyful newes, that *Joseph was yet alive and Governour of Egypt*; and how *Jacob* entertained it, *ver.* 25. *to the end of the chapt.*

CH. XLIV.

CHAP. XLV.

CHAP. XLVI

q *Jacob and his Family come to* EGYPT.

The manner of q *Jacobs* coming into *Egypt*, is delineated, *Ch.* XLVI. where 1. His sacrifice by the way at *Beer-sheba*, with Gods encouragement to him there, *ver.* 1. *to* 5. 2. His journey thence towards *Egypt*, with the names and number of all the souls that went with him into *Egypt*, seventy souls in all, *ver.* 5. *to* 28. 3. His sending *Judah* before, to direct them into *Goshen*, ver. 28 4. *Joseph's* meeting of his father *Jacob* in *Goshen*, where he instructs his brethren what to say to *Pharaoh*, *ver.* 28. *to the end of the chapt.*

CH. XLVII.

Consequents of Jacobs coming into Egypt, *viz.* 1. *Josephs* presenting five of his brethren and his father before *Pharaoh*, and their conference, *Ch* XLVII. 1. *to* 11. 2. *Josephs* placing his father and his family in the best of the land, and there nourishing them, *ver.* 11, 12. (and this while all *Canaan* and *Egypt*, were reduced to Poverty by buying bread, *ver.* 13. *to* 27.) 3. *Israels* Prosperity in *Egypt*, *ver.* 27. 4. *Josephs* Oath unto his father *Jacob*, not to bury him in *Egypt*, but with his fathers in *Canaan*, *ver.* 28. *to the end of the chapt.* 5. *Jacobs* blessing of *Ephraim* and *Manasseh*, *Josephs* two sons, on his sick bed. *Ch.* XLVIII. 1. *to* 21. 6 *Jacobs* bequeathing unto *Joseph* a portion above his brethren, which he took from the *Amorite* with his sword and bowe, *ver.* 21. 22. 7. *Jacobs* Prophetical blessing of his sons, *Ch.* XLIX 1. *to* 28. 8. His charge to them to bury him in *Canaan*, *ver.* 28. *to* 33. 9. *Jacobs death*, *ver.* 33. Amplified by divers *Consequents* thereupon, *viz.* 1 The mourning for him, *Ch.* L. 1, 2, 3. 2 *Josephs* Honourable Burial of him in *Canaan* with a mighty train out of *Egypt*, *ver.* 4. *to* 14. 3 *Josephs* returne from the funeral, *ver.* 14. 4 *Josephs* kindnesse and comforts to his brethren after *Jacobs* death, notwithstanding all their unbrotherly dealing with him of old, *ver.* 14. *to* 22. 5 Finally *Josephs* death in *Egypt*, being two years old, after he had seen his childrens children, and had taken an Oath of his brethren to bury his bones in the *Land of Promise*, *ver.* 22. *to the end.*

CH. XLVIII.

CH. XLIX.

CHAP. L.

Exodus.

§. I. The Name.

EXODUS, *i. e. Going-out*, or *Departure*; so called by the Greek, because it declares *Israels miraculous departure out of Egypt*, after they had been long oppressed there under tyrannical servitude. In Hebrew it's called שמות *Veelle shemoth*, i. e. [1] *And these are the names*. Because these are the first words of the Book.

[1] Exod. 1. 1.

§. II.

§. II. The Time and Chronologie.

Exodus is an Hiſtory, from the death of *Joſeph* till the erecting of the Tabernacle, for about 142 years, *viz.* From death of *Joſeph* to the birth of *Moſes* 60 years, [b] as ſome compute. From *Moſes* birth to the departure out of *Egypt*, 80 years. From the departure out of *Egypt*, to the erecting of the Tabernacle, [d] 2 years: *The Tabernacle was erected in the ſecond year*, viz. [e] the ſecond year after their coming out of *Egypt*: yet this Hiſtory is not finiſhed in this Book, till *Num.* 9. 29.

b Jun. Annot ante Exod.
c Exod. 7. 7.
d Exod. 40. 17.
e Jun Annot. in loc.

§. III. Penman.

That *Moſes* was PENMAN of this Book is generally acknowledged: but *when* it was written, cannot ſo preciſely be determined (yet it being an Hiſtory of matters of fact) doubtleſſe it was written after the *Giving of the Law on Mount Sinai*, and the erecting of the *Tabernacle*. For things cannot hiſtorically be related, till they be acted; as that learned [f] *Rivet* hath noted.

f And. Riv. com. in Exo. Prolog. p. 2. col. 2.

§. IV. Occaſion and Subject-matter.

Moſes having deſcribed the *Creation* of the World the *Propagation* of the Nations, and ſome *Primordial beginnings* of the Church in *ſeveral families* in the book of GENESIS; now comes in this book of EXODUS to deſcribe the ſtate and condition eſpecially of the Church as collected out of *ſeveral families*, and united in *one politique body* or *ſociety*, ſeparated from all other people, partaker of the [g] precious *promiſes* of God, and in due ſeaſon expecting their accompliſhment. This is *the* [h] *Church in the wilderneſſe*.

g Gen. 15. 13. and 17. 5, 8.
h Act. 7. 38.

In this Book eſpecially are declared: [1] Gods wonderful deliverance of *Iſrael* out of *Egypt*, and from the *Egyptians* at the Red-ſea. [2] His miraculous ſuſtaining of them in the wilderneſſe; [3] His giving them the Law, therein renewing Covenant with them on Mount *Sinai*; And [4] How he cauſed his Tabernacle to be erected among them. So that (as [i] one obſerves) *If there be any Book wherein the ſingular Providence of God appears in preſerving, propagating, and delivering his Church? If there be any Book wherein the truth and fidelity of Gods promiſes ſhines forth in their accompliſhment? If any Book wherein the infinite wiſdome and juſtice of God appears in making of Lawes, and erecting of Divine worſhip?* (And I may add, If there be any Book wherein we have a lively embleme of the afflicted Church of God in the wilderneſſe of this world) *certainly this is the Book.*

i And. Riv. Prolog. in Exod. p. 1.

§. V. Scope.

The SCOPE or *drift* of this Hiſtory is, *In general* to ſet forth Gods tender, faithful, wiſe, juſt, and happy government of his Church now collected out of all the ſeveral families of *Iſrael*, and united in one politique body.

In particular, 1. *To demonſtrate clearly Gods ancient faithfulneſſe in keeping covenant and promiſe with his people*: As in [k] bringing them out of *Egypt* after their long affliction; In multiplying *Abrahams* ſeed, from [l] 70 ſouls that went into *Egypt*, to *ſix hundred thouſand, and three thouſand and five hundred and fifty warriours*, that came out of *Egypt*, beſides women and children. 2. *To magnifie Gods power in their miraculous deliverances and preſervations*; not only before his own people, but in ſight alſo of the very Heathen. 3. *To encourage his people to depend upon him in deepeſt ſtraits of afflictions*, ſeeing he ſo tenders them in afflicti-

k Gen. 15. 13, 14, 15. 16. with Exod. 12. 41.
l Gen. 15. 5. and 17. 4, 5, 6. and 46. 27. with Num. 1. 15, 33, 46.

on, and saves them from affliction. 4. *To adumbrate in Israel, passing from Egypt through the Red-sea, Wilderneſſe, and Jordan, to the promiſed Land, as in a lively* [m] *type, the Churches ſtate in the wilderneſſe of this world till ſhe come to the heavenly Canaan* an eternal reſt. As ſaid Auguſtine, *Obſerve we their ſtations and manſions, we may in them behold great wonders of our heavenly journey.* Conſider this Parallel.

1. *Iſrael delivered from Pharaoh, the Taskmaſters, and Egypts miſeries.*

2. *Iſrael paſſeth the Red-ſea, wherein all Egyptians are drowned.*

3. *Iſrael combats with, and conquers Amalek.*

4. *Iſrael had the Law from Mount Sinai.*

5. *Iſrael had Gods moving Tabernacle among them, with all its Veſſels and Utenſils.*

6. *Iſrael, after all diſtreſſes, at laſt quietly poſſeſſed of Canaan.*

1. The Elect delivered from Sathan, ſin, world, death and hell, wonderfully.

2. Elect by baptiſm and blood of Chriſt are ſaved, wherein all their ſins are drowned and ſwallow'd up.

3. Chriſt and his Members fight with ſin and Sathan, and overcome them.

4. Elect inſtructed of Chriſt, whereby they are advanced above low earthly, to high heavenly contemplations.

5. The Elect are here Gods moving Tabernacle, Veſſels for holy uſe, &c.

6. The Elect after all tribulations ſhall at laſt in endleſs peace and joy poſſeſs Heaven it ſelf.

[m] 1 Cor. 10. 1, &c. Si diligenter ſtationes eas manſionesque caſtrorum, & conditiones locorum, quæ Exodo continentur retractemus, magna in ipſis cœleſtis itineris mirabilia cernemus. *Aug. ad Honor. de util. credendi. c. 3.*

§. VI. Principal Parts.

EXODUS contains an hiſtorical narration, 1 Of Gods *Actions* in reference to *Iſraels* deliverance out of *Egypt*; And 2 Of Gods *Inſtructions* of *Iſrael*.

Gods actions in relation to *Iſraels* deliverance out of *Egypt*, were either 1 *Before*, 2 *In*, or 3 *After* Iſraels deliverance.

I. *Before Iſraels deliverance* are conſiderable,

I. *Gods permiſſion of the Egyptian tyranny over them*, which gave occaſion for their deliverance, *Ch.* I. This tyranny is deſcribed, 1. By the *Antecedents* occaſioning it, which are three, *viz.* 1. The death of *Joſeph, and his brethren, and all that Generation*, whereby their oppreſſions might have been prevented, *ver.* 1. *to* 7. 2. The abundant increaſe of the Iſraelites afterwards; ſo that the *Egyptians* began to fear their multitudes, *ver.* 7. 3. Their new King (which knew not *Joſeph*) with his politick Conſultations againſt *Iſrael*, *ver.* 8. *to* 11. II. By the *Particulars* of it, *viz.* 1. Exacting rigorous ſervice in brick, &c. by cruel task-maſters, *ver.* 11. *to* 15. 2. Charging the Hebrew *Midwives* to kill all the Males of the Hebrews when they were born; (but the Midwives obeyed not this bloody command) *ver.* 15. *to* 22. 3. By commanding all the *Egyptians* to drown the Hebrew male-children in the river, *ver.* 22. Upon this is related the ſtory of *Moſes* his birth, and being brought by his Siſter in an Ark of bulruſhes, to the River ſide among the flags, his Parents being unable to conceal him any longer, *Ch.* II. 1, &c.

2, *Gods Preparation both of Inſtruments and Actions*, for their deliverance out of *Egypt*.

1. *Inſtruments prepared*, were o *MOSES* and *AARON*.

1. *MOSES*. Touching him are declared 1. His *Nativity* and deſcent, *Ch.* II. *ver.* 1. *to* 5. 2. His *ſingular Preſervation* from being drowned, even by means of *Pharaohs* own daughter, *ver.* 5. *to* 21. 3. His *acts* whilſt a private perſon, *viz.* Relieving ſome of his brethren the Iſraelites wronged by the Egyptians, *ver.* 11. *to* 15. Flying into the Land of *Midian*, and keeping the flock of *Jethro*, Prieſt of *Midian*, &c. *ver.* 15. *to* 23. 4. His divine call to be a publick deliverer of the oppreſſed Iſraelites from *Egypts* tyranny; deſcribed, *By the impulſive cauſe* of their deliverance, Gods Commiſerations to their ſorrows, and remembring of his Covenant, *ver.* 23, 24, 25. *By Gods appearing to Moſes* in a burning buſh on *Mt. Horeb*, *Ch.* III. 1, *to* 7. By Gods declaring his pleaſure preſently to deliver *Iſrael*, and that by *Moſes*, *ver.* 7. *to* 11. By Gods encouragements and directions to *Moſes* for the managing of this great work againſt all *Moſes* diſcouragements, *ver.* 11. *to the end of the chap.* and *Ch.* IV. 1. *to* 14.

2. *AARON*, whom God joyns in Commiſſion with *Moſes* as his aſſiſtant, *ver.* 14. *to* 18. This Preparation of *Moſes* and *Aaron* is amplified, 1. By *Moſes* returne from *Midian* into *Egypt*, at Gods command to viſit his brethren; and how by the way the LORD ſought to kill him, for not having *circumciſed* his ſonne, *ver.* 18. *to* 27. 2. By *Aarons* coming to meet *Moſes* at Gods appointment, *ver.* 27, 28.

I.

[r] ISRAEL oppreſſed in EGYPT. CHAP. I.

[s] MOSES and AARON. CHAP. II.

CHAP. III.

CHAP. IV.

2. *Actions*

1. *Allions* prepared for *Israels* deliverance; were
I. *The publication of Gods pleasure* by *Moses* and *Aaron*, touching *Israels* deliverance out of *Egypt*; and this
1. First, To the people of *Israel* themselves, *ver.* 29. *to the end of the chapt.*
2. Afterwards to *Pharaoh*, *Ch.* V. 1. &c. Amplified by the *Consequents* of every thereof, *viz.*
[a] *Pharaohs* impious refusal to let *Israel* go, *ver.* 2. [b] His checking of *Moses* and *Aaron* for their message, *ver.* 3, 4. [c] The aggravating of the Israelites tasks at *Pharaohs* command, *ver.* 5. *to* 15. [d] The Israelitish Officers complaints to *Pharaoh* hereupon, *ver.* 15. to 20. [e] Their murmuring against, and expostulation with *Moses* and *Aaron*, whereupon *Moses* complains to God, *ver.* 20. *to the end of the chapt.* [f] Gods encouragement of *Moses*, renewing his promise by his name [g] *JEHOVAH* and commanding him to make them known to *Israel*, *Ch.* VI. 1. *to* 10. [h] Gods second sending of *Moses* and *Aaron* to *Pharaoh*, (the Genealogy of this *Moses* and *Aaron* being annexed,) *ver.* 10. *to* 28

CHAP. V.

[g] *The Name* JEHOVAH.

CHAP. VI.

2. *The Operation of Signes and Miracles*, partly *Confirmative*, partly *Punitive*.
1. *Confirmative Signe*, wrought by *Moses* and *Aaron* at Gods command for confirming of their message from God, *viz.* Turning his Rod into a Serpent, and the event, *ver.* 28, 29, 30 *and Ch.* VII. 1. *to* 14.

CHAP. VII.

2. *Punitive*, viz. *the* [i] *Ten Plagues* wherewith God punished *Egypt* by *Moses* and *Aaron* for oppressing *Israel*, and not letting them depart out of *Egypt*.
1. Turning the waters of the River into Blood, *ver.* 14 *to the end of the chapt.*
2. Frogs brought up out of the River, *Ch.* VIII. 1. *to* 16.
3. Lice of the dust of the Land *ver.* 16. *to* 20.
4. A mixed swarm of flies, *ver.* 20 *to the end of the chapt.*
5. The Murrian of Beasts, *Ch.* IX. 1. *to* 8.
6. Boyls breaking forth with Blains on Man and Beast, *ver.* 8. *to* 13.
7. Terrible haile, and thunder, and fire running upon the ground, *ver.* 13. *to the end of the chapt.*
8. Devouring Locusts brought in by an East-winde, *Ch.* X. *to* 21.
9. The horrid thick darkenesse for three daies space, *ver.* 21. *to the end of the chapt.*
10. The death of the first-borne at large described, By the *Antecedents*, *Execution* it self, and the *Consequents* thereupon, I. *The Antecedents*: [1] Gods direction of *Israel* to borrow jewels of gold and silver of the Egyptians, because upon this plague they should even thrust *Israel* out, that so the Egyptians might be spoiled, and the *Israelites* enriched, *Ch.* XI. 1, 2, 3. [2] The threatning of this plague, *ver.* 4. *to the end of the chapt.* [3] The LORD's Provision for his own Peoples safety, when Egyptians should be destroyed, by instituting the Sacrament of the [u] *PASSEOVER*, and sprinkling of *blood* upon their doors, lest the destroying Angel should touch them, *Ch.* XII. 1. *to* 29. II. *The execution* of this wonderful Plague upon all the *first-born* of *Egypt*, of man and beast, *ver.* 29. III. *The Consequents* hereupon, 1. The lamentable cry in *Egypt*, *ver.* 30. 2. *Israel's* [x] departure, &c. *ver.* 31. &c.

CHAP. VIII.

[i] *The ten plagues of EGYPT.*

CHAP. IX.

CHAP. X.

CHAP. XI.

[u] *The PASSEOVER instituted.*

CHAP. XII

[x] *Israel comes out of EGYPT.*

II. *In* Israel's *Deliverance out of* Egypt; Consider [1] *Their Egresse*. And 2 *Their Progresse*.
1. *Their Egresse* or going out of *Egypt*, [1] *Acted*, and 2 *Attested*.
1. *Acted*. And here are declared, 1. How upon the death of the first-borne *Israel* and all they had were hastily thrust out of *Egypt*, *ver.* 33. *to* 35. 2. How the Israelites borrowed the *Egyptians* Jewels and spoiled the *Egyptians* *ver.* 35. 36. 3. The vast number of the Israelites that came forth, *viz.* six hundred thousand men, besides children, *ver.* 37 *to* 40. 4. The punctual time of their deliverance, at the end of the *four hundred and thirty years* to a day, according to the promise, *ver.* 40, 41, 42. 5. An Appendix touching some solemnities of the *Passeover*, (strangers being debarred it) which was so notable a Commemorative of that wonderful deliverance, *ver.* 43. *to the end of the chapt.* This is *Israels* **Exodus** out of *Egypt*, whence this Book is peculiarly denominated.

CHAP. XIV.

2. *Attested*, By Signes and Observations for benefit to Posterity. Their going forth is attested or witnessed to, 1. By the sanctification of all the first-borne of men and beast to God, *Chap.* XIII. 1. 2. further explained, *ver.* 11, *to* 17. 2. By Gods appointing the Anniversary Feast of the *Passeover* in memorial of this Deliverance, *ver.* 3. *to* 11. 3. By the Lords leading them by a Pillar of cloud by day, and Pillar of Fire by night through the wildernesse. And when they went, they carried *Josephs bones* with them, *ver.* 17. *to the end of the chapt.*

2. *Their Progresse*, or going on. 1. From Etham the edge of the Wildernesse, to before *Pihahiroth*, i. e. the mouth of the Mountains, by the Sea, *Ch.* XIV. 1, 2. 2. Through the Red-sea upon *Israels* Pursuit by *Pharaoh* and the *Egyptian* Host, hardening their hearts to their own utter destruction; where note, 1. *The cause* of Pharaohs Pursuing, report of Israels flight, and the hardnesse of his own heart, *ver.* 3. *to* 10. 2. *The fear* Israel were in upon Pharaohs approach, *ver.* 10. to 13. 3. *Moses* his encouraging them, *ver.* 13, 14. 4. Gods encouraging *Moses* and *Israel* both by his own words, and by the Angels coming between the two Camps, *ver.* 15. to 21.

CHAP. XV.

y Israel *passed through the* Red Sea, *wherein* Pharaoh *and all the* Egyptians *were drowned.*

u Moses SONG.

CHAP. XV.

CHAP. XVI.

CHAP. XVII

x Amalek *subdued by* JOSHUAH.

CHAP. XVIII.

II.

CHAP. XIX.

y *The ten Commandments Analytically Explained.*

5. The manner of y *Israels* marching thorough the sea, *ver.* 21,22. 6. *Pharaohs* pursuit and total overthrow of him and all his host in the sea, *ver.* 23, *to the end of the chapter.* 7. The triumphant u *Song of Moses* and the children of *Israel*, upon their own wonderful deliverance, and their enemies utter destruction, *Ch.* XV. 1. *to* 32. *Expounded hereafter.*

III. *After Israels deliverance*, when God, I. Provided them waters, 1. Healing the waters of *Marah* of their bitterness that *Israel* might drink, by casting a tree into the waters, *ver.* 24, &c. II. Providing them bread and flesh, *viz.* Manna rained from Heaven, and Quailes in the wilderness of *Zin*, *Chap.* XVI. Where note, 1. *Israels* murmurings for bread and flesh, *ver.* 1,2,3. 2. The Lords promise to *Moses* to supply them with bread and flesh, expressing his displeasure at their murmurings: and *Moses* report hereof to the people, *ver.* 4. *to* 13. 3. The Lords actual sending of Quailes and Manna, *ver.* 13. 14, 15. 4. The Lords direction about gathering *Manah*, that none be reserved till the morrow, and that on the sixth day they gather for the Sabbath also, *ver.* 16. *to* 32. 5. The reserving of an *Omer of Manah in the Tabernacle*, for a memorial of the bread which *Israel* was fed with till they came to *Canaan*, *ver.* 32. *to the end of the chapt.* III. Giving them water out of the rock at *Horeb*, Ch. XVII. *ver.* 1. *to* 8. IV. Subduing x *Amalek*, by *Joshuah Moses* holding up his hands, &c. *ver.* 8. *to the end of the chapt.* V. The appointment of Judicatories for all matters of controversie among the people; according to *Jethro's* advice *Moses* father in law, who met *Moses* in the wilderness with his wife and two sons, and rejoyced with *Israel* for all that God had done for them, *Ch.* XVIII. *throughout.*

Hitherto of Gods Actions for Israel.

Gods Institutions, or Instructions of Israel, follow. Where consider, 1. *Gods Prescriptions.* 2. *Israels Performances.*

I. *Gods Prescriptions.* Here note,

1. *Gods Preparation* of the people by *Moses* for the renewing of the *Covenant* with God at *Mount Sinai*, *Chap.* XIX. Here are declared, 1. *Israels* encamping in the wilderness of *Sinai* by the Mount, *ver.* 1,2. 2. The Covenant betwixt God and Israel in general, *ver.* 3. *to* 10. 3. The sanctification of Israel *against* the third day, with directions how to behave themselves, *ver.* 10. *to* 16. 4. Gods terrible appearing on Mount Sinai, *ver.* 16. *to the end of the chap.*

2. *Gods Promulgation* of his Lawes, 1 *Moral*, 2 *Judicial*, and 3 *Ceremonial.*

1. *MORAL.* Here you have,

I. The y ten Commandments, regulating all *inward* and *outward* acts of obedience, 1. To *God*, and 2. To *men.*

1. *Towards GOD*, in the *first Table*; In an holy worship of him, which is stiled RELIGION and PIETY.

This Piety is exercised

1. In the *having* and *worshipping of the true God*, and him alone as our God in Christ, which is the scope of the I. Commandment, *ch.* XX. 1,2,3.

2. In the true worship of *this one only true God.* And herein are contained,

1. The *true and pure worship it self*, which is to be performed to God meerly according to his own will. II. Command. *ver.* 4,5,6.

2. The Adjuncts of this Worship, *viz.*

1. The *true* manner how this true God will always be worshipped, *viz.* Soreverently, holily, sincerely, &c. as may be most *honorable* to his great and holy *Name.* III. Command. *ver.* 7.

2. The *special time* when God will be *more solemnly* and *publiquely* worshipped, *viz.* On his *Day of Sabbath*, both under the Old and New Testament; which *Sabbath is sanctified* by him *authoritatively* and is to be sanctified by us *obediencially.* IV. Command. *ver.* 8,9,10,11.

2. *Towards Men*, in the *second Table*; in *Righteousness*, *brotherly love*, and *sobriety*; which are to be performed,

1. In *Deed*, *Word*, and *Thought*, towards our neighbour, considered either

1. *Relatively*, in reference to that relation, order or degree of his condition, wherein God hath set him amongst men; by giving respective *Honour* to him, V. Com.

2. *Absolutely*, in regard of

1. His person preserving { 1. His *life and health*, by offices of *humanity*, VI. Com. *ver.* 13. 2. His *Purity*, by offices of *Chastity*, VII. Com. *ver.* 14.

2. *His Goods* and possessions, by acts of *Justice* and *Commutation* VIII. Com. *ver.* 15.

2. *His Good Name*, by acts of *Truth* and *veracity*, IX. Com. *ver.* 16.

3. *In the very first motions of the heart*, (even those motions that go before a compleat and deliberate assent) towards our Neighbour, in reference to all and every one of the foregoing Commandments of the *second Table*, X. Com. *ver.* 17.

II. *The Event of this Publication*, viz. The peoples fear of God, and desire that he would speak to them by *Moses*, *ver.* 18. *to* 22.

III. *Gods appendix* to his second Commandment, 1. Forbidding Idols, 2. Directing about Altars and Sacrifices, *ver.* 22. *to the end of the chapt.*

2. *JUDICIAL*, about things Civil and Sacred. These are 1. *Expressed* in very many particulars, *Ch.* XXI. XXII. *and* XXIII. *to ver.* 12. 2. *Applyed*: *Partly* by some Morals repeated, *ver.* 12, 13. *Partly* by some Ceremonials appointed, *ver.* 14. *to* 20. *Partly* by divers sweet Promises annexed upon condition of their sincere obedience, *ver.* 20. *to the end of the chapt.* — CHAP. XXI. XXII. XXIII.

3. *CEREMONIAL.* Touching the *Ceremonial Lawes* here are laid down,

I. *The Preparation* to them, *Chap.* XXIV. Here are, 1. Gods calling *Moses* to him again into the Mount; *Aaron*, his sons and the Elders of Israel worshipping afar off, *ver.* 1, 2. 2. *Moses* his confirmation of the Covenant betwixt God and the people, by a threefold signe, *viz.* 12 Pillars under the hill. Sacrifices and Sprinkling of blood, *ver.* 3. *to* 9. 3. *Moses* his Ascent into the Mount to God to receive the Tables, &c. *Where he was* 40 *dayes*, *ver.* 9. *to the end of the chapt.* — CHAP. XXIV.

II. *The parts of them.* The parts or particulars of Lawes Ceremonial, are

1. Touching the *Tabernacle*, with the utensils and appurtenances thereof, at large described, *Chap.* XXV. XXVI. *and* XXVII. — CHAP. XXV. XXVI. XXVII.
2. Touching the *Priests*, Together with their Ornaments and Vestments for publique Ministration in the Sanctuary, *Ch.* XXVIII. as also touching the Consecration of *Aaron* and his sons, *Ch.* XXIX. 1. to 38. — CH. XXVIII. — CH. XXIX.
3. Touching *Sacrifices*, *ver.* 38. *to the end of the chapt.* And — CHAP. XXX.
4. Touching divers other *sacred things*, *Ch.* XXX. *throughout.*

III. *The close of Ceremonial directions*, declaring 1. Gods calling and qualifying *Bezaliel* for this Tabernacle-work; *Ch.* XXXI. *ver.* 1. *to* 12. 2. Gods renewed command about the Sabbaths, *ver.* 12. *to* 18. 3. Gods giving to *Moses* the two Tables of Stone written with the finger of God, *ver.* 18. — CHAP. XXXI.

Thus of Gods Prescriptions.

II. *Israels Performances of* Gods prescriptions, follow. Here consider what Israel performed, 1 About *Morals*, 2 About *Ceremonials*.

1. *About Morals.* Here consider,

1. *How Morals were violated* by the Idolatrous [z] *Calf* made by *Aaron*, *Ch.* XXXII. Amplyfied, 1. By the *occasion*, *Moses* long absence in the Mount, *ver.* 1. 2. The *making and worshipping* the Calf, *ver.* 2. *to* 7. 3. Gods *displeasure* hereat, *ver.* 7. *to* 11. 4. *Moses* intercession for Israel, and his prevailing, *ver.* 11. *to* 15. 5. *Moses* [a] *breaking the Tables*, in token of their breach of Covenant, *ver.* 15. *to* 20. 6. *Moses demolishing the Calf*, *ver.* 20. 7. *Moses* sharp *rebuke of Aaron* for it, *ver.* 21. *to* 25. 8. *Moses* destroying 3000 of the Idolaters by the Levites, *ver.* 25. *to* 30. 9. *Moses intercession again* to the Lord for the people, *ver.* 30. *to the end.* — CH. XXXII. [z] *Idolatry of Aarons Calf.* [a] *Moses breaketh the two* TABLES.

2. *How Morals were repaired and restored again.*

1. *Partly* by the peoples reconciliation with God at *Moses* intreaty, *Ch.* XXXIII. described 1. By the *Antecedents* of it, *viz.* Gods threatning to withdraw his presence from the people, *ver.* 1, 2, 3. The peoples mourning for it, *ver.* 4. *to* 7. *Moses* removing the Tabernacle out of the Camp, *ver.* 7. *to* 12. 2. By the Lords *grant and promise* of his presence, at *Moses* prayer, *ver.* 12. *to* 18. 3. By the *Consequent*, *viz.* Gods promise to shew Moses *his glory*, *his* Back-parts, *ver.* 18. *to the end of the chapt.* — CH. XXXIII.

2. *Partly* by [b] renewing the Tables of the Covenant, *Ch.* XXXIV. 1, 2, 3. Amplyfied 1. By Gods proclaiming his glorious back-parts before Moses, *ver.* 4. *to* 10. 2. By Gods renewing the Covenant about the promised Land, (the repetition of divers Morals and Ceremonials being annexed) *ver.* 10. to 29. 3. By the glorious *shining of Moses face* at his coming down, *ver.* 29. *to the end of the chapt.* and *Ch.* XXXV. 1, 2, 3. — CH. XXXIV. [b] *The TABLES renewed.* — CH. XXXV.

2. *About Ceremonials.* Here are described, 1. The peoples offerings for the Tabernacle, *ver.* 4. *to* 30. 2. The workmen to frame the Tabernacle, *ver.* 30. *to the end of the chapt.* 3. Their fashioning the Tabernacle, *Ch.* XXXVI. *throughout.* 4. Their making of the Ark, with many other sacred utensils for the Tabernacle, *Ch.* XXXVII. *and* XXXVIII. 5. Their making Ornaments and Vestments for *Aaron* and the Priests, all being brought for *Moses* to view, *Ch.* XXXIX. 6. The total disposing, ordering and erecting of the [c] Tabernacle, *Ch.* XL. 1. to 34. 7. Thereupon finally, the *Cloud* covered the *Tent* of the Congregation, and the *Glory* of the Lord filled the *Tabernacle*, *ver.* 34. *to the end.* — CH. XXXVI. — CH. XXXVII. *and* XXXVIII. — CH. XXXIX. — CHAP. XL. [c] *The Tabernacle is erected.*

AN APPENDIX TO EXODUS.

The SONG of MOSES and the Israelites at the Red-Sea, contained in Exod. 15. 1. to 22.

Metrically Translated out of the Hebrew, and Analytically Explained.

§. I.

THis famous *Song* both for Antiquity and other Excellencies, far surpasseth all Songs whatsoever left upon record by Heathenish Antiquity; Yea, is the most ancient of all Scripture-*Psalmes* or *Songs*. *Moses* penned it (as [a] *Josephus* and [b] *Hierom* think, in Hexameter verse). *Moses* and the *Israelites* sung it at the Red-Sea, in the two thousand foure hundred fifty third year from the Worlds Creation, or thereabouts, (as Scripture-Chronology intimateth). Most probably this is that *Song of Moses*, alluded to in the [c] *Revelation*.

a Joseph Antiquit. Jud. lib. 2. cap. 7.
b Hieron. in Præf. Chronol. Eusebii ad Vincem Gallicon.
c Rev. 15. 3. &c.

§. II.

Occasion. Gods wonderful [d] drowning of persecuting *Pharaoh* and all his *Egyptian* Host in the same *Red-sea*, by which he delivered his people *Israel*, and this immediately after their departure out of *Egypt*. To this purpose, saith [e] *Augustine*; *As every creature is angry with them whom God will punish: so every creature is serviceable to them whom God will help. For the Red-sea divideth both these People; becoming to the one an end of all their Tyranny, to the other the beginning of all their Felicity; to the one a Refuge, to the other a Snare.*

d Exod. 14. 17. to the end, and 15. 1.
e Sicut autem iis quos Deus punire voluit, omnis creatura iratscitur, hic & illis quibus auxilium præbuit, omnis creatura suffragatur. Etenim hos ambos populos Mare Rubrum divisit: ubi eorum alteri socius auxilium præbuit, omnis creatura suffragatur. Etenim hos ambos populos Mare Rubrum divisit: ubi eorum alteri socius auxilium alteri cunctæ felicitatis fuit. —— Nam & Pharaonis exercitus mare post Israel intravit: sed uni refugium, alteri laqueus fuit. *August. de Mirabilib. Script. l. 1. c. 19. & 20. p. 722, 723. Tom. 3. 1569.*

§. III.

Scope. 1 Thankfully to praise the *LORD* both for the *Egyptians* utter overthrow, and the *Israelites* Preservation at the *Red-sea*; and 2 Prophetically to assure the *Israelites* of their like victory over the Canaanites, and Possession of the Promised Land.

So the Song is partly *Historical*, partly *Prophetical*.

§. IV.

Principal parts. Herein therefore are,

1. *Most elegant Praises of God*, for his admirable destruction of the *Egyptians*, but salvation of the *Israelites*, ver. 1. to 13. these Praises and the matter of them are,

1. *Summarily*

1. *Summarily propounded*, both 1. In general, *The Lord excelleth gloriously*. And 2. In special, *The Horse and his Rider, &c.* ver. 1.

2. *More fully expounded* and amplified

1. By a grateful Attribution, or Ascribing such names and titles unto God, as conduce most peculiarly to praise God for his exploits at the *Red Sea*, ver. 2, 3.

2. By a triumphing narration of Gods judgments upon his own and his peoples enemies. Herein are most emphatically declared to us, 1. Gods *Impartiality* in his judgments. *Pharaoh* his chariots, his host, his chief Captains were all drowned, *ver.* 4. II. Gods irresistible *Severity* against the *Egyptians*, illustrated by many similitudes: *He made them sink to the bottom as a stone*, ver. 5. *He dashed them in pieces with his right hand*, ver. 6. *He pulled them down like a falling building. He devoured them as stubble with his flaming wrath*, ver. 7. III. Gods notable *method* in bringing them into the snare. 1. Partly by dividing the *Red sea* miraculously, that it stood like walls of congealed Ice for *Israel* to passe through, *ver.* 8. 2. *Partly* by hardening *Pharaoh* to follow them into the sea, whose pride and insolencie is lively personated, *I will pursue, I will overtake, &c.* Climax. *ver.* 9. 3. *Partly* Gods utter overwhelming both them, their pride, and their cruelty in the sea at the very blast of his winde, *ver.* 10. IV. Gods matchless *excellency*, beyond all mighty ones whatsoever, displayed at the *Red sea*, even to admiration, *ver.* 11, 12.

II. *Most sweet Prophecies*, (laid down not only in the *future*, but often in the *Preter-tense* for the more certainty) of future blessings assured to *Israel*, upon these rare experiences, viz. 1. That God would in might and mercy guide them to the holy Land, where they should dwell, *ver.* 13. 2. That God by the noise of the overthrow of *Pharaoh*, would so amaze and astonish the inhabitants of *Palestina*, *Edom*, *Moab* and *Canaan*, that they should be as still as a stone, *ver.* 14, 15, 16. 3. That *Israel* should pass over *Jordan* into *Canaan* without opposition, *ver.* 16. 4. That *Israel* should be brought into, and planted in the place prepared for them, *ver.* 17.

III. *A Conclusion of the Song*, ascribing everlasting dominion to God, *ver.* 18.

After this *Song*, the Principal Subject-matter of it is briefly recited again, *ver.* 19. And how *Mary* and the women with timbrels and dances answered the men in this *Song*, singing the first clause, altering only one word, *ver.* 20, 21. Perhaps she repeated this at every Period; as [*for his mercy endureth for ever,*] is [f] elsewhere repeated.

With this Song of *Moses*, for victory over the *typical Pharaoh*, the Holy Ghost compares the [g] Song of them that got the victory over the spiritual *Pharaoh*, the *Beast and Antichrist*.

f Ps. 136. throughout. See 2 Chron. 5. 13.

g Rev. 15. 1, 2, 3, 4.

h *Song of Moses, and the Song of them that got the victory over the* BEAST *Paralleled.*

Thus take the [h] Parallel.

1. In the *typical Egypt*, Israel's oppressed under a cruel persecuting *Pharaoh*.

2. Israel's *deliverance* from *Egypt*, and victory over *Pharaoh* and *Egypt*, Exod. 14.

3. For *Israel* the Lord conquered, *Exod.* 15. 4.

4. *King Pharaoh* his Captains, Host and Horses were all drowned, *Exod.* 15. 4.

5. *Pharaoh* and the *Egyptians* sunk like a stone, like lead in the midst of the waters, *Exod.* 15. 5, 10.

6. *Pharaoh* was consumed by the blast of Gods wind, *Exod.* 15. 10.

7. After *Pharaoh* and the *Egyptians* overthrow the everlasting Kingdom is ascribed to the Lord, *Exod.* 15. 18.

8. Israel for victory over *Pharaoh*, sung the *Song of* Moses *the Servant of the Lord*, by the Red Sea, *Exod.* 15. 1.

9. The Israelitish women sang with timbrels, *Exod.* 15. 20.

10. This Song of *Moses* for victory over the typical *Pharaoh*, is the very *first Song* recorded in the *Old Testament*.

1. In the *spiritual Egypt* the Saints, *Rev.* 11. 8. under a most cruel persecuting Anti-christ.

2. The Saints *deliverance* from, and victory over the *beast* and *Anti-christ*, Rev. 15. 2.

3. The Lord Christ for his Saints, *Rev.* 19. 11.

4 Kings, Captains, Mighty-men, Horses and their Riders slain by Christ, *Rev.* 19. 18, 20.

5. *Babylon* shall be flung down like a millstone into the sea, *Rev.* 18. 21.

6. *Anti-christ* consumed by the breath or spirit of the Lords mouth, 2 *Thes.* 2. 8.

7. After *Antichrists* overthrow, voices in Heaven say, *The Kingdoms of this world are become our Lords and his Christs, and he shall reign for ever and ever*, Rev. 11. 15, 16, 17.

8. Saints at their victory over *Anti-christ*, sing the *Song of the Lamb*, the Son of God standing by the Sea of glass mixed with fire, *Rev.* 15. 2, 3.

9. The conquering *Saints* sang, having the Harps of God, *Rev.* 15. 2, 3.

10. The song of the *Lamb* for victory over *Anti-christ*, is the very *last Song* mentioned in the whole *New Testament*, Rev. 15. 3, &c. *Rev.* 16. 5, 6, 7. *Rev.* 19. 1. 18.

(*Sing this as Pſal.*113.)

1. Then ſang Moſes and the Sons of Iſrael this Song unto the LORD; and they ſpake, ſaying:

Sing praiſes *to the* LORD *will I,*
For he [i] *excelleth glorioufly:*
The horſe [k] *and him-that-rode-thereon,*
He down into the ſea hath flung.
2. *The* LORD's *mine* only *ſtrength and ſong,*
And [l] *he was my ſalvation:*
This is my God, and for [m] *his* ſake
An habitation I-will-make;
Yea, He *my fathers God* became,
And [n] *I will-highly-him preferre.*
3. *The* LORD's the onely *man of warre:*
The LORD *is his* renowned *name.*

4 Proud *Pharaoh's charets, and his hoſt*
He down into the ſea hath caſt:
Likewiſe [o] *the very-principall*
Of his commanding *Captaines* there
Within the Red-ſea drowned are.
5. *The Deeps have* [p] *overwhelm'd them* all,
They headlieſſe [q] *ſunk-down* every one
Into the bottoms as a ſtone.
6. *LORD, thy-right hand* out-ſtretched ſo,
Full *glorious-is become in ſtrength:*
O LORD, with *thy right-hand* at length
In-pieces-thou-haſt-daſht the foe.

7. *And in the* [r] *greatneſſe* eminent
Of that thine Highneſſe excellent,
Them that againſt thee up aroſe
Thou utterly *didſt* [ſ] *overthrow:*
Thy-fervent-wrath ſent-out-haſt-thou,
As ſtubble [t] *it devoured thoſe.*
8. *The waters alſo with the breath*
Of thine-exaſperated-wrath
Together gathered-they were;
The floods did ſtand-up-right as heapes,
In [u] *middle of the ſea the deeps*
Were like to yce *congealed* there.

9. *The* vaunting *foe* then proudly *ſpake,*
I will purſue, I'le overtake,
I will divide the ſpoile with joy:
My ſoul of them-ſhall-have-its fill;
[x] *Unſheath my* glittering *ſword I will;*
This *hand* of *mine ſhall them deſtroy.*
10. Then *with thy winde thou didſt* but *blow,*
The ſea did [y] *them quite-over-flow;*

(i) *Heb.* In excelling excelleth.
(k) *Heb.* and his Rider.
(l) *Heb.* he hath been to me for ſalvation.
(m) *Heb.* Him.
(n) *Heb.* I will highly exalt him.
(o) *Heb.* The choice, *or* The election of his, &c.
(p) *Heb.* Covered them.
(q) *Heb.* Deſcended.
(r) *Heb.* multitude.
(ſ) Or, *Heb.* pull down.
(t) *Heb.* It did eat them up.
(u) *Heb.* Heart of the ſea.
(x) *Heb.* I will empty out my ſword.
(y) *Heb.* Covered them.

As

As lead they speedily [z] *ſank-down*
In mighty waters, at thy word.
11. O *who* is *like-to-thee, O LORD,*
Among the [a] *Mighties* in renown!

Who can be found *like unto thee,*
So *glorious in ſanctitie,*
In praiſes fearfull, [b] *wonders acting!*
12. *Thou thy right-hand haſt ſtretched-forth;*
Them all *up-ſwallow did the earth.*
13. *Thou in thy mercy* [c] *art-conducting*
This people which *thou didſt redeem:*
And *in thy ſtrength thou guideſt* them
Unto [d] *thine holy manſion.*
14. *The Peoples ſhall* this *heare*, and *quake:*
Sharp-ſorrows [e] *hold on them ſhall take,*
That Paleſtina dwell upon.

15. *Then Edom's Dukes* on every ſide
Extreamely ſhall-be-terrifide;
The mighty-men that *Moab* ſway,
Lay-hold-upon-them trembling ſhall:
Yea, *Canaan's indwellers all*
Quite ſpiritleſſe *ſhall melt-away.*
16. *On them ſhall dread and terrour fall;*
Through greatneſſe of thine arm [f] *they ſhall*
Remain-as-ſtill as any *ſtone:*
Untill thy people, LORD, paſſe-over,
Untill this people ſhall paſſe-over,
Which thou haſt purchaſed alone.

17. *Them thou'lt bring in, and them implant*
In thine inheritance's Mount,
The place, O LORD, which *thou haſt made*
For thy ſelf to inhabit there:
O LORD, the Sanctuary faire,
The which *thine hands have* [g] *firmly-laid.*
18. *The LORD* as King *ſhall reign* and ſway
For ever and perpetuall-ay.

19. For the horſe of Pharaoh went in, with his chariots and with his horſemen, into the ſea; and the LORD brought again the waters of the ſea upon them: But the ſons of *Iſrael* went on dry *land* in the midſt of the ſea.
20. And Mary the Propheteſſe, the ſiſter of Aaron, took a Timbrel in her hand, and all the women went out after her with timbrels and with dances.
21. And Mary anſwered them:

O ſing ye to the LORD's renown,
For [h] *he excelleth glorioufly;*
Horſe and his Rider, lifted high,
He down into the Sea hath thrown.

[z] *Heb.* properly, were overſhadowed. *The word ſignifies*, to be overpiunged *in the waters*

[a] *Heb.* Strongones. *Or* Potentates, *&c. not* Gods. *For in no other place in O. Teſt. in the word* אֵלִים Elim *uſed for* Gods.

[b] *Heb.* A wonder.

[c] *Heb.* Conducteſt, *or* leadeſt.

[d] *Heb.* The habitation of thine holineſſe.

[e] *Heb.* Shal lay hold of the inhabitants of Paleſtina.

[f] *Heb* They ſhall be ſtill, *or* dumb.

[g] *Heb.* Eſtabliſhed.

[h] *Heb.* In excelling he excelleth.

Leviticus.

§. I. Name.

LEVITICUS. So denominated by the Greek, from the chief ſubject or matter of the Book, which principally deſcribes the lawes, ſacrifices, and ſervices of the LEVITICAL Prieſthood. It is ſtiled among the Hebrews ויקרא *Vajicra*, i.e. *And he called.* This being the firſt Hebrew word in the Hebrew *text*, beginning this Book.

§. II. Penman, and Occaſion.

PENMAN of this Book was (by general conſent) *Moſes*, who after he had deſcribed Gods reducing of the people of Iſrael into one viſible Eccleſiaſtical body, and the erecting of the *Tabernacle*, in *Exodus*: comes now in this Book to treat of the whole Platform of the *Levitical worſhip.*

§. III. Time or Chronologie.

So that this Book relates the memorable words, acts, and Levitical Ceremonial Laws made known from God to Iſrael, for [a] one Moneths ſpace, *viz.* from about the beginning of the ſecond year after Iſraels departure out of *Egypt*, the Tabernacle being already reared, till the beginning of the ſecond moneth of the ſame year, which was in the [b] 2514. year from the worlds Creation.

[a] See *Jun. Annotat.* Compare alſo Exod. 40. 17. with *Num.* 1. 1.
[b] *H. Ainſw.* Annot. before *Levit.*

§. IV. Scope.

More generally, the SCOPE of this Book, to make known Levitical Lawes, Sacrifices and Ordinances; and by thoſe ſhadows to lead *Iſrael* by the hand to [c] Jeſus Chriſt the true Prieſt and Sacrifice of the Church; inſomuch that *Hierome* ſaid, [d] *That almoſt every ſyllable in this Book breathes out a celeſtial Sacrament; the Figures theref, leading us to Jeſus Chriſt the only High-Prieſt of the New Teſtament.*

More particularly, 1. To keep Iſrael from Idolatry, (to which they were very prone) by inſtituting ſuch a coſtly, laborious, viſible and glorious worſhip. 2. To lead them by *Sacrifices expiatory*, to Chriſt the only [e] true Propitiation for our ſins able perfectly *to purge the Conſcience.* By *Sacrifices Euchariſtical* or Gratulatory, to ſpiritual thankfulneſſe to God for all his benefits. And by the *Holy Prieſthood*, to Chriſt the only eternal allſufficient *Prieſt* [f] *able to ſave to the uttermoſt all that come unto God by him.* 3. To inſtruct them, by *meats forbidden as unclean*, to avoid what God prohibits. By many ſorts of *uncleannеſſes*, and their expiations; That the holieſt Saints on earth are not without their ſinnes and infirmities, and therefore need conſtant expiation by Chriſt, &c.

[c] See *Lev.* 11. 44. and 20. 26.
[d] In hoc libro ſingula penè ſyllabæ cœleſtia ſpirant Sacramenta, quia ad Chriſtum unicum novi Teſtamenti ſummum Sacerdotem figuræ illius nos deducunt. *Hier. in epiſt. ad Paulin.*
[e] Heb. 9. & 10.
[f] Heb. 7. 25.

§. V. Principal Parts.

LEVITICUS deſcribes the ſacred *Ceremonial Lawes*, 1 Of *Things*, 2 Of *Perſons*, 3 Of *Actions.*

The Ceremonial Law of Things, c. 1. to c. 8. and this either according to their *Subſtance* or *Circumſtance.*

I. *According to their ſubſtance*, as g ſix ſeveral kinds of Sacrifices, *viz.* The

1. *Holocauſt* or *Burnt-offering*, which in Hebrew is called עולה *hholah*, that is, *Aſcenſion*, becauſe it all *aſcended* up in flames. And this was of three ſorts: 1 Of the Herd; 2 Of the Flock; 3 Of Fowls, *Ch.* I. *throughout.*

2. *Meat-offerings*, in Hebrew מנחה *minchah*, that is, *The Offering*, *Gift* or *Oblation*. And this was of four ſorts: 1 Baked in the Oven, 2 On a Plate, 3 In a Frying-pan, 4 Or the firſt fruits in the ear, *Ch.* II. *throughout.*

3. *Peace-offerings*, Euchariſtical, in thankfulneſſe, in Hebrew זבח שלמים *zebach ſhelamim*, that is, *The Sacrifice of things pacifying*. And this was of three ſorts: 1 Of the Herd, 2 Of Sheep, 3 Of Goats, *Ch.* III. *throughout.*

4. *Sin-offering*, in caſe of *Ignorance*, *Ch.* IV. *throughout*, of *infirmity*, *Ch.* V. *throughout*. call'd in Hebrew חטאת *Chataah*, that is, *Sin*, or h *for ſin*. Of this were four ſorts, *viz.* For 1 The High-Prieſt, 2 The Congregation, 3 The Ruler, 4 Private perſons.

5. *Conſecration-offering* for the Prieſts: in Hebrew מלואים *Milluim*, that is, *Fulfillings*; becauſe hereby *Aarons* Conſecration was fulfilled and compleated, *Ch.* VI. 19. &c.

6. *Treſpaſſe-offering*; in Hebrew אשם *Aſham*, that is, *ſinne* or *guiltineſſe*: in Greek, the *Ram for treſpaſſe*, *Ch.* VII. 1. &c.

II. According to the Circumſtance, Ceremony, or Rite of theſe Sacrifices, *Ch.* VI. and VII. *throughout.*

The Ceremonial Laws of Perſons, laid down *Ch.* 8. *to c.* 16. concern either the *Prieſts*, or The *People.*

I. *The Laws touching the Prieſts*, concern 1 Their *Conſecration* to their Office, 2 Their *Diſcharge* of their Office being conſecrated.

1. Their *ſolemn Conſecration to their office* by *Moſes*, in the ſight of all the people (according to Gods i preſcription) that it might be a publike Teſtimony of their lawful call to teach and govern the Church, is deſcribed *Ch.* VIII. 1. &c. In this inauguration of *Aaron* and his ſons, note theſe k Ceremonies: 1. Their waſhing with water, *ver.* 6. 2. Their Cloathing with ſtately garments, *ver.* 7. *to* 10, 13. 3. Their Anointing, *ver.* 10, 11, 12, 30. 4. The three-fold Sacrifice, *viz.* The Bullock for the Sin-offering, *ver.* 14. *to* 18. The Ram for the Burnt-offering, *ver.* 18. *to* 22. And the Ram of Conſecration, whoſe blood was put upon the tip of their right ear, upon the thumb of the right hand, and upon the great toe of the right foot, *ver.* 22. *to* 33. 5. Their abiding ſeven daies in the Tabernacle till the dayes of their Conſecration were ended, *ver.* 33. *to the end of the chapt.*

2. *Their diſcharge of their office* being conſecrated. This was done, 1 *Purely*, 2 *Corruptly.*

1. *Purely*, according to Divine direction and aſſiſtance. 1 By offering thoſe Sacrifices for himſelf and the people which God had commanded, *Ch.* IX. *ver.* 1. *to* 22. 2 By bleſſing the people, *ver.* 22, 23. 3 Amplyfied, by the k deſcending of fire from God to burn the Sacrifice, which was a Divine approbation of this whole *Levitical worſhip*, *ver.* 23, 24.

2. *Corruptly*, according to Humane infirmity, *Ch.* X. Here are deſcribed, 1 The ſin of *Aarons* ſons in offering with l *ſtrange fire*, and the ſad event thereof, *ver.* 1. *to* 6. 2 The Lords direction and charge to *Aaron* and his ſons, Not to mourn for *Nadab* and *Abihu ver.* 6, 7. Not to drink wine or ſtrong drink when they go in to miniſter before the Lord, leſt they miſcarry, *ver.* 8. *to* 12. How to eat the holy things, *ver.* 12. *to* 16. 3. *Moſes* his reproof of *Aaron*, that the Goat of the *Sin-offering* was not eaten, but burnt; contrary to the Law, *ver.* 16. *to the end of the chapt.*

II. *The Lawes touching the People*, are about their Legal Sanctification or Purification from uncleanneſſe, 1 *Without them*, 2 *In them.*

1. *Without them.* Here is declared what creatures were to be counted m *Clean*, what *Unclean* to them; and how they muſt not defile themſelves with eating or touching any unclean thing; but walk as an holy people of the holy God, *Ch.* XI. *throughout.*

2. *In them.* Here are laid down Lawes for purifying of uncleanneſſe,

1. By reaſon of n *Child-bearing*, *Ch.* XII.

2. By reaſon of o *Leproſie*: concerning which are directions, 1. For diſcovering the Leproſie, whether in Perſons, *Ch.* XIII. 1. to 47. Or in Garments, *ver.* 47. *to the end.* 2. For the cure of the Leproſie, in a Perſon, *Ch.* XIV. 1. *to* 33. In an houſe, *ver.* 33, *to the end of the chapt.*

3. By reaſon of p *Iſſues*, whether in Men or Women, *Ch.* XV.

The Ceremonial Lawes about Actions, referre to Actions 1 *Neceſſary*, or 2 *Voluntary.*

1. Lawes about *Actions Neceſſary* are ſet forth, 1 By the *Particulars* of them, 2 By the *Confirmation* of them.

I. *The Particulars* of theſe Lawes about *Neceſſary Actions* (neceſſarily to be done, or forborne) are many: As about

1. The entring of the Prieſt into the holy place. How it is to be made, *Ch.* XVI. 1. *to* 29.

g *Six kinds of Levitical Sacrifices.* CHAP. I. CHAP. II. CHAP. III. CHAP. IV. CHAP. V.

h *Compare herewith thoſe phraſes*, Rom. 8. 3. & Heb. 10. 6, 7. CHAP. VI. CHAP. VII.

II.

i Exod. 29. and 30. CHAP. VIII.

k *The Ceremonies at the Prieſts Conſecration.*

CHAP. IX.

k *Fire of God deſcends on the Sacrifices.* CHAP. X.

l *Strange fire.*

m *Clean creatures.* CHAP. XI. CHAP. XII.

n *Child-bearing* o *Leproſie.* CHAP. XIII. CHAP. XIV. CHAP. XV.

III.

p *Iſſues.*

CHAP. XVI.

CHAP. XVII.

2. The Anniversary day of Atonement, when and how to be kept, *ver.* 29. *to the end of the chapt.*

3. The Blood, and Sacrifices, where and how to be offered, *Ch.* XVII. 1. *to* 10.

4. Eating of blood, why to be forborne, *ver.* 10. *to* 15.

5. Eating that which dyeth of it self, or is torne, forbidden, *ver.* 15, 16.

q *Marriage forbidden within certain degrees.* CH. XVIII.

6. Chastity required, contrary to unlawful q Marriages within Degrees prohibited, and to unlawful lusts, with the grounds hereof, *Ch.* XVIII. *throughout.*

CHAP. XIX.

7. Divers Acts or Duties of Religion towards God, and Righteousnesse towards man, are repeated and re-inforced, *Ch.* XIX. *throughout.* Many contrary sinful acts being forbidden, with directions how they shall be punished, *Ch.* XX. *throughout.*

CHAP. XX.

8. The Purity wherein the Priests are to preserve themselves, *Ch.* XXI. And in case of uncleanesse, How they are to forbear ministring till they be cleansed, *Ch.* XXII. 1. *to* 10. Who may eat with them of the Sacrifices, *ver.* 4. *to* 17. And of what purity and age the Sacrifices must be, *ver.* 17. *to the end of the chapt.*

CHAP. XXI.

9. The celebration of the r VII. *Solemne Festivals of the Lord*, which were of singular use, 1. For upholding the whole frame of Gods worship among them. 2. For distinguishing the Church of the Jewes from all other people. 3. For solemn commemoration of Gods many and great benefits. 4. For conservation and upholding of the publique Ministry. 5. For preserving Purity and Unity in Doctrine and Worship. 6. For Prefiguring the manifold and great spiritual benefits of the promised Messiah.

CHAP XXII.

r *Seven solemn Festivals, with six uses of them.*

Now these Festivals were either 1 *Weekly*, or 2 *Anniversary.*

CHAP XXIII.

1. *Weekly*, as the *Seventh-day Sabbath*, *Ch.* XXIII. 1, 2, 3.

2. *Anniversary*, or *yearly*; as

I. The Feast of the *Passe-over*, the 14 day of the first moneth *Abib*, *ver.* 4. *to* 9.

II. The Feast of *First-fruits*, *ver.* 9. *to* 15.

III. The Feast of *Pentecost*, *ver.* 15. *to* 23.

IV. The Feast of *Trumpets*, *ver.* 23, 24, 25.

V. The Feast of *Expiation*, *ver.* 26. *to* 33.

VI. The Feast of *Tabernacles*, *ver.* 33. *to the end of the chapt.*

CHAP. XXIV.

10. The observation of certain legal Rites Ceremonial and Judicial, *Ch.* XXIV. *throughout.*

CHAP. XXV.

11. Certain Politick Duties or Observations enjoyned, *Ch.* XXV. *throughout.*

Thus of the Particular Lawes about Actions.

II. *The Confirmation* or *Obsignation of the Lawes about these Particulars*, with many Promises and Threatnings, *Ch.* XXVI. *throughout.*

CHAP. XXVI.

2. *Lawes about Actions Voluntary* or Arbitrary, *viz.* Vowes, touching which are Directions, *Ch.* XXVII. *throughout.*

CH. XXVII.

Numbers.

§. I. Name.

NUMBERS, *Gr.* Ἀριθμοὶ, so called, because a great part of the Book, especially at the beginning, is spent in *Numbring of the Tribes and Families of* Israel, and of their Journeys from *Egypt* to *Canaan*. This is now the *first Muster* or *Numbring* of the People, (the same with that *Exod.* 38. 26. see *Numb.* 1. 46.) described here in the four first Chapters. At this *Muster* they were 603550. This Account is taken of the Peoples *Number*, 1. *Partly* that they might orderly be ranked in their Tents about the Tabernacle. 2. *Partly* to evidence the fidelity of Gods Promises in bringing such multitudes into the promised Land (which shortly they were to enter) notwithstanding so many wicked ones were destroyed from among them in the wilderness. The *second Muster* or *Numbring* of them, was in the a fortieth and last year of their Travels, when (all this Generation being dead save *Moses*, *Caleb*, and *Joshuah*) their sons were numbred

a Num. 26. 51.

numbered for to receive the inheritance of the *Land of Promise*, A Type of Heaven, And they were in all 601730. almoſt as many as at the *firſt Muſter*. In *Heb.* its called במדבר *Bemidbar*, i.e. *In the Deſert*. Sometimes וידבר *Vajedabber*, that is, *Then ſpake*. That Being the fifth, this the firſt word of this Book in the Hebrew text.

§. II. Penman.

Moſes (queſtionleſſe) was PENMAN alſo of this Hiſtory, which is ſo continued in one ſeries with the [b] former.

b See Num. 1. 1, &c.

§. III. Time or Chronologie.

Numbers contains an Hiſtory from the beginning of the ſecond moneth of the ſecond year after Iſraels coming out of Egypt, to the beginning of the eleventh moneth of the fortieth year, *viz.*[c] 38 years and upwards, about 9 or 10 moneths, as ſome [d] obſerve. And this may remarkably be evinced, by comparing *Num.* 1.1. and 36. 13, diligently with *Deut.* 1.3. which, as above, demonſtrate both the beginning and ending of this Hiſtory of *Numbers*. For, the things mentioned *from the beginning of the Book to* c. 10. 29. belong to the firſt moneth of the ſecond year of their departure out of Egypt; ſo doth alſo the whole Book of *Leviticus* Thence to *Deut.* 1.3. are recorded things done for the ſpace of 38 years, and 9 or 10 moneths.

c *Jun. annot. ante Numer. & H. Ainſw. annot. before Num.*

d *Diodates Arg. before Num. & D. Pareus in Proem. in Num.*

§. IV. Scope.

Lively to ſet forth, 1 The rich bleſſing of God upon *Iſrael*, in their wonderfull increaſe. 2 His vigilant providence over them in all their wilderneſſe-journies and difficulties. 3 His impartial ſeverity againſt their corruptions, for which many of them [e] periſhed in the wilderneſſe after they had been delivered out of *Egypt*; ſo that they could not *enter into his reſt becauſe of their unbelief*. 4 And yet, Gods exact faithfulneſſe in bringing ſuch wonderful multitudes to inherit *Canaan* according to his promiſe.

e 1 Cor. 10.1, 2,3,4. Jude 5. Heb. 3.19.

§. V. Principal Parts.

This Book of *Numbers* contains an Hiſtoricall Narration of *Iſrael's* 1. *Preparation* for their March through the *wilderneſſe*, and Journey to *Canaan*, the Land of Promiſe. 2. Their *Journey* it ſelfe. 3. Of their *Station*.

Iſrael's PREPARATION for their Journey. Here are deſcribed

I. The [f] *numbring* of *Iſrael*, which was either 1 *Civil*, or 2 *Sacred*.

1. The *Civill numbring* of *Iſrael*, viz. all the males, (except the *Levites*,) from twenty yeares old to ſixty by their tribes. 1. *Commanded* by God to be done by *Moſes* and *Aaron* and the Heads of the Tribes, *Ch.* I. *ver.* 1. to 17. 2. *Executed*; here are the particular numbers of the ſeveral tribes, and the total of all, *ver.* 17. to 47. 3 *Limited*; the *Levites* muſt not be numbred, being deſtined, not for Warre but for the Miniſtry of the Tabernacle, *ver.* 47. *to the end of the chapt.* 4. This numbring of them is *Amplified* by the comely Order of the twelve Tribes in their Tents, according to their *Standards*, [g] the **Tabernacle** being in the midſt of all; *Ch.* II. *throughout*. As in the *Scheme* following.

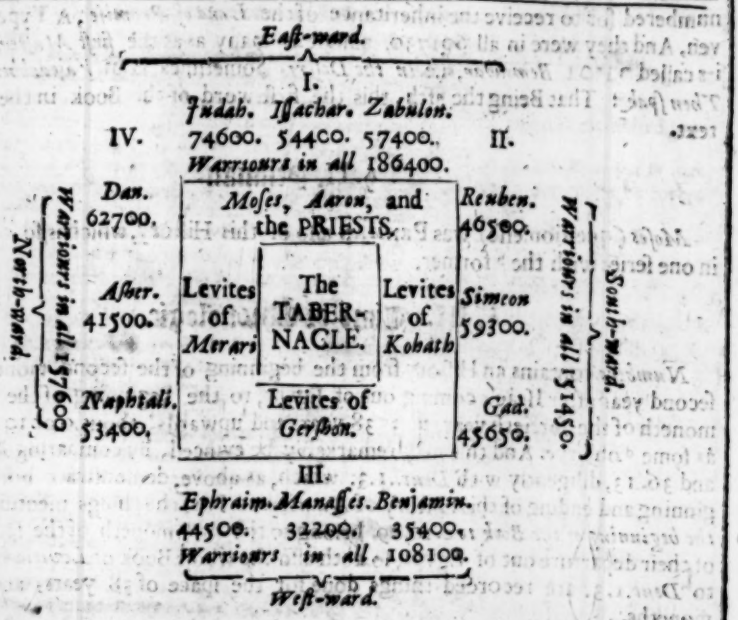
I. f Iſrael numbred.

CHAP. I.

CHAP. II.

g Order of the Tribes camping about the Tabernacle.

East-ward.



2. *The sacred Numbring* of the Levites and Officers about the Tabernacle; 1 As *Standing*, Or 2 As *Moving*

CHAP. III. 1. *About the Tabernacle as standing*, their number, orderly encamping about it in the midst of the tribes, and their several charge, is described, *Ch.* III. *throughout*. In particular here note, 1. *Aarons* family, *ver.* 1. *to* 5. 2 The advancing of *Aarons* family to the Priesthood, the Levites being appointed to minister under them, *ver.* 5. *to* 12. 3. Why *Levi*'s tribe is separated from the rest, and appointed to the Ministry of the Tabernacle, *ver.* 12, 13. 4. The reckoning up of the male-Levites by families from one moneth old, with their distribution into three ranks, their Chief, and Offices, *ver.* 14. *to* 40. 5. The *substituting of the Levites in stead of the first-borne*; and the redemption of two hundred seventy three first-borne, so many Levites being wanting, *ver.* 40. *to the end of the chapt.*

CHAP. IV. 2. *About the Tabernacle as Moving*; wherein is an Enumeration of the Levites Ministry about it in their journeying, *viz.* 1. The *Kohathites* charge, *Ch.* IV. 1. *to* 21. 2. The *Gershonites* charge, *ver.* 21. *to* 29. 3. The *Merarites* charge, *ver.* 29. *to the end of the chapt.*

II. *Certain Lawes*, of 1 More *General*, or 2 More *Particular* Concernment.

1. *Of more General and Common Concernment*, about Sanctimony; whether in matters *necessary* or *voluntary*. I. *In matters necessary*, as touching 1. Removing the defiled by *Leprosie*, an *Issue*, or *touch of a dead body*, out of the Camp, *Ch.* V. 1, 2, 3, 4. 2. Restitution in trespasses and Expiation of them, *ver.* 5. *to* 11. 3. [h] jealousie, and the tryal of a wife suspected of adultery, *ver.* 11. *to the end of the chapt.* II. *In matters Voluntary* or *Arbitrary*, as the law of the [i] *Nazarites*, *Ch.* VI. 1. *to* 22.

CHAP. V.

[h] *Jealousy*

[i] *Nazarites.*

CHAP. VI.

2. *Of more Particular and special Concernment.*

1. To the Priests, in what [k] forme they shall blesse the People, *ver.* 22. *to the end of the chapt.*

[k] *Form of blessing the People.*

2. To the Princes of every Tribe. Directions to take and how to use their offerings, at the Dedication of the Tabernacle, *Ch.* VII. 1. *to* 10. The Dedication of the Altar, *ver.* 10. *to the end of the chapt.*

CHAP. VII.

3. To the Levites, the LORD from the *Oracle* directed *Moses* 1. How the lamps are to be lighted, *ver.* 89. *and Ch.* VIII. 1. *to* 5. 2. How the Levites are to be Consecrated for their ministry in stead of the first-borne, *ver.* 5. *to* 23. 3. How long, to what age they shall minister, *ver.* 23. *to the end of the chapt.*

CHAP. VIII.

III. *The manner* 1. Of their keeping of the *Passeover* the second year after they came out of *Egypt*, &c. *Ch.* IX. 1. *to* 15. 2. Of their Station or Motion, directed both by the Cloud upon the Tabernacle, and by the sound of the silver Trumpets, *ver.* 15. *to the end of the chapt. and Ch.* X. 1. to 29. 3. Of *Moses* request to *Hobab* sonne of *Jethro* his father in law, not to leave them, *ver.* 29. *to* 33. 4. Of [l] *Moses* blessing at the removing and resting of the Ark, *ver.* 33. 34, 35, 36.

CHAP. IX.

CHAP. X.

[l] *Moses blessing, &c.*

II. *Israel.*

II. *Israels* JOURNEYS which may be described and distinguished by their m **Eight notable Murmurings** in their way, (every one of them being remarkably punished,) *viz.*

I. *For the irksomnesse of their journey*, which the Lord punished with fire at *Taberah*, which consumed them that were in the utmost parts of the Camp, *Ch.* XI. 1. *to* 4.

II. For *Flesh*, loathing *Mannah*, *ver.* 4. *to* 10. Amplyfied, 1. By *Moses* complaint of the burden of the People, *ver.* 10. *to* 16. 2. By the Lords adding n *seventy Elders* of the people to his assistance, *ver.* 16. *to* 31. 3. By the Lords sending Quailes in displeasure, killing many of them with the plague at *Kibroth-Hattaavah*, *ver.* 31. *to the end of the chapt.*

III. *Aarons and Miriams murmuring at* Moses *because of the Ethiopian woman which he had married*, for which *Miriam* is smitten with Leprosie, and thrust out of the Camp, *Ch.* XII. *throughout.*

IV. *The Peoples murmuring through unbelief at* Kadesh, described 1. By the occasion of their murmuring, *viz.* the discouraging report which the **Spies** brought from the land of *Canaan*, described at large, *Ch.* XIII. *throughout.* 2. The manner of their murmuring, and resolving to go back again into *Egypt*, *Ch.* XIV. 1. *to* 6. 3. Indeavours of *Caleb* and *Joshua* to appease the people, *ver.* 6. *to* 11. 4. The Lords threatning for this, *ver.* 11, 12. 5. *Moses* Intercession for the People, *ver.* 12. *to* 20. 6. The punishment, 1 Of the murmurers, deprived of seeing the promised land; (this was the occasion of *Israels* so long wandring in the wildernesse, till that generation was destroyed,) *ver.* 20. *to* 36. 2 Of the *Spies* that brought up an evil report of the land, they dyed of the plague, *ver.* 36. *to* 40. 3 Of the People that would go fight with the *Canaanites* without Gods Commission, *ver.* 40. *to the end of the chapt.*

Here by way of digression is laid down a Repetition of divers lawes more fully handled in Levit. *Ch.* XV.

V. *The rebellion and envy of the Levites* o Korah, Dathan *and* Abiram, *against* Moses *and* Aaron for taking too much upon them, and that all the Congregation were holy, *Ch.* XVI. 1, 2, 3. Amplyfied 1. By *Moses* direction to these Murmurers to take their *Censers* with fire and incense as well as *Aaron*, that the Lord might shew which was holy to him, *ver.* 4. *to* 19. 2. By *Moses* separating the Congregation from these murmurers Tents; *ver.* 19. *to* 31. 3. By the Judgments that fell upon them, the earth swallowing up all that appertained to *Korah*, and fire from the Lord consuming them that offered incense, *ver.* 31. *to* 36. 4. By the reservation of their Censers for sacred use for a memorial, that none but the seed of *Aaron* presume to offer Incense, *ver.* 36. *to* 41.

VI. *The Peoples murmuring at* Moses *and* Aaron *for the former judgment*, *ver.* 41. Amplyfied 1. By the Lords threatning, *ver.* 42. *to* 46. 2. By *Aarons* interceeding with incense, which stayed the Plague after the death of fourteen thousand seven hundred, *ver.* 46. *to the end of the chapt.* 3. By the Lords Sanction or Confirmation of *Aaron* and his sons in the Priesthood, by the p **Budding of his Rod** among the Rods of the Tribes; which was reserved in the Tabernacle for a Testimony against the murmurers, *Ch.* XVII. *throughout.* 4. By some Directions which the Lord after gave, touching the Priests office and dignity above the Levites, *Ch.* XVIII. 1. *to* 8. Touching the several Portions of the Priests and Levites for their maintenance, *ver.* 8. *to the end of the chapt.* Touching the water of Separation made with the ashes of a Red Cow, *Ch.* XIX. *throughout.*

VII. *Their murmuring in the desert of* Zin *for water*, described by 1. The *Antecedent* of it, *Miriams* death, *Ch* XX. 1. 2. *Manner* of their murmuring, *ver.* 2. *to* 6. 3. The *Events* or *Consequents*, viz. Gods giving them water out of the q Rock: where, *Moses* and *Aaron* for their unbelief are threatned, that they shall not bring *Israel* into *Canaan*, *ver.* 6. *to* 14. The King of *Edoms* refusal to let *Israel* passe through his land, *ver.* 14. *to* 22. *Aarons* death at *M. Hor*, *Eleazer* his sonne succeeding him, *ver.* 22. *to the end of the chapt.* *Israels* subduing the *Canaanites* at *Hormah*, *Ch.* XXI. 1, 2, 3.

notatur: In Cades autem deserti sui saxum bis caesum pulsatur, ibi namque infidelitas in populo & in duce dignoscitur. Aug. de Mirabil. sac. Script. l. 1. c. 22. Tom. 3.

VIII. *Their murmuring as they compassed the land of* Edom, by reason of their Discouraging way, Light bread and want of Water; where note 1. Their sin, *ver.* 4, 5. 2. Their punishment with *fiery Serpents*, *ver.* 6. 3. Their cure by the r **Brazen Serpent** lifted up, a type of Christ, *ver.* 7. *to* 10. After which divers journeys of Israel are mentioned, *ver.* 10. *&c.*

erigitur & per illius aspectum priorum serpentium vulnera curabantur. Attamen non in serpente salus, sed in Domini imperio tenebatur. Quicquid in ipso praecepisset, illud tunc in populo salus esset. Sed Historia praecedentium rerum figura, virtus nunc in Christo & in Ecclesia continetur. Aug. de mirab. sac. Scrip. l. 1. c. 33. Tom. 3.

III. Israels *Station* and condition, being now neer to the possession of the promised land. The History hereof, 1 Either more specially concernes the *People*, 2 Or the *Inheritance* it self.

I. *The People* are described,

1. *As conquering* their enemies, viz. *Sihon* and *Og*, and beginning to take possession of

II. m *Eight* MURMURINGS of Israel. CHAP. XI.

n *Seventy* ELDERS *added to* MOSES. CHAP. XII.

CHAP XIII.

CHAP. XIV.

CHAP. XV.

o *Rebellion of* KORAH, *&c.* CHAP. XVI.

p *Aarons* ROD *budding.* CHAP. XVII. CHAP. XVIII. CHAP. XIX. CHAP. XX. CHAP. XXI.

q *Water out of the* ROCK. *Semel in Oreb petra percutitur, ubi tantum populi infidelitas notatur.*

r BRAZEN SERPENT. *Serpens aeneus*

r BALAAM. CHAP. XXII. XXIII. XXIV.

of their Lands, ver. 21. *to the end of the chapt.*

2. *As Tempted* and endangered by Magick-arts of *Balaac* King of *Moab*, and r *Balaam* the falſe Prophet, whoſe conſpiracies and devices againſt *Iſrael* are at large deſcribed. God turning the intended Curſe into a Bleſſing; and t *Balaam* (a Gentiliſh Prophet) forced to preach ſalvation by Chriſt to the Gentiles, *Ch.* XXII. XXIII. XXIV.

t *Ipſe Balaam ad maledicendum deductus, & illud volens implere, non maledicere Dei populo potuit, ſed contra voluntatem ſuam à Domini ſpiritu coactus eſt benedicere. Hiu ergo duabus cauſis Balaam venire à Domino permiſſus eſt, ut per mutum animal ejus inſipientia confutaretur, & adventus Chriſti per Prophetam Gentilem, qui futurus erat Gentium ſalvator, in lege Dei ſcriberetur.* Aug. de mirabil. S. Script. l. 1. c. 34. Tom. 3.

3. As enſnared, (according to u *Balaams* crafty counſel, *who taught Balaac to caſt a ſtumbling block before Iſrael*) by proſtituting the daughters of *Moab* to them, who ſeduced them to idolatry) *Ch.* XXV. 1, 2, 3. This is further Amplyfied, 1. By the puniſhments of theſe ſins, *ver.* 4, 5, 9. 2. By *Phineah's* his Zeal in executing judgment upon *Zimri* and *Cozbi*, and his recompence from the Lord, *ver.* 6. *to* 16. 3. By the Lords command to vex the *Midianites*, for their wiles againſt *Iſrael*, *ver.* 16. *to the end of the chapt.*

u *Compare* Rev. 2. 14. CHAP. XXV.

4. *As* x *numbred the ſecond time*, for their entring upon the promiſed inheritance. That by this numbring the ſingular providence of God might appear in multiplying the people of *Iſrael* ſo exceedingly, that in all the Tribes there were only diminiſhed 61020 men, notwithſtanding all that Murmuring Generation was conſumed in the wilderneſſe, *Ch.* XXVI. *throughout.* Hereunto is annexed, the ſtory of the daughters of *Zelophehad* ſuing for inheritance, and the Lords Direction thereupon, *Ch.* XXVII. 1, *to* 12.

x *Iſrael numbred the ſecond time*, CHAP. XXVI. CHAP. XXVII.

5. *As furniſhed with a new Governour*, y JOSHUAH to ſucceed in *Moſes* ſtead, and at his requeſt, *ver.* 12. *to the end of the chapt.*

y JOSHUAH Governour.

6. *As inſtructed* by the Lord in ſacred things, 1 *Neceſſary*, 2 *Voluntary.*

1. *Neceſſary*, 2 What ſacrifices and offerings were to be obſerved, 1 Every day continually, *Ch.* XXVIII. 1. *to* 9. 2 On the Sabbath day, *ver.* 9, 10. 3 In the New Moons, *ver.* 11. *to* 16. 4 At the Paſſeover, *ver.* 16. *to* 26. 5 In the day of Firſt-fruits, *ver.* 26. *to the end of the chapt.* 6 At the Feaſt of Trumpets, *Ch.* XXIX. 1. *to* 7. 7 On the day for affliicting their ſouls, *ver.* 7. *to* 13. 8 On the eight daies of the Feaſt of Tabernacles, *ver.* 13. *to the end of the chapt.*

z *Offerings for ſeveral Feaſts.* CH. XXVIII. CH. XXIX.

2. *Voluntary.* Here free perſons are taught, How to perform and keep their a *Vowes*; with ſome exceptions in ſome caſes of perſons not free, *Ch.* XXX. *throughout.* *Thus of the Deſcription of the People.*

a *Vowes.* CHAP. XXX.

II. *The Inheritance it ſelf* is deſcribed, 1 In *Part*, 2 In *Whole.*

1. *In Part*, and ſo it is conſidered, 1 As *Poſſeſſed*, 2 As *Aſſigned.*

1. *As poſſeſſed in part*, upon the warlike expedition of *Iſrael* againſt *Midian*, *Ch.* XXXI. This expedition is deſcribed, 1. By Gods command for it, *ver.* 1, 2. 2. By their execution of Gods command, with the overthrow of the b *Midianites*, and *Balaam* among the reſt, *ver.* 3. *to* 13. 3. By *Moſes* command to kill all the males and all the women taken captive (except the virgins) becauſe they cauſed *Iſrael* to tranſgreſſe in the matter of *Peor* according to *Balaams* counſel, *ver.* 13. *to* 19. 4. By Gods directions both how the Souldiers with theis Captives and Spoils were to be purified, *ver.* 19. to 25. As alſo how the Spoile was to be Divided betwixt them that fought, and the reſt of the Iſraelites, *ver.* 25. *to* 48. 5. By the free-will oblation out of the ſpoils to the LORD, by the Officers of the Army that had taken them, *ver.* 48. *to the end of the chapt.*

CH. XXXI. b *Midian ſubdued.*

2. As *Aſſigned in Part* on that ſide Jordan to *Gad*, *Reuben*, and half the Tribe of *Manaſſeh*, *Ch.* XXXII. *throughout.*

CH. XXXII.

2. *In Whole.* And thus the promiſed land is ſet forth by 1 *Preparations* to it, 2 *Circumſcriptions* of it.

1. *Preparations to it*, are 1 Iſraels c 42 Journies and ſtations, by the conduct of God from *Egypt* to *Jordan*, (the borders of Canaan,) through the wilderneſſe, particularly enumerated, *Ch.* XXXIII. 1. *to* 50. 2 Gods commands to drive out all the inhabitants beyond Jordan, to deſtroy all their monuments of Idolatry, and to divide the land by lot, *ver.* 50. *to the end of the chapt.*

c *Iſraels* 42. *journies.* CH. XXXIII.

2. *Circumſcriptions of it*, And this either with *Bounds*, or *Lawes.*

CH. XXXIV.

1. As it is circumſcribed with *Borders* and *Bounds* by the Lord, *Ch.* XXXIV. 1. *to* 16.

2. As it is circumſcribed with *Lawes* and *Directions.*

1. Touching the Diſtribution of the Land, who ſhould divide the Land by lot, *viz.* with *Eleazer* and *Joſhuah*, one Prince of every Tribe, *ver.* 16. *to the end of the chapt.*

CH. XXXV.

2. Touching the portion of the Levites, *viz.* 48 Cities with their Suburbs, *Ch.* XXXV. *ver.* 1. *to* 6.

3. Touching ſix *Cities of Refuge*, (part of thoſe 48) for the *Man-ſlayer* that ſhould ſlay any unawares, till he ſhould ſtand before the Congregation in judgment.

With

With cautions against murder, *ver.* 6. *to the end of the chapt.*

4. Touching Successions in their inheritances. That daughters who had inheritances should marry within their own Tribe, because the inheritance should not go from one Tribe to another. And to this end the daughters of *Zelophehad* married to their fathers brothers sons, *Ch.* XXXVI. *throughout.* CH. XXXVI.

Deuteronomie.

§. I. Name.

DEUTERONOMIE, *i. e. The second Law*, or *Law repeated.* Thus denominated by the Greek, because this book containeth a *Repetition of Gods Law given by Moses to Israel.* This *Repetition* of the Law the Lord was pleased to make, 1 *Partly* because all that Generation then living when the Law was first promulged on *M. Sinai*, except *Moses*, *Caleb* and *Joshuah*, were now dead in the wildernesse. 2 *Partly* because their children either heard not that first Promulgation, or, being very young, had in great part forgot it. 3 *Partly* that God might help their dulnesse and incapacity, in not only affording them the *Repetition* of the Law, but the *Explanation* also. So that this Book seemes to be as it were an *Abridgment* or *Epitome* of the three former Books, containing the summe of all Gods Laws; and a *Compendium* of the principal Histories, all being closed up with the memorable death of *Moses*. *Moses* brought them from *Egypt*, through the *wildernesse*, to the borders of *Canaan*, and then dyed, could bring them no further: but *Joshuah* brought them into it, and possessed them of it. Thus, *the* [a] *Law is our Schoolmaster to bring us to Christ*: but only *Jesus* the true *Joshuah* brings us into Gods promised *Rest*. In Hebrew it is sometimes from the same ground called משנה *Mischneh*, i.e. *Repetition* of the Law. But most usually, from the first words of the Book it is called אלה הדברים *Elleh haddebarim*, i.e. *These are the words*; or only דברים *Debarim*, i. e. *The words*.

[a] Gal. 3. 24.

§. II. Penman.

PENMAN of this Book as of all the four former Books, was *Moses*; who also (as is thought by [b] some) wrote the History of his own death aforehand in the last chapter by a Prophetick spirit; or *Joshuah* wrote it for him.

[b] *H. Alsted. Pretog. l. 2. c. 118.*

§. III. Time or Chronologie.

This Book contains the History of but a few days, *viz.* From the beginning of the eleventh moneth, to about the seventh day of the twelfth moneth of the fourtieth year after Israels departure out of Egypt: for *Moses* began to speak these words in the [c] first day of the eleventh moneth of the said fourtieth year, which was a little before his death: He [d] died when he was one hundred and twenty years old, after which *Israel* mourned for *Moses* in the land of *Moab* [e] thirty dayes. This determines the time of the History, as *Junius* well observes.

[c] Deut. 1. 3.
[d] Deut. 24. 7. *See also Jos. Jud. Antiq. l. 4. in fine.*
[e] Deut. 34. 8.

The Chronologie of this History is thus computed by some: *viz.*

1. The first part of this Book containes the History of the [f] first day of the eleventh

[f] Deut. 1. 3, 4.

venth moneth of the fourtieth year, after their coming out of Egypt. 2. The second part, contains the History of the [g] second day. 3. The third part contains the History (as is probable) of [h] four dayes at most. 4. The fourth part contains the History of [i] one day. 5. The fifth containes the History also of [k] one day. 6. The sixth containes the History of [l] one day. 7. The seventh part containes the History of their mourning for *Moses* [m] thirty dayes.

Proof hereof may be drawn from the History of *Joshuah*, by computing backwards from the day of the Passeover. For in the Land of *Canaan* the first Passeover was celebrated [n] in the one and fourtieth year after *Israels* coming out of *Egypt*, on the fourteenth day of the moneth *Nisan*. Before which they were [o] circumcised, which probably took up four dayes. One day they were passing through *Jordan*; [p] two dayes in preparation for it: These three dayes seem to be the time [q] of searching out the Land; and lastly the thirty [r] dayes mourning. And thus going backwards, we shall find that *Deuteronomie* contains an History of but a very few dayes.

g Deut. 5. *to* c. 11.
h Deut. 11. *to* c. 26.
i Deut. 27. and 28.
k Deut. 29. and 30.
l Deut 31, &c.
m Deut. 34.
n Josh. 5. 10.
o Josh 5. 2, &c.
p Josh. 1. 11.
q *Compare* Josh 1. 11. *with* ch. 2. 22.
r Deut. 34. 8.

§. IV. Scope.

SCOPE. 1. That the Law formerly given of God, may by this *new Repetition* of it be more declared, confirmed, and applyed to the present condition of *Israel*; most of them having not heard it formerly, or having forgot it, and they thereby fitted and better prepared for the promised *Canaan*, upon which they were entring. 2. That by commemoration of Gods wonderful benefits to them and their fathers, they might be incited to all true thankfulnesse, love and obedience. 3. And also that, by recalling to memory their and their fathers sinnes and punishments, they might be brought to an awfull fear of the Divine Majesty.

§. V. Principal Parts.

The *Chief Parts* of this Book of *DEUTERONOMIE*, are 1 The *Preface*. 2 The *Narration*. 3 The *Conclusion* of the Book.

I. The *PREFACE*, or *Prologue* to the main body of the Book, containing *A Repetition*, *An Exhortation*, And *a Narration*.

CHAP. I. 1. A *Repetition*, declaring by way of Rehearsal (to fit *Israel* for their promised inheritance) some chief remarkable occurrents and passages of Providence that befell *Israel* in their 40 years marching through the wilderness. Particularly, 1 Of Gods calling *Israel* from *Horeb* towards *Canaan*, *Ch.* I. 1. *to* 9. 2 Of Officers given them, *ver.* 9. *to* 19. 3 Of the Spies sent to search out the Land, *ver.* 19. *to* 34. 4 Of Gods displeasure for the peoples unbelief and disobedience thereupon, *ver.* 34. *to the end of the chapt.* 5 Of their passing by Edom, *Ch.* II. 1. *to* 9. Moab, *ver.* 9. *to* 17. and Ammon, *ver.* 17. *to* 24. 6 Of their subduing *K. Sihon* and the *Amorites*, *v.* 24. *to the end of the chapt.* 7 Of their conquering *K. Og* the gyant, *Ch.* III. 1. *to* 12. 8 Of the distribution of those countreys to *Gad*, *Reuben*, and the Half-tribe of *Manasseh*, *ver.* 12. *to* 23. 9 Of *Moses* prayer to go over into the promised Land, whom God only permitted to see it, *ver.* 22. *to the end of the chapt.*

CHAP. II.

CHAP. III.

2. An *Exhortation*; wherein upon all the former experiences of Gods goodness, *Israel* is exhorted to obey Gods Law and shun Idolatry, *Ch.* IV. 1. *to* 41.

CHAP. IV.

3. A *Narration*, How *Moses* appointed three Cities of Refuge on that side *Jordan*, *ver.* 41. *to the end.*

II. The *NARRATIVE* part of the Book is laid down from *ch.* 5. *to* c. 32. and contains, 1 The *Law*. 2 The *Expostion of it*. 3 The *Confirmation* of it.

CHAP. V.

I. The *LAW*, or *10. Commandements*, how they were given at *Horeb*, *Ch.* V. 1. *to* 22. and how the people were affected therewith, desiring *Moses* to mediate betwixt God and them, *ver.* 22. *to the end of the chapter.*

[The *ten Commandements expounded.*

II. The *EXPOSITION* of the Law in most of the Commandements, by many Directions, Exhortations, Reprehensions, &c.

CHAP. VI.

I. The first Commandement Expounded, *chap.* 6. *to* 12. by sundry particulars, *viz.*

CHAP. VII.

1. By *Directions* how to know, love and obey God, *ch.* VI. *throughout.*

2. By *Commands* to extirpate utterly the enemies of God the *Canaanites*, and their idolatry; and to have no Communion with them, *Ch.* VII. 1, 2, 3. This is urged by divers arguments,

1 From

1 From the peril of being seduced by them to other gods, 1-4. 2 From the holiness of Israel to God, ver. 6. 3 From the free love, mercy, and justice of God, ver. 7. to 17. 4 From the assurance of promised victory over them, ver. 17. to the end of the chap.

3. By *Cautioning* and warning them that they forget not God, or be turned from him, either by oblivion of former mercies, or abundance of *Canaan* blessings, *Ch.* VIII. *throughout.* CHAP. VIII.

4. By *Instructing* them to walk humbly with their God, laying aside all conceits of their own worth and righteousness. And to this end pleading before their eyes, 1. Their great unkindnesses to God in their many former Rebellions, recited *Ch.* IX *throughout.* 2. The Lords great kindnesses to them continued and renewed notwithstanding, especially, 1. In renewing the *Tables* of the Covenant, *Ch.* X. 1. to 6. 2. In leading out the people towards *Canaan*, and continuing the Priesthood, ver. 6, 7. 3 In separating the tribe of Levi, ver. 8, 9. 4 In hearkening to *Moses* not to destroy *Israel*, ver. 10, 11. 5 By *Exhortations* to all sincere and cheerful love and obedience unto God, pressed by many cogent and pathetical Arguments, *ver.* 12. *to the end of the chapt.* and *Ch.* XI. *throughout.* CHAP. IX. CHAP. X. CHAP. XI.

II. The second Commandement is Expounded, by Directions, 1 To abolish utterly all false worship and monuments of idolatry, *Ch.* XII. 1. to 5. 2 To worship God according to his own will, *specially* In sacrificing, &c. only in the publick place which God shall chuse. In not forsaking the Levite. In not enquiring after the Nations idolatry, *ver.* 4. *to the end of the chapt.* CHAP. XII.

III. The third Commandement is expounded, 1. By prohibiting the dishonour and abuse of Gods Name by false prophets, inticers and revolters to idolatry, *Ch.* XIII. *throughout.* 2. By prescribing an holy fellowship to his People in the lawes about clean meats, tithes, &c. *Ch.* XIV. *throughout.* CHAP. XIII. CHAP. XIV.

IV. The fourth Commandement is expounded, 1. Partly by the Rites and Observances required in the seventh year, being the Sabbatical year, *Ch.* XV. *throughout.* 2. Partly by several Ordinances about the solemn feasts, and the many Offerings therein, *Ch.* XVI. *ver.* 1. to 18. 3. Partly by prohibition of Groves and Images, *ver.* 21, 22. 4. Partly by caution against deformed sacrifices, *Ch.* XVII. 1. 5. Partly by command to destroy idolaters, *ver.* 2. to 8. CHAP. XV. CHAP. XVI. CHAP. XVII.

V. The fifth Commandement is explain'd by Rules for erecting Judges, and for their just Judgment, *ch.* 16. *ver.* 18, 19, 20. 2. For putting Idolaters to death, ch. 17. 2. to 8. 3. For bringing hard controversies to the Priest and Judge to be determined, to whose determination the People must stand, *ver.* 8. to 14. 4. For Election and duty of a King, when in *Canaan* they shall desire a King, *ver.* 14. *to the end of the chapt.* 5. For the honourable maintenance of Ecclesiastical Governours the Priests and Levites, *Ch.* XVIII. 1. to 9. 6. For not hearkening to any heathenish Ministers, *ver.* 9. to 15. 7. For hearkening to the Great Prophet, which the Lord should raise up to *Israel* out of the midst of them like unto *Moses*, viz. Jesus Christ himself, *ver.* 15. to 20. 8. For punishing the false prophet with death, *ver.* 20, 21, 22. CH. XVIII. t *Christ the* PROPHET.

VI. The sixth Commandement is explained by Directions, 1. Touching man-slaughter, and the use of the Cities of Refuge in such cases, *Ch.* XIX. 1. to 11. 2. Touching murder that it be certainly punished with death, though the murderer flie to the City of Refuge, *ver.* 11, 12, 13. (Here by way of digression are inserted Rules, for not removing the *Land-mark*, in order to the eighth Commandement. Against a single witnesse, or *false witnesse* in order to the ninth Commandement, *ver.* 14. *to the end of the chapt.*) 3. Touching warre how it is to be managed, *Ch.* XX. *throughout.* 4. Touching uncertain murder, how it is to be expiated, *Ch.* XXI. 1. to 10. 5. Touching a woman taken captive in the warres, *ver.* 10. to 15. (Here in order to the *fifth Commandement* are inserted Rules, about the sonnes of several wives, which shall have the right of the first-borne. About the putting of a Rubborn sonne to death, *ver.* 15. *to the end of the chapt.*) 6. Touching pity to be shewed to a brothers Oxe, Sheep, or Asse, straying or fallen into a Pit, *Ch.* XXII. 1. to 5. 7. Touching not destroying the dam with the young, *ver.* 6, 7. 8. Touching Battlements on the house top, to prevent murder by falling thence, *ver.* 8. (Hereunto are annexed divers laws against mixtures, *ver.* 9. to 13.) CHAP. XIX. CHAP. XX. CHAP. XXI. CHAP. XXII.

VII. The seventh Commandement is expounded by certain Directions 1. Touching garments peculiar to the sexe, *ver.* 5. 2. Touching a wife accused by her husband for not being a Virgin when he married her, *ver.* 13. to 22. Touching Adultery, *ver.* 22. 4. Touching Rape, *ver.* 23. to 28. 5. Touching Fornication, *ver.* 28, 29. 6. Touching Incest, *ver.* 30. 7. Touching several sorts of Uncleannesses, *Ch.* XXIII. 1. to 19. CHAP. XXIII.

VIII. The eighth Commandement is explained by certain lawes touching 1. Usury, *ver.* 19, 20. 2. Payment of vowes, *ver.* 21, 22, 23. 3. Liberty in another mans Field or Vineyard, *ver.* 24, 25. (Here some particulars are inserted touching *Divorce.* And a man new married. Belonging to the *seventh Commandement*, *chap.* 24. 1. to 6.) 4. Pledges, *Ch.* XXIV. 6. *and* 10. to 14. 5. Man-stealers, *ver.* 7. (Here is a Caution against Leprosie, *ver.* 8, 9.) 6. Servants wages, *ver.* 14. to 16. 7. Justice, *ver.* 16. 8. Oppression of the stranger, fatherlesse or widows, *ver.* 17, 18. 9. Almes and acts of charity to the Poor, *ver.* 19, 20, 21, 22. 10. Acts of Justice, in sentencing and punishing, *Ch.* XXV. 1. to 4. In not muzling the Oxe that treadeth out the Corne, *ver.* 4. (Here are inserted lawes of raising seed to a deceased brother, and touching the immodest woman, *ver.* 5. to 13.) 11. Just weights and measures, *ver.* 13. to 17. CHAP. XXIV. CHAP. XXV.

(Here is added a ſpecial command for the utter extirpation of *Amalek*, *ver.* 17. *to the end of the chapt.*) Hitherto of the expoſition of the Law and ten Commandements.

III. The CONFIRMATION of the Law, and *Iſraels* obligation thereunto by divers ſorts of Arguments, *viz.*

CHAP. XXVI. u *Iſraels* HOMAGE in *Canaan.*

1. By *Iſraels* ſolemne Profeſſion of u *Homage* unto God required, (when they ſhould be poſſeſt of *Canaan*,) by the basket of firſt-fruits; Triennial Tithes, *Ch.* XXVI. 1. *to* 16.

2. By the Covenant betwixt God and his people, obliging them to all obedience, *ver.* 16. *to the end of the chapt.*

CHAP. XXVII. 3. By certain Signes, *viz.* 1. Writing the Law upon ſtones in *Canaan*, *Ch.* XXVII. 1. *to* 9. 2. Pronouncing on *M. Gerizzim*, Bleſſings upon the keepers of the Law, and upon *M. Ebal*, Curſes upon the breakers thereof, to be confirmed with the Peoples Amen, *ver.* 9. *to the end of the chapt.*

CH. XXVIII. 4. By many precious promiſes to obedience, *Ch.* XXVIII. 1. *to* 15. And ſevere threatnings to diſobedience, *ver.* 15. *to the end of the chapt.*

5. By *Moſes* his ſolemne renewing the Covenant betwixt the Lord and *Iſrael* in the land of *Moab*, both by *word* and *writing.*

CH. XXIX. I. *By word*, wherein conſider, 1. *A Commemoration* and complaint of their unthankfulneſſe, blindneſſe and abuſe of Gods benefits, *ch.* 29. 1. *to* 9. 2. *An exhortation* of the People, all preſented together to enter into Covenant, to obedience, with warnings againſt Idolatry, *ver.* 9. *to the end of the chapt.* 3. *Promiſes* of mercy in Chriſt to repenting ſinners, *Ch* XXX. 1. *to* 11. 4. *The manifeſt plainneſſe of the Law*, which they are to obſerve, *ver.* 11. *to* 15. 5. *The Propoſal of life and death*, before them in caſe of obedience or diſobedience, *ver.* 15. *to the end of the chapt.* 6. *Moſes his incouragement* of both the People and of *Joſhuah* his ſucceſſour to go in to poſſeſſe the Land, *Ch.* XXXI. 1. *to* 9.

CHAP. XXX.

CH. XXXI. II. *By writing*, both of the *Law*, and of a *Song*. 1. Of the Law by *Moſes* as a Rule to *Iſrael* for obedience, and as a Witneſſe againſt *Iſrael* in caſe they ſhould tranſgreſſe, which Law thus written, 1. Was delivered to the Prieſts and Elders of *Iſrael*, *ver.* 9. 2. Was appointed to be ſolemnly read *every ſeventh year* at the Feaſt of Tabernacles, in the place that he ſhould chooſe, &c. before all *Iſrael*, *ver.* 10. *to* 14. 3. Was to be kept in the ſide of the Ark for a witneſſe againſt *Iſrael*, *ver.* 24. *to* 28. II. Of a x Song as a *Teſtimony* againſt *Iſrael* for their back-ſlidings which God did fore-ſee, before they came into the promiſed Land. Here conſider 1. The *Occaſion* and *Scope* of the Song, *viz.* Gods foreſeeing that they would revolt from him to idolatry, and break Covenant; this Song therefore ſhould be a memorial and witneſſe againſt them, digeſted into the forme of a Song that it might be the better remembred, *ver.* 14. *to* 22. 2. *Moſes his manner of publiſhing this Song*, before the elders of the Tribes and Officers gathered together, *ver.* 28 *to the end of the chapt.* 3. *The Song it ſelf*, declaring Gods mercies to *Iſrael*, Their ſins againſt him, His chaſtiſements of them by Sword, Famine, Peſtilence and Captivity, His mercy notwithſtanding to them in Chriſt at laſt, *Ch.* XXXII. *ver.* 1. *to* 44. 4. Moſes *Exhortation* to ſet their hearts upon the Song, *ver.* 44. *to* 48.

x *Moſes* SONG of WITNESS againſt Iſrael.

CH. XXXII.

Hitherto of the Subſtance of the Book.

III. The CONCLUSION of the Book followes, wherein note

1. *Gods Command* to *Moſes* to go up into M. *Nebo* to ſee the Land of Promiſe thence; where he ſhould die, becauſe of his treſpaſs at *Meribah*, *ver.* 48. *to the end of the chapt.*

2. Moſes *his Prophetical Benediction of Iſrael*, wherein he took his ſweet Farewel of the Church on earth before his death, wherein note the *Preface*, the *Benedictions* thereof, and the *Concluſion*. I. *The Preface* comprehends 1. The title of the bleſſing, *Ch.* XXXIII. 1. 2. The *Exordium*, deſcribing Gods Majeſty and love to *Iſrael* in giving them his Law, and conducting them through the wilderneſſe, *ver.* 2. *to* 6. II. The particular Benedictions of the tribes, *viz.* Of 1. *Reuben*, ver. 6. 2. *Judah*, *ver.* 7. 3. *Levi*, ver. 8. *to* 12. 4. *Benjamin*, *ver.* 12. 5. *Joſeph*, ver. 13. *to* 18. 6. *Zabulon*, ver. 18, 19. 7. *Gad*, ver. 20, 21. 8. *Dan*, ver. 22. 9. *Naphtuh*, *ver.* 23. 10. *Aſher*, ver. 24, 25. III. *The Concluſion*, moſt elegantly refetring to all the Tribes together, celebrating Gods glory and goodneſs communicated to *Iſrael*, and *Iſraels* incomparable happineſs in participation of Gods Proteſtion and grace, *ver.* 26, 27, 28, 29.

CH. XXXIII.

3. Moſes *aſcending*, up into y *M. Nebo*, to view the promiſed Land afar off, *Ch.* XXXIV. 1. *to* 5.

CH. XXXIV. y *Moſes* goeth up into M. *Nebo* to ſee Canaan.

4. *Moſes his* a *Death* in the Mount, *ver.* 5. Amplified, 1 By his burial, the Lord himſelf b burying him, no man knowing where, *ver.* 6. 2. By his age and vigour at his death. *ver.* 7. 3. By *Iſraels* mourning for him 30 dayes, *ver.* 8. 4. By *Moſes* his Succeſſor *Joſhuah*, *ver.* 9.

a Moſes death.

5. Finally, *Moſes* is ſingularly praiſed and preferred before all the Prophets, *ver.* 10, 11, 12.

b *Duabus autem causis (ut sapientes tiunt) mortis vim & sepulchri notam conscius erat; Quatenus illam faciem qua consortio sermonis Domini rutilaverat, mortis marore repressam, nullus videret. Et ne sepulchrum ejus populus Israel, & cognovisset ubi esset, adoraret. Unde & virgam in qua signa fecerat, ut plurimi putant, ne adoraretur secum absulerat; quoniam & serpentem quem fecerat, filii Israel postmodum adorabant.* Aug. de mirabil. S. Script. l. 2. c. 35. Tom. 3.

A N

AN

APPENDIX

TO

DEUTERONOMIE.

VIZ.

Moſes SONG *for a* WITNESSE *againſt* ISRAEL.

In Deut. 32. 1. *to* 44.

Metrically Tranſlated out of the Hebrew, and Analytically Explained.

§. I.

THis *SONG* is full of Divine Majeſty; moſt elegant and emphatical; and in the Original laid down with extraordinary variety of ſeveral ſorts of words. The important matter of it was the rather digeſted into the form of a Song, that it might be both more familiarly known, and firmly remembred of all Iſrael. From the *Matter* and *Scope* of it, it may fitly be ſtiled, The SONG of MOSES for a witneſſe againſt Iſrael.

§. II.

Penman of it was *Moſes*, and that a little before his death, [c]

c Deut. 31. 16, 19, 22, 30.

§. III.

Occaſion; God foreſaw that when Iſrael ſhould poſſeſſe the promiſed Land, [d] they would forſake God, break his Covenant, and ſerve other gods; whereupon the Lord would forſake them, hide his face and bring many evils and troubles upon them: Therefore God charged *Moſes* before his death, when Iſrael was now ready to enter upon the promiſed Land, to write this *Song* and teach it to the people, *That it might be a witneſſe for the Lord againſt Iſrael, and all their cauſeleſſe and inexcuſable rebellions againſt God.*

d Deut. 31. 16, to 23.

§. IV.

Scope, To [e] teſtifie as a witheſſe againſt Iſrael, when they ſhould forſake God, break Covenant with him, and ſerve Idols in the land of *Canaan*, and ſo bring upon themſelves many woful judgments; To the condemning and aggravating of their cauſleſſe rebellions, and to the clearing and juſtifying of Gods ſevereſt proceedings againſt them.

e Deut. 31. 22. *compared with verſes foregoing.*

§. V.

Principal Parts. In reference to this end, In this Song are conſiderable, 1 The *Preface*. 2 The *Subſtance* of the Song. 3 The *Concluſion*.

THE PREFACE, or *Exordium* of the *Song*, containing 1 An emphatical Exclamation to Heaven and Earth, as witneſſes againſt Iſrael, *ver.* 1. 2 A Promiſſory Option or wiſh, that the words of this Song may have like efficacie upon *Iſrael*, as the fruitful Dew, and timely Rain upon the herbs and graſs, *ver.* 2. 3 A pious Reſolution to praiſe God. 4 An incitation of others to do the like, *ver.* 3.

The

II.

The *SUBSTANCE* of the *SONG*. Which is, 1 *Narratory*, 2 *Minatory*, 3 *Promissory*.

I. *NARRATORY*, v.4. to 19. Herein is a *Narration*

1. Of the glorious name and excellent greatnesse of *Israels* God, (against whom backsliding *Israel* could have no exception) laid down in several Attributes ascribed to him, *ver.*1,4.

2. Of *Israels* corruption in general, Amplified 1 By the cause of it, *themselves*. 2 By the grievousnesse of it, *not like the spot of Gods People*. 3 By the nature of it, *crookednesse, frowardnesse, &c. ver.*5. 4 By the unkindnesse manifested therein against the Lord, *ver.*6.

3. Of Gods goodnesse and mercies to *Israel*, Described

1. More generally, *ver.*6.

2. More particularly. Gods favours singularly appeared towards *Israel*.

1. In preparing habitations for *Israel* (before *Israel* was) By proportioning the bounds of the *Canaanites* of old (when God divided inheritances to the Nations) to the number of *Israel* that should afterwards succeed them in *Canaan*, *ver.*7,8. Amplified by the ground of this mercy, *viz.* Gods gracious Acceptance of *Israel* as his portion and inheritance, *ver.* 9.

2. In conducting and leading *Israel* himself alone through the wildernesse with singular care, tenderness and safetie, *ver.*10,11,12.

3. In enabling *Israel* to conquer *Canaan*, and to possess that rich, fat, and fruitful Land, *flowing with milk and honey*, &c. *ver.*13,14.

4. Of *Israels* great ingratitude and rebellion against God, forsaking the only true God that had done so much for them, embracing and serving idols, *strange gods, new up-start gods, Devils*, &c. pathetically aggravated, *ver.* 15. *to* 19.

II. *MINATORY*, *ver.* 19. *to* 36. Herein the Lord observing and abhorring them for their provocations, terribly threatens them for the future, when they shall thus apostatize in *Canaan*.

1. To hide his face and withdraw his favour from them, *ver.*19,20.

2. To provoke the Jewes to Jealousie with them that were no people, a foolish Nation, *viz.* Gentiles, [f] where the Calling of the Gentiles is promised, *ver.* 21.

3. To heap variety of judgments upon them, *ver.*22. *to* 27.

4. To blot out even *Israels* memory from among men, *ver.*27. Amplified, 1 By a *Correction*; God would thus punish *Israel*, were it not for their Adversaries pride and insolencie that thereupon would be occasioned, *ver.*28. 2 By the Reason of this threat, *Israels* bruitishnesse, *ver.*29. 3 By Gods gracious wishes of good to them notwithstanding, *ver.*30,31. 4 By a metaphorical aggravation of their sinnes in several similitudes, *ver.*32,33,34.

5. To take his opportune time for inflicting these judgments upon *Israel*, *v.*35.

III. *PROMISSORY* and Consolatory; wherein after all these threatned judgments, mercy is promised in Christ unto them, *ver.* 36. *to* 43. This consolation promised, is described, 1 By the Season when it shall be bestowed, *viz.* in Israels lowest condition, *v.*36. 2 By the Helplesnesse of all their idols in whom Israel would trust, *ver.*37,38. 3 By the Allsufficiencie of God alone to save or destroy, *ver.* 39. 4 By the Lords Oath and peremptory Resolution to be avenged to the uttermost of all his, and his peoples adversaries from the very beginning, *ver.* 40,41,42.

The *CONCLUSION* of the Song, inciting the g Gentiles to triumph with Gods people the *Jews*, 1 For Gods avenging his servants blood upon their enemies. 2 For Gods reconcilement to his people both *Jews* and Gentiles in Christ, making *Atonement* for them, *ver.* 43.

f Calling of the *GENTILES* foretold. *As this place is interpreted in the New Testament. compare* Rom.10.19, &c. 1 Pet. 2. 10. *with* Hos. 1.10.

III.

g *Calling of the* GENTILES. See Rom. 15. 9, 10.

(*This may be sung as Psal.* 51.)

1 GIve ear, O Heavens, and speak I will:
h Let Earth to my mouth's words attend.
2. My speech shall as the Dew distill,
As Rain my Doctrine i shall descend,
As small rain on the tender herb,
And as the showers on grasse abroad.
3. For I'le proclaim JEHOVAH'S Name;
k Ascribe ye Greatnesse to our God.

4. ¶ The ROCK, His work perfection is;
For all his wayes pure judgment be;

h *Heb.* And let earth hear, &c.

i *Heb.* shall drop.

k *Heb.* Give ye.

God's

God's Truth,[l] *without unrighteousnesse;*
Exactly *just, and right is he.*
5. *Themselves corrupted-they* alone;
Their spot is not his children's staine:
A vexing *Generation,*
Perverse and crooked they remaine.

6. ¶ *O foolish people and*[m] *untaught,*
Thus recompence the LORD do yee?
Not he thy father[n] *that thee bought;*
Who made thee and establish't thee?
7. *Thy dayes*[o] *of old remember thou,*
Thy yeares[p] *of age ponder well:*
Thy father ask, and he'l-thee-show;
Thine Elders, and they will thee tell.

8. *When* God *most high to nations*
Inheritance once *distributed,*
When he did sever Adam's sonnes;
The Peoples bounds[q] *he constituted,*
According *to the number of* his
Deare *Israel's sonnes.* O love divine!
9. *For, the LORD'S Part, his people is*
Jacob is[r] *his possession's line.*

10. *Him in a land of wildernesse*
(Encompassed with wants) *he found,*
And in the dismall *emptinesse,*
And *howling of the desart* ground,
Him-he-conducted-round-about,
Him-he-instructed-prudently;
He-kept-him, going in and out,
Ev'n as the apple of his eye.

11. *As th' Eagle doth stirre-up her nest,*
Doth flutter o're her tender *young,*
Doth spread-abroad her wings; (as prest
To fly, to draw her brood along,)
Doth softly *take them* one by one,
And *them upon her wings doth beare;*
12. So, *Him the* LORD *did leade alone:*
Nor did strange god with him appeare,

13. *He made him ride* with glory great,
On Earth's High places; He did yeeld,
And plentifully *he did eate*
The fruitfulnesses of the field:
Likewise out of the rock so hard
The Honey-comb he made him-suck,
And suppling *Oyle* for him prepar'd
To flow *out of the*[t] *flinty Rock.*

14. Both *Butter of the* goodly *Kine,*

[l] *Heb.* And.

[m] *Heb.* Unwise.

[n] *Heb.* Thy buyer, *or* thy purchaser.

[o] *Heb.* Of eternity.

[p] *Heb.* Consider the years of generation and generation.

[q] *Heb.* He set.

[r] *Heb.* Line of his inheritance

[s] *Heb.* And not with him a strange God.

[t] *Heb.* Rock of flint.

And Milk of fructifying flock;
With fat of Lambs surpassing fine,
And of the Rams [u] of Bashan a stock,
And of Goat-bucks both rich and good,
With fat of Kidneys of the Wheat,
And of the Grape the pleasant blood,
Thou didst drink wine both pure and neate.

15. ¶ But Jesurun did wax fat, and kick;
[x] With fat are thou art replenished,
Exceedingly thou art grown thick,
With fatness thou art covered:
Then God [y] that had created him
Forsook he, through temptation,
And very lightly did esteem
The Rock of his salvation.

16. With strange gods of the Nations
They him provok'd to jealousie,
They with Abominations
To wrath provok'd him grievously.
17. To Devils [z] they offered, not to God;
To gods not known to them, or heed;
To new gods [a] fairly come abroad,
Of whom your fathers had no dreed.

18. Thou God forgot'st that formed thee;
Nor Rock, that thee begat, didst minde.
19. ¶ Then God saw, and them [b] abhorred:
[b] His children him provok'd, unkinde.
20. [c] He said, from them my face I'le hide,
I'le see what their last end shall prove
For they [d] most-froward folk abide,
Sons in whom is no faith, nor love.

21. They me-to-jealousie provok't
With that which is not God, but lies;
They-mee-to-anger-have-provok't
With their vile idol-vanities:
And I'le move-them-to-jealousie
With Gentiles not a people yet,
Them with a foolish Nation I
Will move to anger, and them fret.

22. For Fire is kindled in my wrath,
And to the lowest Hell shall burne;
And shall [e] consume the Land he hath,
And her increase to ruine turne,
Foundations of the Mountaines high
It likewise shall inflame, and rend.
23. Upon them [f] Heap up evils will I:
On them Mine Arrows I will spend.

24. They

[u] Heb. Sons of Bashan.

[x] Heb. Thou art waxen fat.

[y] Heb. That made him.

[z] Heb. They sacrificed.

[a] Heb. Came from neer, whom neer time.

[b] Heb. Because of the provoking of his sons, and of his daughters.

[c] Heb. And he said.

[d] Heb. Generation of frowardnesses.

[e] Heb. Eate up.

[f] Heb. I will adde evils.

24. They shall be *burnt with hunger*, lo,
And with the burning coale devour'd,
With bitter stinging plague also,
(Such wrath upon them shall be pour'd.)
The teeth of wild-*beasts* pittilesse
Upon them likewise send I will,
With poyson most remedilesse
Of Serpents of the dust, that kill.

25. *The sword shall from without bereave*;
And from the chambers, terrours slay,
Both choyce-young-man, and virgin brave,
The Suckling with g *the man that's gray.*
26. *I said, them into corners I*
Would scatter, with their whole increase,
I from among *men* utterly
Would their remembrance make to cease.

27. *Were it not that I* somewhat *feard*
The enemies wrath would not refraine,
Least when *their adversaries* heard
They strangely should themselves demeane;
Least they should say, Our hand high still,
And not the LORD *hath done all this.*
28. *For they're a Nation* h *void of skill*,
i *No understanding in them is.*

29. *O that they were* once truly *wise*,
O that *they did this* k *apprehend*;
O that *they would* with good advise
Consider thus *their latter-end!*
30. *How should one chase a thousand* told,
And two put thousands ten to flight,
Except their Rock, God, *had them sold*,
And them the LORD *had shut up* quite.

31. *For their Rock is not as our Rock*:
Even this l *our enemies judgment yields.*
32. *For their vine* m *is of Sodom's stock*,
And of Gomorrah's blasted fields:
Their Grapes are *Grapes of very Gall*,
n *Their clusters bitterness* doth fill.
33. *Their wine*, is *Dragons poyson all*,
o *Aspes cruel venome* that doth kill.

34. *Is not this stored-up with me*,
Seal'd in my Treasuries above?
35. *Mine recompence and vengeance be*,
In time their foot away-shall-move;
For lo the dark and dismal *day*
Of their Calamity is *neer*,
Things that-shall-come-upon-them, they
Likewise make-hast thus to appeare.

g *Heb.* The man of grayness.

h *Heb.* Void of Counsels.
i *Heb.* And.

k *Heb.* Understand.

l *Heb.* Even our enemies Judges.
m *Heb.* Is of the vine of Sodom.
n *Heb.* Their clusters most bitter.
o *Heb.* And.

36. ¶ *For yet the* LORD Omnipotent
Will judge his people in diſtreſſe,
Likewiſe he will himſelf repent
For his deare *ſervants* ſuccourleſſe,
When he ſhall ſee p *their ſtrength is gone,*
And there is *none left or inclos'd.*

37. *And he ſhall ſay, where are their Gods,*
The Rock in whom they truſt repoſ'd,

38. *Which ate fat of their* q *ſacrifice,*
Drank their drink-offerings wine apace?
r *Let them to help you up-ariſe,*
ſ *Let them become your hiding-place.*

39. *See now that I, I* am *he* ſure,
And no falſe *Gods with me* can ſtand:
I kill, and quicken; wound, and cure;
And none delivers out of mine hand.

40. *For I to heaven's lift-up mine hand,*
And ſay, I live for evermore.

41. *If I my glittering ſword whet, and*
My hand take-hold on judgement's lore,
Then *on mine adverſaries* I
Due *vengeance* t *will* accumulate,
Likewiſe I will impartially
Them recompence that do me hate.

42. *With blood I will inebriate*
Mine arrows to their deadly paine,
And fleſh mine hungry *ſword ſhall eat,*
u *With* vital *blood of* all *the ſlaine,*
And of the x *Captivated fort;*
From the beginning conſtantly,
Of *the Revenges* and the woes
Upon the common *enemy.*

43. ¶ *Ye Gentiles* with *his People* all
Shout-joyfully, (this underſtood,)
For righteouſly *revenge he ſhall*
His perſecuted *ſervants blood:*
He vengeance alſo will repay
Unto his adverſaries Band,
And he will make-Atonement ay
Both *for his People* and *his land.*

p *Heb.* That their hand is gone, *viz.* the hand, *or* ſtrength *of his diſtreſſed people.*
q *Heb.* Sacrifices.
r *Heb.* Let them riſe up, and help you.
ſ *Heb.* Let him be an hiding for you.
t *Heb.* will render, &c.
u *Heb.* From the blood.
x *Heb.* Captivity, *i.e. A multitude of Captives.*

II. THE PROPHETS.

Hitherto of Moſes, *or the* Law of Moſes, *contained in the Pentateuch, or Five-fold Volume. Next in order follow the* PROPHETS.

THE PROPHETS wrote all the Books of the *Old Teſtament*, beſides the *Pentateuch* of *Moſes*. Theſe *Prophets* inſpired infallibly by the Holy Spirit of Prophecie, wrote Books of three ſeveral ſorts, *viz.* 1 Hiſtorical, 2 Dogmatical or Doctrinal, and 3 Prophetical.

The [b] Hebrews thus diſtinguiſh the Books of the Old Teſtament:

1. תורה *Thorah*. The Law, *viz.* the five Books of *Moſes*.

2. נביאים *Nebiim*, viz. *The Prophets*. The Prophets they ſub-diſtinguiſh into two ſorts, *viz.* 1. נביאים ראשונים *Nebiim Riſhonim*, that is, *The former Prophets*; perhaps ſo called becauſe they treat of the firſt Prophets. Theſe are four, viz. *Joſhuah, Judges, Samuel, and Kings*. And 2. נביאים אחרונים *Nebiim Acharonim*, i. e. *the later Prophets*; which they reckon up in four Books alſo, viz. *Iſaiah, Jeremiah, Ezekiel*, and the *Twelve minor Prophets*, which were anciently joyned all in one Volume, leſt they through their ſmalneſſe ſhould be loſt. That phraſe ſeems to favour this, [c] *Is is written in the Book of the Prophets*; the Prophet *Amos* being cited, which is one of the *Minor*, or *leſſer Prophets*.

3. כתובים *Chethubim*, i. e. *The writings*, by way of emphaſis. They were written by the Spirit's inſpiration, not by Propheſie; ſaith [d] *Rivet* out of *Elias Levita*. The Greek calls theſe Books Ἁγιόγραφα, *Hagiographa*, i.e. *the Holy writings*; upon ſome ſuch ground. Of this ſort are eleven, in this order in Hebrew, *Ruth, Pſalms, Job, Proverbs, Eccleſiaſtes, Song of Songs, Lamentations, Daniel, Eſther, Ezra, Chronicles*; under *Ezra* comprehending *Nehemiah*, which ſometimes is called the *ſecond of Ezra*; and the two Books of the *Chronicles* being reckoned as but one Book.

But the former Diſtribution of the PROPHETS Books into 1 *Hiſtorical*, 2 *Doctrinal*, and 3 *Prophetical*, (being both more conſonant to the matter of theſe Books, and to the method of our *Bibles*) ſhall here be followed.

[b] Videatur *And. Rivet. Iſagog. ad ſac. Script.* c 29. §. 14, 15, 16, &c.

[c] Acts 7. 42.

[d] *Rivet. Iſag. ad ſac. Script.* c. 29. §. 16.

I. *HISTORICAL BOOKS.*

THE HISTORICAL BOOKS of the Prophets relate the Hiſtory of the *Jews*, and of the Church of God among them, from the death of *Moſes*, which was [e] when he was one hundred and twenty years old in [f] 2493 year of the world; untill the period of the Perſian Monarchy, poſſeſſed by *Alexander* the Macedonian, call'd *Alexander* the Great, who conquered the *Perſians*, and got dominion of *Aſia*, about [g] *Ann.* 3614. after the worlds Creation. So that theſe books contain an Hiſtory of about 1121 years continuance.

Of this Hiſtory of the Jews, and of the Church of God, there are two principal Parts or Periods, *viz.* 1. Of the Iſraelites *Entrance* into the promiſed Land. 2. Of their *Government and Condition*, after that Entrance.

[e] Deut. 34. 7. compare herewith *Joſ. Jud. Antiq.* l. 4. c. 3. *in fin.*

[f] As *Helvic. in Chronol.* computes.

[g] Helvic. in Chronol.

Joshuah.

§. I. The Order and Name.

THe History of *Israels Entrance* into the promised Land, is described in the Book of JOSHUAH. So called, Partly from *Joshuah* the instrumental Author of this Book, as some think; Partly from the chief Subject handled therein, *viz.* the Acts of *Joshuah*, the Successor of *Moses*, the Governour and chief Captain of *Israel*, under whose conduct they conquered the Land, divided it by Line and Lot among the Tribes, and possessed it according to all Gods faithfull [h] promises in that behalfe unto their Fathers.

h Josh. 21.43. 44,45. & 23. 14,15.

§. II. Penman.

Some ascribe this History to *Ezra*, or to some *Prophet*. Some think [i] *Joshuah* was PENMAN of it; *partly* because it bears his Name; *partly* because it is said in the close of this Book, [k] *And Joshuah wrote these words in the Book of the Law of God.* But these Reasons are scarce cogent: 1. Because the Books of *Judges*, *Ruth*, and *Kings*, bear their Names, yet not penned by them. 2. Because those words which *Joshuah* is said to *write in the Book of the Law of God*, intend not this whole *History of Joshuah*, but only the [l] *words of the Covenant which Joshuah made betwixt God and the people at Shechem, a little before his death.* [m] *Calvin* rather thinks their conjecture to be more probable who referre the writing of this Book, or at least the collecting of the summe of this History, to *Eleazer* the High-Priest (whose [n] death is recorded in the end of this Book) *It being the High-Priests office not only by lively voice to teach the living, but also by writing to instruct posterity in the ways of God. And before the Levites* (saith he) *degenerated, they were Actuaries to repose to perpetual memory all memorable occurrents in the Church.* But yet both [o] *Calvin* and others suspend their determinate judgement herein, because at most it seemes but conjectural and uncertain.

i Gerh. loc. com. in Exeges. loc. 1. sec. 125. Died. Arg. of Josh.
k Josh. 24. 26.
l See Josh. 24, 25, 26.
m Jo. Calv. Arg. in lib. Jos.
n Jos 24 33.
o De authore libri hujus præstat judicium suspendere, quam temerè quidquam affirmare de re incerta. Calv. Arg in lib. Jos. D. Pareus in adverf. in Jos. in Proem.

§. III. Time or Chronologie.

This Book (according to the common opinion of [p] Writers) recording the affairs of Israel from the death of *Moses* to the death of *Joshuah*, contains an History of 17 or almost 18. years. [q] Mr. *H. Broughton* saith; *Hosea, Joshuah, or Jesus of Ephraim, ruleth 17 years, and executeth the curse* Gen. 9. *making Canaan a servant to Sem.* But among them all I find none that make out and demonstrate convincingly and clearly these 17 years, the time of this History: nor doth it appear (that I can yet find) particularly in this history of *Joshuah*. Take therefore this particular demonstration of it, which seemes evident, *viz.*

It is said positively, That [r] *Solomon in the 4th year of his reign began to build the House of the LORD, in the four hundred and fourscore year after the children of Israel were come out of the Land of Egypt.* This place is one of the great Boundaries for *Scripture Chronologie*, by which we are to regulate lesser Computations. According to this therefore let us reckon up particulars, and we shall find that all other

p Jun. Annot. ante Josh. Gerh. loc. com. quo supra. D. Pareus in Adverf. in Proem. Josh.
q H. Broughton in his Content. of Script.
r 1 Kings 6.1.

ther particular periods of time betwixt *Israels coming out of Egypt*, and *Solomons beginning to build the Temple*, are expresse and clear in Scripture, and make up in the whole 463 years: To which if wee adde 17 years, the time of *Joshuah's* History, the total in all amounts to 480 years exact, according to that place in 1 *King.*6,1.

As followeth.

Israel wandered in the wilderness, [f] after they came out of *Egypt*, as is evident ——40 *years*

Joshuah governed, Suppose——17

From *Joshuah* to *Eli*, the time of the *Judges*, and of their History, as in the Book of *Judges* is particularly demonstrated hereafter——299

Elies time of judging [t] *Israel*——40

King *Sauls* Reign ([u] *Samuels* time being included therein)——40

King *Davids* [x] Reign, in all——40

King *Solomons* [y] Reign, till the *Temple* began to be built, was——4

480

[f] Deut.29.5. Josh.5.6.

[t] 1 Sam.4.18.

[u] Act.13.21.

[x] 1 Kings 2,11.

[y] 1 Kings 6,1.

As for the 111 years of *Israels oppressions* by their enemies in the times of the *Judges*, they (as hath been [z] formerly shewed) are indeed comprehended under the years of the *Judges*, and therefore in this Computation are not distinctly to be counted.

[z] *Introduct. Advertis. Rule* 7.

§. IV. Scope.

SCOPE of this Book (which seems annexed as an *Appendix* to the V. *Books of Moses*) is Excellent. As,

1. To demonstrate Gods exact faithfulnesse in performing [a] all his *Promises* most punctually, made to the Patriarks and people of *Israel*, especially touching his bringing them in to possesse the land of *Canaan*; and this notwithstanding all intervening difficulties and impediments, viz, *Jordan*, *High walled Cities*, *Anakims*, *Warlike Nations*, especially *their own sins*. That so all the Israel of God may hence learn to trust the Lord and his promises in all ages for ever.

[a] Josh.21.45. & 23.14,15.

2. By *Israels* being brought through the wilderness and Jordan, not by *Moses*, but by *Joshuah*, conquering all the Canaanites, and putting them into the peaceable possession of *Canaan* the promised typical Rest; the absolute triumph over all the remainder of the Canaanites (left among the people for their trial and exercise) being reserved for the time of the absolute and triumphant reign of K. *David*: lively to adumbrate the spiritual conduct of the true Israel of God, through all the wilderness-tribulations and floods of afflictions in this world; not by *Moses* and his Law (which only prepares and directs, but makes nothing perfect) but by the true Joshuah *Jesus Christ*, conquering all our spiritual enemies, Sinne and Death, World, Flesh, and Devil; and so putting them into the actual and peaceable possession of Gods true promised Spiritual rest in this life; reserving only some remains of sinne and spiritual enemies, to try and exercise the graces of Gods people, till the time come of Christs full and absolute reign in Heaven, our true *David*, when the elect shall have full victory and triumph, being brought into the true eternall rest of Heaven, there to keep an endlesse Sabbath unto God.

And this is not an *Allusion* or *Allegory* feigned or devised by man, but an apposite *Accommodation* of the *Type* and *Anti-type* appointed and so interpreted by God himself in his Word. For as the Apostle hath observed to the *Hebrews*, [b] *Canaans* rest was a type of *Heavens* rest; otherwise God would not have promised to his people, *Psal.*95. another rest after their entring into *Canaans* rest: And *Joshuah* that brought them into the *Typical rest*, a Type of *Jesus* that brings the faithfull

[b] Heb.4.7. to 12.

faithfull into the *true rest*. Hence *Auguſtine*. [c] *Let the Iew if he will be a Iew inwardly, in the ſpirit, not in the letter; if he will be reputed an Iſraelite indeed in whom is no guile, remember in the figure that dead Ieſus, who brought into the land of the dying; and let him acknowledge in the Truth the live Jeſus by whoſe conduct he may enter into the Land of the living.* The [d] *Prophets* alſo declare Chriſt to be the true *King David*, whoſe Government is more abſolute then that of Judges. Whereto elegantly the ſame *Auguſtin* alludes, [e] *Firſt the times of the Judges; then of the Kings; At thereſhall be firſt the judgement, then the Kingdom, &c.*

c Supereſt ut Judæus ille, ſi vult & in abſcondito Judæus eſſe, non litera ſed ſpiritu: ſi vult reputari verus Iſraelita in quo dolus non eſt, recordetur in figura illum mortuum Jeſum qui introduxit in terram morientium; & agnoſcat in veritate vivum Jeſum, quo duce intret in terram viventium. *Aug. contra Fauſtum Manichæum l. 16. c. 20. Tom. 6.* d Jer. 30. 9. Hoſ. 3. 5.

e Videat Tempora primo Judicum, poſtea Regum; Sicut erit primo judicium, deinde poſtea Regnum: inque ipſis temporibus judicum & regum, iterum atque iterum multis & variis modis Chriſtum & Eccleſiam figurari. *Aug. cont. Fauſt. Manich. lib. 12. cap. 32. Tom. 6.*

§. V. Principal Parts.

In this Book of JOSHUAH is deſcribed the Hiſtory of *Joſhuah's* 1 **Life**, and 2 **Death**.

I. **Joſhuah's LIFE** is ſet forth principally in reference to that great office committed to him, of being chief Governour of *Iſrael*, to conduct them into the Promiſed Land after *Moſes* death. Here are conſiderable, 1. His *Vocation* to this office, 2. His *Adminiſtration* of it

CHAP. I. I. His **Vocation** or calling by God to be Governour of *Iſrael* in *Moſes* ſtead, is repeated, *Ch.* I. 1. *to* 10. wherein conſider 1. Gods command to *Joſhuah* to paſſe over **Jordan** with all *Iſrael*, *ver.* 1, 2. 2. Gods encouraging of *Jeſhuah* by divers excellent promiſes, *ver.* 2. *to* 7. 9. 3. Gods inſtructions to *Joſhuah*, to be exactly obedient to the Law; and therein to meditate to that end night and day, *ver.* 7. 8.

II. His **Adminiſtration** or execution of his office, 1. In time of **War**. 2. In time of **Peace**.

I. *In time of* WAR, by his valiant Martial acts, for diſpoſſeſſing and deſtroying of the Canaanites that *Iſrael* might inherit. Of his warlike exploits, Here are conſiderable 1. A *Narration*. 2. A *Repetition*.

1. A **Narration** *of his warlike Atchievements*, containing 1. Preparatories to them, 2. Particulars of them.

1. *Preparatories* or Antecedent Paſſages to his warlike Acts are divers, viz. 1. His command to the People by the Officers to prepare for paſſing over the River **Jordan**, *ver.* 10, 11. 2. His reminding the *two tribes and half*, (whoſe lot was aſſigned on that ſide *Jordan*,) of their engagement to *Moſes* to help their brethren in warre, till the Lord had given them reſt; with their profeſſion of obedience to *Joſhuah*, *ver.* 12. *to the end of the chapt.* 3. His ſending of f **two Spies** to view the land, even *Jericho*, which Spies were entertained and concealed by **Rahab**, *Ch.* II. *ver.* 1. *to* 8. Who therefore covenant to ſave her and her houſe, *ver.* 8. *to* 23. And at their return make a very encouraging report, *ver.* 23, 24. 4. His paſſing through g **Jordan** with all the people miraculouſly, *chap.* 3. *and* 4. wherein are deſcribed, 1. The inſtructions for the paſſage, how the *Ark* was to paſſe firſt, and how all the people ſhould follow, *Ch.* III. 1. *to* 14. 2. The diſparting or cutting off of *Jordans* ſtream before the Ark, *ver.* 14. *to the end of the chapt.* 3. The taking of twelve ſtones, (*as his ſaith* Auguſtine *as twelve men could carry*) out of the midſt of *Jordan*, for a memorial, and the ſetting up of twelve other ſtones in *Jordan*, (the *Ark* all the while abiding in the midſt of *Jordan*) *Ch.* IV. *ver.* 1. *to* 14. 4. The return of *Jordans* waters to their place as ſoon as the *Ark* was come forth, *ver.* 14. *to* 19. 5. The erecting of the twelve ſtones in *Gilgal* for a Monument to poſterity of this wonderful work of God, *ver.* 19. *to the end of the chapt.* 5. The terror that fell upon the Canaanites, upon *Iſraels* thus paſſing over *Iordan*, *Ch.* V. 1. 6. *Joſhuahs* h renewing of **Circumciſion** omitted for them that were borne in the wilderneſſe, *ver.* 2. *to* 10. 7. Their keeping of the i **Paſſeover** in the plaines of *Iericho*, *ver.* 10. 8. Their eating of the *corne of the land* the next day, *ver.* 11. 9. The k ceaſing of **Mannah**, *ver.* 12. 10. The apparition of Chriſt in forme of an armed man, as Captain of the Lords Hoaſts, to encourage and direct *Joſhuah* about the taking of *Jericho*, *ver.* 13, 14, 15.

2. *Particulars* of *Joſhuahs* warlike Acts, were

I. **His victory over Jericho**, *Ch.* VI. where note 1. Gods inſtructions of *Jeſhuah* by his Angel how to beſiege and take *Jericho*, *ver.* 1. *to* 6. 2. The manner of their ſiege, *ver.* 6. *to* 12. 3. The whole City, (except *Rahab* and her houſe,) to be accounted accurſed, *ver.* 17, 18, 19. 4. The City is taken (the walls falling flat to the ground at *Iſraels* ſhout,) and all, (except *Rahab* and her houſe) deſtroyed and burnt, *ver.* 20. *to the end of the chapt.*

f *The two Spies entertained by* RAHAB. CHAP. II.

g JORDAN *divided and paſſed through.* In cujus miraculi teſtimonio XII. lapides quantos XII. viri portare poterant, de ima glarea Jordanis portati ſunt in loca caſtrorum, &c. *Aug. de Mirab. S. Script. l. 2. c. 1. Tom. 3.*

CHAP. III.

CHAP. IV.

CHAP. V.

h Circumciſion *renewed.*

i Paſſeover *kept.*

k Mannah *ceaſed.*

CHAP. VI.

l **A Catalogue of Joſhuah's VICTORIES.**

II. His

II. **His victory over Ai**, 1 Obstructed, 2 Effected.

1. *Obstructed* by the trespasse in the accursed thing, *Ch.* VII. here are described 1. The sin of **Achan**, *ver.* 1. 2. The punishment of this sin, the people being smitten by the men of *Ai*, *ver.* 2. *to* 6. 3. *Joshuahs* complaint hereupon before the Lord, *ver.* 6. *to* 10. 4. The cause of this judgment discovered by the Lord, *viz.* Israels trespasse in the **accursed thing**, with directions how to find it out, *ver.* 10. *to* 16. 5. *Joshuahs* discovering of [m] *Achan* who confesseth the fact, *ver.* 16. *to* 24. 6. His stoning of *Achan* to death in the valley of *Achor*, whereby the Lords wrath was appeased, *ver.* 24. *to the end of the chapt.*

CHAP. VII.

m Achan:

2. *Effected*, *Ch.* VIII. Their victory obtained over *Ai* is described, 1. By the stratagem they used in taking of it, according to Gods direction, *ver.* 1. *to* 22. 2. The destruction of the inhabitants of *Ai*, the burning of the Citie, (*Israel* only reserving the cattell and spoile for themselves) and the hanging of the King of *Ai*, *ver.* 22. *to* 30. 3. The gratitude of *Joshuah* after this victory discovered, By building an Altar in *M. Ebal*; By writing the Law on stones as *Moses* commanded; By [n] publishing the **Blessings** and **Curses** on *M. Ebal*, and *M. Gerizzim*, as *Moses* had prescribed, *ver.* 30. *to the end of the chapt.*

CHAP. VIII.

n Blessings and Curses published on M. Ebal and M. Gerizzim.

III. **His victory over the five Canaanitish Kings** that conspired together against *Joshuah*, described 1. *By the occasion* of their conspiracy, *viz.* The report of his dealing with *Jericho* and *Ai*, *Ch.* IX. 1. 2. 2. *By the further irritation* of those Kings to conspire, *viz.* **Gibeons** making peace with *Joshuah*. (Where is set forth the [o] subtilty of the **Gibeonites**, in obtaining a **League** with *Israel*; the discovery after the League, of their fraudulent dealing; The Gibeonites doom by *Joshuah* to drudgery and slavery, *ver.* 3. *to the end of the chapt.*) Hereupon the Kings conspire and make warre **against** *Gibeon*, *Ch* X. 1. *to* 6. 3. *By the Gibeonites craving* Joshuahs *aide*, against the five Kings, *ver.* 6. 4. *By* Joshuahs *subduing of those five Kings* and their Armies. the Lord killing more with **Haile-stones** then *Joshuah* with the sword; yea both [p] **Sun and Moon standing still** for a day, till *Joshuah* was avenged of his enemies, *ver.* 6. *to* 15.

CHAP. IX.

o Gibeonites subtilty.

CHAP. X.

p Sun and Moon stand still.

Of this standing still of Sun and Moon, notably said Augustine; *Jesus filius* Nun *Princeps populi Israel Soli in medio die præcipit ne se moveret; & Luna ubi fuerat, staret; donec se Dei populus de inimicis vindicaret. Quod & factum est. Nam Sol duos dies in unum conclusit, & Luna diei spacio non occurrit. In qua jussione non humani imperii authoritate Luminaria requiescunt; Sed Dominum imperantis ut starent, jussui obediunt. Nihil enim propter jubentis hominis verbum Dei creatura faciunt, sed quod Dominum servi sui Orationi obediens præcepit, hoc faciunt. Sic enim perhibetur*, Sol stetit contra Gabaon, & Luna ad Vallem Hailon, Obediente Domino voci hominis. *Ex quo intelligitur Deum servorum suorum precibus obedire, & ad eorum necessitatem creaturam opportune gubernare.* —— D. Augustin. de Mirabil. S. Script. l. 2. c. 4 Tom. 3.

IV. **His victory over Makkedah**, described

1. By the occasion inviting *Joshuah* so speedily to march thither, *viz.* the flight of the five *Kings* forementioned into a Cave at *Makkedah*: 1. They are mured up in the Cave with great stones, *ver.* 15. *to* 21. 2. They are brought forth, and after the Captains had set their feet upon their necks, they were hanged on five trees, *ver.* 21. *to* 28.
2. By the utter destruction of *Makkedah*, *ver.* 28.

V. **His victory over Libnah**, *ver.* 29, 30.

VI. **His victory over Lachish**, *ver.* 31, 32.

VII. **His victory over Horam King of Gezer**, coming to help *Lachish*, *ver.* 33.

VIII. **His victory over Eglon**, *ver.* 34, 35.

IX. **His victory over Hebron**, *ver.* 36, 37.

X. **His victory over Debir**, *ver.* 38, 39.

All these victories *Joshuah* had at one time, because the Lord fought for *Israel*, *ver.* 40. *to the end of the chapt.*

XI. **His victory over many Kings** at once conspiring together against *Joshuah* at the waters of *Merom*, *Ch.* XI. 1. *to* 10.

CHAP. XI.

XII. **His victory over Hazor**, formerly Head of those Kingdomes, *ver.* 10, 11. These victories of *Joshuah* are amplified, 1. By the events thereof, *viz.* How *Joshuah* burned *Hazor* with fire, saving all the rest of the Cities from flames, killing all the men, and taking all the Spoile, *ver.* 12, 13, 14. 2. By **reason of which destruction, their hearts were hardened** that none of them made peace with *Joshuah*, but *Gibeon*, *ver.* 15. *to* 21. 3. By *Joshuah's* destruction of the *Anakims* out of all the fore-mentioned places, *ver.* 21, 22. 4. By the finishing of the Warre, the whole Land being subdued, *ver.* 23.

CHAP. XII.

2. By **Repetition** of *Israels* victories over the *Canaanites*, &c. and that either

1. Under *Moses* conduct on the other side of *Jordan*, *Ch.* XII. 1. *to* 7.
2. Under *Joshuah's* Command, after *Israel* had passed through *Jordan*, *viz.* over 31. Kings, *ver.* 7. *to the end of the chapt.*

Hitherto of Joshuah's *Administration, or Government in time of Warre.*

II. In time of PEACE *Joshuah*'s Government is described, 1. By his Distribution of the Land now Conquered. 2. By his appointing 6. Cities of Refuge. 3. By his setting out 48 Cities for the Levites. 4. By his Remanding the two *Tribes and half* to their inheritance on the other side *Jordan*. 5. By his *Fare-well Exhortation* and *Charge* to *Israel* before his death.

q CANAAN *divided by Lot to the* Tribes.

I. By his q **Distribution of the Land**, now for the greatest part conquered and subdued; Here are declared

CHAP. XIII.

1. Gods command to *Joshuah* for dividing the Land already possessed, where mention is made of those parts which yet were not possessed, out of which yet God promiseth to drive the inhabitants, *Ch.* XIII. 1. *to* 8.

2. The peculiar inheritances or portions of the Tribes:

1. *Beyond Jordan*, viz. Of *Reuben, Gad, and the half-tribe of* Manasseh. Set out, 1 In general, *ver.* 8. *to* 15. 2 In particular; as 1 *REUBEN'S* portion bounded, *ver.* 15. *to* 24. 2 *GAD'S* portion bounded, *ver.* 24. *to* 29. 3 The half-tribe of *MANASSEH*'s bounded, *ver.* 29. *to the end of the chapt.*

CHAP XIV.

2. *On this side Jordan* to the 9 Tribes and half the inheritance was to be divided by lot, by *Eleazer, Joshuah*, and the *Elders of Israel*, *Ch.* XIV. 1. *to* 6. Here consider their several Lots or Portions.

I. *JUDAH*'s **portion**: Here note, 1 The portion conferred upon *one family* in Judah, viz. *CALEB*'s, for his **following the Lord fully**, *ver.* 6. *to the end of the chapt.* 2 The Borders of *Judah*'s Lot, *Ch.* XV. 1. *to* 13. 3 *Calebs* Conquest and driving out of the sons of *ANAK* out of *Hebron*, his portion, *ver.* 13. *to* 20. 4 The names of the Cities in *Judah*'s allotment, *ver.* 20. *to* 63. 5 Their inability to drive out the **Jebusites** from Jerusalem, *ver.* 63.

CHAP. XV.

II. **JOSEPH**'s sons **portion**, and the borders of it described,

1. More generally, *Ch.* XVI. 1. *to* 5.

2. More particularly.

1. *EPHRAIM*'s **portion** and borders is described, *ver.* 5. *to* 10. This description amplified by the *Ephraimites* not driving out the Canaanites from *Gezer*, *ver.* 10.

CHAP. XVI.

2. *MANASSEH*'s **portion** and coasts, *Ch.* XVII. 1. *to* 12. amplified by their inability to drive out the Canaanites, *ver.* 12, 13.

3. Both *Ephraim* and *Manasseh*'s **portion** is enlarged, *ver.* 14. *to the end of the chapt.*

CHAP. XVII.

III. The **Portions** of the seven other Tribes which had not yet received their inheritance (for remisseneſſe wherein they are blamed by *Joshuah*) is described in a book, and *Joshuah* cast lots for them, *Ch.* XVIII. 1. *to* 11.

1. *BENIAMIN*'s **Lot**, Borders and Cities, *ver.* 11. *to the end of the chapt.*

CHAP. XVIII.

2. *SIMEON*'s **Lot**, Borders and Cities, *Ch.* XIX. 1. *to* 10.

3. *ZABULUN*'s **Lot**, Borders and Cities, *ver.* 10. *to* 17.

CHAP. XIX.

4. *ISSACHAR*'s **Lot**, Borders and Cities, *ver.* 17. *to* 24.

5. *ASHER*'s **Lot**, Borders and Cities, *ver.* 24. *to* 32.

6. *NAPHTHALI*'s **Lot**, Borders and Cities, *ver.* 32. *to* 40.

7. *DAN*'s **Lot**, Borders and Cities, *ver.* 40. *to* 49.

r JOSHUAH's *inheritance.*

This **Distribution** of the land is closed with the particular mention of the r inheritance which Israel gave unto *JOSUAH* among them, after the land was divided, *viz.* The City *Timnath-Serah* in *M. Ephraim*, *ver.* 49. *to the end of the chapt.*

CHAP. XX.

II. By his **appointing out**, at Gods Command, **six Cities of** *REFUGE* for the man-slayer to fly to, till he should stand in judgment before the Congregation, *Ch.* XX. *throughout.*

CHAP. XXI.

III. By his **giving forty eight Cities** out of the Portion of the other Tribes by Lot unto the Levites to dwell in, and the Suburbs for their cattel, *Ch.* XXI. 1. *to* 43.

s *The promised REST enjoyed.*

The History of all these distributions is shut up, with a Declaration of the s **REST** which God gave to Israel round about, according to his PROMISE, *ver.* 43, 44, 45.

CHAP. XXII.

IV. By his **remanding** or **sending back the two Tribes and half** to their own possessions on the other side *Jordan*, described, 1. By the manner of it, with *Joshuah*'s high *Commendation* and *Benediction* of them, *Ch.* XXII. 1. *to* 9. 2. By their returne, *ver.* 9. 3. By the t **Altar of** witnesse built by them at the Borders of *Jordan*, in their journey, *ver.* 11. Concerning which Altar are declared, 1 Israels great offence at it, and message about it, *ver.* 11. *to* 21. 2 The Apology of the two Tribes and half for this action, explaining their true intent and scope in building the Altar, *ver.* 21. *to* 30. 3 Israels satisfaction by their Apology, *ver.* 30. *to the end of the chapt.*

t *ALTAR of* **witnesse.**

CH. XXIII.

V. *Joshuah*'s **valedictory** or **fare-well Exhortation** to Israel before his death, courageously to keep all that is written in the Law, to avoid all sinful fellowship with Canaanites; to cleave to the Lord; to love him; and in no wise to back-slide, *Ch.* XXIII. *ver.* 6, 7, 8, 11, 12. These particulars are pressed by divers motives, *viz.* 1. *By experience* of Gods many and great benefits, *ver.* 1. *to* 5. 2. *By Promises* of future favours, *ver.* 5. *to* 12. 3. *By Threatnings* of contrary judgements, in case they should go back from Gods Covenant, *ver.* 12. *to the end of the chapt.*

Hitherto of Joshuah's *Life and Government of Israel in times of Warre and Peace.*

II.

Joshuah's DEATH is described 1 By the things immediately *Antecedent*, 2 By the *time* when, 3 By the immediate *Consequents* thereof.

I. By

I. *By the things immediately Antecedent thereto*, in his aſſembling together all the Tribes, their Elders, Heads, Judges and Officers at *Shechem*. In which aſſembly 1. He makes a brief Recapitulation of Gods wonderful Bleſſings to them, from the dayes of *Terah*, *Abraham's* father, till their actual poſſeſſion of the land of *Canaan*, *Ch.* XXIV. *ver.* 1. *to* 14. 2. He hereupon exhores them ſincerely to fear and ſerve the Lord only: which Exhortation is urged by the Propoſal of his own exemplary Reſolution, *ver.* 14, 15. 3. He makes a [u] **Covenant** with the People in *Shechem* that day, they ſeriouſly profeſſing to ſerve the Lord only, *ver.* 16. *to* 26. 4. He ſtrengthens and confirms this *Covenant*, Partly by Recording it in the Book of the Law, Partly by erecting a great *ſtone* as a monument in the memorial of it, *ver.* 26, 27. 5. This done, he diſmiſſes the People, *ver.* 28.

II. By the *Time* when he died, *viz.* at 110. years old, *ver.* 29.

III. By the *Conſequents* of his death, *viz.*

1. *Joſhuah's* burial in his inheritance at *Timnath-Serah*, *ver.* 30.

2. Iſraels conſtancy in Gods ſervice, all the dayes, (not only of *Joſhuah*, but) of the Elders that ſurvived *Joſhuah*, who had known the works of God for Iſrael. *ver.* 31.

3. The [x] **Burial of Joſeph's bones in Shechem**, in the Parcel of ground which *Jacob* bought, *ver.* 32.

4. The Death and Burial of *Eleazar* the High-Prieſt, *ver.* 33.

CHAP. XXIV.

[u] *COVENANT in* Shechem.

[x] *JOSEPH'S* Bones buried.

Judges.

§. I. Order of the Books.

HItherto of the *Hiſtory of* Iſraels Entrance into the land of Canaan, *deſcribed in the Book of* JOSHUAH. *Now followeth the Hiſtory of* Iſraels condition and Government after their Entrance into the promiſed Land. *Which is deſcribed, what it was.* 1. *Before their Carrying away into Babylon.* 2. *During the Captivity.* 3. *After the Captivity.*

I. *Before their carrying away into* Babylon, and that either under 1 *Judges*, or under 2 *Kings*.

I. Under *Judges*.

And here wee have two Hiſtories, *viz.* One *Common* or *Generall* touching all Iſrael. Another *Particular*, only concerning ſome particular perſons.

§. II. Name.

The *Common or Generall Hiſtory* under the Government of Judges, is the Book of JUDGES, in *Heb.* שופטים *Shophtim*, that is, *Judges*: ſo called, not from the *Authors* of it, but from the *Subject matter* of it, *viz.* The Government of Iſrael by Judges.

Judges were certain Heroick perſons raiſed up out of divers Tribes by the extraordinary motion and inſtinct of the Spirit of God, who governed, defended, and oftimes delivered Iſrael (upon their return to God) from many enemies and extremities of troubles, which by their ſinnes againſt God they had brought upon themſelves. This Government by Judges was in the nature of it *Ariſtocratical*; managed *Ordinarily* by the [a] Elders, or a Senate in the ſeverall Cities, as ſeems intimated in the Song of *Deborah* and *Barak*: *Extraordinarily*, in perillous times, by ſome one extraordinarily raiſed up and acted by Gods Spirit preſiding over the reſt.

[a] Judg. 5. 7, 9, 10, 14. *See alſo* H. Brought. Concent. in *Othniel.*

§. III. Penman.

Penman of this Book the [b] Hebrews think to be *Samuel*: Some, that this Book was [c] *collected by some Prophet out of publique Registers or Records*, which (as [d] *Calvin* thinks) were wont to be kept by the *Priests* and *Levites*. Others think that every *Judge* recorded the things acted in his own dayes respectively: and that *Samuel*, or *Ezra*, or *Jeremiah*, or King *Hezekiah*, (whose [e] men copied out some of *Solomons* Proverbs) [f] collected and digested them into one volume.

b D. Pareus in Adverſ. Proem. in lib. Jud. Alſted. Præcog. Theol. l. 2. c. 119
c Jo. Diodat. in Arg. of Judg.
d Calv. Arg. in lib. Joſ.
e Prov. 25. 1.
f Hug. Cardinalis in Proleg. in lib. Jud.

§. IV. Time or Chronologie.

This Book contains an History of *Israels* Politie and the state thereof, from the death of *Joshuah* till the *Priesthood of Eli*, viz. for the space of 299 years, which may be thus computed and demonstrated.

From *Joshuah's* death, to the death of [g] *Othniel* ——— 40 *years*
From *Othniels* death to the death of [h] *Ehud* and *Shamgar*: For as [i] *H. Broughton* hath noted, *Ehud himselfe could not rule so long, since God hath shortned mans life in* Moses *dayes* to 70 *or* 80 *years. After* Joseph *who ruled* 80 *years in Egypt, none ruled so long as* 80 *years. But understand, from the death of* Othniel *to the end of* Ehuds *affairs* [*wherein* Shamgar's *rule is contained*] *to be in the whole* 80 *years.* } 80

g Judg. 3. 11.
h Judg. 3. 30.
i Cave putes Ehud rebus præfuiſſe annis 80. Ex quo enim vitæ humanæ tempus ad 70 aut 80 annos contractum eſt, nemo in Scripturis reperitur vel à longè ad 80 gubernationis publicæ acceſſiſſe. Joſeph in Ægypto omnium fuit ultimus (quorum iis mentio fit) cui tanto temporis ſpatio gubernare contigit. Sed poſt annos 40. de. quibus ſub Othoniele, 80 fluxerunt uſque ad finem rerum ab *Ehude* geſtarum. *H. Brought. Concent. S. Script.* p 52 *edit. Hanov.* 1602.

From *Ehuds* death, to the [k] death of *Deborah* ——— 40
Thence to [l] *Gideons* death ——— 40
Thence to [m] *Abimilech's* death ——— 3
Thence to [n] *Tholah's* death ——— 23
Thence to [o] *Jair's* death ——— 22
Thence to [p] *Jephte's* death ——— 6
Thence to [q] *Ibzan's* death ——— 7
Thence to [r] *Elon's* death ——— 10
Thence to [s] *Abdon's* death ——— 8
Thence to [t] *Samson's* death ——— 20
So the whole time of this History of the JUDGES, *is just* ——— } 299 *years.*

k Judg. 5. 31.
l Judg. 8. 28.
m Judg. 9. 22.
n Judg. 10. 2.
o Judg. 10. 3.
p Judg. 12. 7.
q Judg. 12. 9.
r Judg. 12. 11.
s Judg. 12. 14.
t Judg. 16. 31.
u Act. 13. 19, 20
*Rule 7. *Num.* 5 y Tempore igitur quo Roma condita eſt populus Iſrael habebat in terra Promiſſionis annos ſeptuagentos decem octo, ex quibus viginti ſeptem pertinent ad Ieſum Nave; deinde ad tempus judicum tricenti viginti novem. *Aug. de Civ. Dei l. 18. c. 22.*

Doubt. But how then can this computation be reconciled with that passage in *Pauls* Sermon at *Antioch*, viz. [u] *And when he had destroyed seven Nations in the land of Canaan, he divided their land to them by lot. And after that, he gave them* JUDGES, *about the space of* 450 *years, until Samuel the Prophet.* Here seems a vast odds (viz. of 151 years) betwixt these two accounts.

Answ. Here is no difference amongst these Scripture-computations, though there seem much. The reconcilement of this seeming discord, see before at large in the [x] *Introductory Advertisement to the Reader.*

Augustine makes another computation of the time of the JUDGES History, viz. for 329 years, saying, [y] *In the time when Rome was built, the people of Israel dwelt in the land of Promisse* 718 *years. Whereof* 27 (it should rather be 17 years, as on the B. of *Joshuah* hath been evidenced) *belong to Iesus Nave, then* 329 *to the time*

of

of the Iudges. But herein alſo his computation hath failed, as before appears.

§. V. Scope:

The *Scope*, or End of this Hiſtory of *IUDGES*, is

1. *Immediately*, To declare the ſtate and condition of the Commonwealth of *Iſrael* under the Government of IUDGES. And how Iſrael behaved themſelves towards God after all the great and wonderful mercies which he had ſhewed them ever ſince they came from *Egypt*, till (according to his promiſe) he had given them reſt in the peaceable poſſeſſion of the land of *Canaan*. And how God did deale with them. *Viz.* How they permitted many of the *Canaanites*, that accurſed Nation, to dwell among them, yea, to contract and marry with them, &c. to the enſnaring and defiling of Gods people with Idolatry and corruptions in Gods worſhip, and depravation in their lives and converſations. For which pollutions and apoſtaſies, God made theſe *Canaanites* and other Nations oft-times grievous ſcourges to *Iſrael*, oppreſſing them with cruel tyranny: yet when *Iſrael* repented and returned to the LORD, He raiſed them up **Saviours**, *Iudges*, which wonderfully delivered them. Though the **Philiſtines** were not totally extirpated under the *Iudges*, till the Kingly reign of *David*.

2. *Mediately*, To ſhew what happy Halcyonian dayes Gods Church enjoyes under pious Magiſtrates. How ſevere God is againſt the ſins, eſpecially the idolatry of his own people: and yet how he remembers mercy in midſt of ſevereſt judgments, to his repenting and reforming people.

§. VI. Principal Parts.

This Book (being as a clear looking-Glaſſe or Map, diſcovering [illegible]h Iſraels Carriage towards God, and Gods towards Iſrael in the *Promiſed Land*, during the G[illegible]ment of *IUDGES*) deſcribes **Iſraels** ſin; 1. As *General*. 2. As *Special*.

Iſraels ſin, as General, univerſal or common to all the *Tribes*. Thus their ſin is deſcribed 1 By the *Kinds* of it, 2 By the *Effects* of it.

I. **Kinds or ſorts of their ſinnes**, were primarily 1 *Negligence*, 2 *Perfidiouſneſſe*.

1. *Negligence*, in [z] not fully driving the curſed *Canaanites* out of the Land, *Ch.* I. Here are declared, 1. How far, and with what ſucceſſe, they proceeded to drive out the *Canaanites*, eſpecially *Iudah* and *Simeon*, *ver.* 1. *to* 19. 2. Wherein the Tribes failed, in not driving them out; whoſe failings are particularly mentioned, *ver.* 19. *to the end*. 3. How Gods Angel reproved this great ſin in the Tribes, *Ch.* II. 1, 2, 3. 4. How Iſrael mourned upon this reproof, *ver.* 4, 5.

2. *Perfidiouſneſſe*, in Apoſtatizing from the true God to [a] Idols. This ſin is amplified, 1. By the occaſion of it, *viz.* death of *Joſhuah* and the Elders, that had ſeen the Lords works for Iſrael, *ver.* 6. *to* 14. 2. By their incorrigib'neſſe in it, *ver.* 14. *to* 20. 3. By Gods threatning and puniſhing them for it, in not driving out the Nations, *ver.* 20. *to the end*. Which proved a ſnare to Iſrael, *Ch.* III. 1. *to* 8.

II. **Effects or fruits of their ſinnes** in particular, *viz.* [b] Five cruel Oppreſſions under *five ſorts* of tyrannical enemies, **Syrians**, **Canaanites**, **Midianites**, **Ammonites** and **Philiſtines**, Iſraels evil-doing being ſtill recited as the cauſe of all.

1. **Under Syrians**. 1. By *Cuſhan-riſhathaim*, King of *Meſopotamia*, eight years; ſubdued by [c] *Othniel*, *Calebs* Nephew, *ver.* 8. *to* 12. 2. By *Eglon*, King of *Moab*, eighteen years, ſubdued by **Ehud**, *ver.* 12. *to* 31. And by the *Philiſtines*, ſubdued by **Shamgar**, *ver.* 31.

2. **Under Canaanites** by *Jabin* King of *Canaan*, (who had nine hundred chariots of iron) And *Siſera* the Captain of his Hoſt, they were mightily oppreſſed twenty years, *Ch.* IV. 1, 2, 3. whom **Deborah** the Propheteſſe and **Barak** ſubdued; Their victory is laid down, *ver.* 4. *to the end of the chapt.* whoſe triumph is contained in their pathetical *Gratulatory Song*, *Ch.* V. *throughout*.

3. **Under Midianites, Amalekites and Children of the East** ſeven years from whoſe tyranny they were delivered by **Gideon**, *Ch.* 6 *to* 10. Where note 1. Iſraels ſinne. *Ch.* VI. 1. 2. *Midians* oppreſſion for their ſinne, *ver.* 1 *to* 7. 3. Iſraels cry under their Oppreſſion to the Lord, *ver.* 6. 4. The Lords anſwer to their cry by a Prophet, *ver.* 7. *to* 11. *viz.* By ſending a deliverer, GIDEON, *ver.* 11, &c. Touching GIDEON are declared divers things, *viz.* 1. His extraordinary call to deliver Iſrael, *ver* 11. *to* 33. 2. His notable victorious Acts againſt the Midianites, &c. *ver.* 33. *to Ch.* VIII. *ver.* 22, 28. 3. Things falling out after his ſubduing of *Midian*, *viz.* *Gideons* refuſing Rule over Iſrael, His idolatrous [d] **Ephod**, His ſeventy one ſons, His death, Iſraels

I.

CHAP. I.

[z] CANAANITES *not driven out.*

CHAP. II.

[a] Iſraels *idolatry in* Canaan.

CHAP. III.

[b] ISRAELS *five ſore oppreſſions under five ſorts of enemies.*

[c] *IUDGES their deliverers.*

CHAP. IV.

CHAP. V.

CHAP. VI.

CHAP. VIII.

[d] Gideons EPHOD.

Israels idolatry and ingratitude, *ver.* 22. *to the end.* 4. *Gideon's* Successors, *viz.* 1. **Abimelech** *Gideons* sonne, who aspiring by indirect meanes without Gods call to be King, after he had reigned three years was destroyed, *Ch.* IX *throughout.* 2. **Tola** succeeding him judged twenty three years, *Ch.* X. *ver.* 1, 2. 3. **Jair** succeeding him judged twenty two years, *ver.* 3, 4, 5.

CHAP. IX.

CHAP. X.

5. **Under Ammonites and Philistines** eighteen years. Where are set forth, 1. The cause of this oppression, *viz.* Israels Apostacy, *ver.* 6. *to* 10. 2. The effect, *viz.* Israels repentance and cries to the Lord, Amplified by Gods sharp rebuke of their idolatries, notwithstanding Gods former deliverances of them, ironically bidding them cry to their idols for help; yet upon their Reformation commiserating them, *ver.* 10. *to* 17. 3. The Remedy by **Jephthah** who judged Israel six years, *ver.* 17, 18. *ch.* 11, 12, *throughout.* Where, of 1. *Jephthahs* Nativity and private Life, *Ch.* XI. 1, 2, 3. 2. His Election to be Head and Captain of *Gileadites*, *ver.* 4. *to* 12. 3. His treaty with the King of *Ammon* though unsuccesseful, *ver.* 12. *to* 29. 4. His engaging in Battel against *Ammon*; where his e Vow, Victory, and performance of his Vow thereupon, *ver.* 29. *to the end of the chapt.* 5. His victory over the *Ephraimites*, quarrelling with him for not calling them to fight with him against *Ammon*, *Ch.* XII. 1. *to* 7. 6. His death, *ver.* 7. 7. His Successours, *viz.* *Ibzan*, who judged seven years, *ver.* 8, 9, 10. *Elon* who judged ten years, *ver.* 11, 12. *Abdon* who judged eight years, *ver.* 13, 14, 15.

CHAP. XI.

CHAP. XII.

e *Jephthahs* VOW.

Jephthah seems not to have Sacrificed his daughter as a Burnt-offering, notwithstanding his **Vow**, for these reasons following,

1. *Because he vowed not peremptorily* [I will offer it up for a Burnt-offering, *ver.* 31.] *but* [It shall surely be the Lords, Or I will offer it up for a Burnt-offering.] *For the Hebr. particle* (ו) *signifieth both* [And] & [Or] *as also the* Margin *of our Bibles noteth. So that this might be the scope and sense of his Vow*; *That* whatsoever he first met out of his doors he would either dedicate it to the Lord; Or (*if it were fit to be Sacrificed*) he would offer it up for a Burnt-offering. *And thus* Pagnine *Translateth it*, Erit Jehovæ, aut offeram illud in Holocaustum.

2. *Because, There's an intimation of her being devoted to perpetual virginity*, And she knew no man, *ver.* 31. Pagnine *renders it*, Itaque ea non cognoverat virum, *i. e.* **Therefore she knew no man**; *For the Conjunction* (ו) *signifies*, And, Or, Therefore, *&c.* [Therefore] *viz. Because her Father had devoted her to perpetual virginity. Lest she should be anothers then Gods, he would not have her to marry*; *This shewes his ignorance of the Law of Vowes*, Levit. 27. 5. *&c. Where provision is made for redemption of the persons of man or woman, at such or such a price.*

3. *Because the Hebrew word* [לחנות Letannoth] *derived from* [תנה Tanah] *signifies in the Conjugation* Pihel, *not one'y* [To Lament] *as it is translated in our Bibles*; *But also* [To talk with; To conferre with] *As* Buxtorf *in his Lexicon hath noted out of* Kimchi, Ad confabulandum, juxta Kimchium, ut scilicet amicis colloquiis tam de virginitate, & statu vitæ solitariæ consolarentur, *i. e.* To talk with her, *viz.* That by friendly conferences they might comfort her both touching her virginity, and touching her solitary state of life. *For this end the daughters of Israel went four times a year to comfort her by talking with her. In those daies perpetual Virginity or Barrennesse being counted a great reproach and a curse in Israel, either* 1 *Because they thereby were debarred of the blessing of fruitfulnesse at first bestowed upon mankinde*, Gen. 1. 28. *Or* 2 *Because they were hereby deprived of one fruit of the promise made unto obedience*, Deut. 7. 14. *Or* 3 *Because thereby they were cut off from all hopes of having the Messiah descend of them according to the flesh.*]

f *SAMSON.*

CHAP. XIII.

1. **Under Philistines**, *Israel* was oppressed, for doing evil against the Lord, fourty years. But f **Samson**, who judged twenty years avenged *Israel* of the Philistines, *Ch.* 13. 1. *to Ch.* 17. 1. Here are at large delineated 1. *Samsons Birth*, promised by an Angel to his Parents, *Ch.* XIII. *ver.* 2. *to* 24. Performed, *ver.* 24. II. *His Life.* both in his Prosperity and Adversity, where more particularly of 1. His growth, *ver.* 29. 2. The Spirits moving him at times, *ver.* 25. 3. His marriage with one of the Philistines daughters, as an occasion of quarrel against the Philistines, by the over-ruling Providence of God; Where, of his killing a *Lion* by the way, afterwards finding honey in his Carcasse, his *Riddle* at his Marriage-feast, and other circumstances, *Ch.* XIV. 1. *to* 20. 4. His Father in Law's giving of his wife to another, *ver.* 20. *and Ch.* XV. 1, 2. Amplified by the effects thereof, *viz* *Samsons* burning the Philistines standing corn with foxes and fire-brands, *ver.* 3. *to* 6. Hereupon the Philistines burning of *Samsons* wife and her father, *ver.* 6. *Samsons* revenge thereof, *ver.* 7, 8. Thereupon *Samsons* being delivered bound by the men of *Judah* to the Philistines, who breaking his bonds, killed one thousand Philistines with an **Asses jaw-bone**, and being extremely athirst thereby, God miraculously supplied him with water, *ver.* 9. *to the end of the chapt.* 5. His escape from the Philistines in *Gaza*, at midnight bearing away the City-gates, &c. *Ch.* XVI. 1, 2, 3. 6. His love to *Delilah*, who at last betrayed him into the Philistines hands by cutting off his locks g wherein his strength lay, *ver.* 4. *to* 21. Amplified by the Consequents thereupon, *viz.* The Philistines putting out of *Samsons* eyes. Their sacrificing to *Dagon* for delivering him into their hands. Their sporting with him in the house of *Dagon*, and **Samsons pulling down of the house** upon them, so (as a notable Type of Christ,) killing more at his death then in his life, *ver.* 21. *to the end of the chapt.*

CHAP. XIV.

CHAP. XV.

CHAP. XVI.

g Of **Samsons** strength seated in his Haire, and how it could be, *August.* hath this notable discourse. ——*Naturas invo sligantibus quæstionem non minimam incutit, quomodo totum sensibile corpus in insensibili capillo motum fortitudinis habuit: cujus damnum doloris sensum nequaquam intulit, cum illum tonsor à reliquo corpore ferramenti aculeo divisit. De Sampsone ergo prius quam nascetur, à Deo præcipitur, ut capilli illius nunquam ferri acumine vel alicujus acuti tonderentur. Quamdiu igitur in Mandati Divini custodia permanserat, Spiritus Sancti mu-*

nere

nere maximam fortitudinem habebat. Unde cum muliebri persuasione præcepti Dominici transgressionem adinvenit, etiam spiritale fortitudinis donum quod habuerat statim recessit. Non quia in sensibili capillo, ossium & carnis & sanguinis, qui nihil ex his habet, virtus inest; sed quoniam Dominici observatio donum fortitudinis observabat, &c. August de Mirab. Sac. Script. lib. 2. cap. 6. Tom. 3.

h *Jam hic imaginem crucis attendite. Expansas enim manus ad duas columnas, quæ adduo ligna Crucis extendit; Sed adversarios suos interemptos oppressit, & illius passio interfectio facta est persequentium. Et ideo Scriptura concludit, Plures mortuus occidit, quam vivus occiderat. Nam hoc mysterium in Domino nostro Jesu Christo impletum est, Redemptionem nostram quam ipse vivens minimè celebraverat, Mortuus Consummavit.* Aug. de Tempore. Serm. 167. Tom. 10.

II.

Israels sins as special or peculiar to some particular Family or Tribe only among the rest. And here are recorded chiefly two great sins, *viz.* 1. Idolatry; and 2. Uncleanneſſe.

I. Idolatry, 1. Of one Family, 2. Of one Tribe.

1. Of one Family only, *viz.* i **Micah's**; who had an *house of Gods*, *Ch.* XVII. His idolatry is set forth by 1. The Idols which he had, *ver.* 1. *to* 5. 2. His Priest, *viz.* his own sonne, consecrated by himself, *ver.* 5. 3. One Reason of this idolatrous defection from God, *No King in Israel*, *ver.* 6. 4. *Micah's* contract with the *Levite* of *Bethlehem-Judah*, to be his Priest, *ver.* 7. *to the end of the chapt.*

CHAP. XVII.

i **Micahs** idolatry.

2. Of one Tribe. *Viz.* Of *Dan*, *Ch.* XVIII. The k idolatry of the Tribe of *Dan*, is described by 1. The Occasions of it, more remote, *No King*, &c. *ver.* 1. More immediate, *viz.* Their sending five men to spy out the Land for a Possession, who accidentally lodging at *Micah's* House, after they had spied out *Laish*, informed the six hundred *Danites* of *Micah's Image*, *Ephod* and *Teraphim*, (as they went to fight with *Laish*) and they took them all away, *ver.* 1. *to* 30. 2. Their setting up *Micah's* graven image for themselves, *ver.* 30, 31.

CHAP. XVIII.

k *DANITES* idolatry.

II. Uncleanneſs with a Levites Concubine, *Ch.* XIX. XX. XXI. Herein consider

1. The description of his Concubine, by her Dwelling-place, Whorish behaviour, and Departure from her husband, *Ch.* XIX. 1, 2.

CHAP. XIX.

2. The Levites journey to fetch home his Concubine, and their lodging at *Gibeah* of *Benjamin* in their return, *ver.* 3. *to* 22.

3. The uncleanneſs of the men of *Gibeah*, abusing the l Levites Concubine to death, *ver.* 22. *to* 29.

l *LEVITES* Concubine.

4. The dreadful judgment that befel the *Benjamites* for this sinne, being almost destroyed by the sword of all the rest of the Tribes of *Israel*. Where I. Their invitation to avenge this wickedneſs, by the Levites cutting her in twelve pieces and sending her to all the coasts of *Israel*, *ver.* 29, 30. II. Their Preparation for punishing of this folly. 1. *Partly* by informing themselves of the matter of fact, *Ch.* XX. 1. *to* 8. 2. *Partly* by ordering their Army, *ver.* 8. *to* 11. 3. *Partly* by demanding the Delinquents of *Gibeah*, that they might be put to death, which was refused, *ver.* 12. *to* 19. 4. *Partly* by consulting with the LORD herein, *ver.* 18. III. Their three m Battels with the *Benjamites*, in the first whereof *Israel* lost 22000. men, in the second 18000. But in the third they destroyed all the *Benjamites* except 600. *ver.* 19. *to the end of the chapt.* IV. Consequents hereupon, *viz.* *Israel* bewails the desolation of the Tribe of *Benjamin*; and for supply of the 600 remaining *Benjamites* with wives, they slay all the males and wives of *Jabesh-Gilead*, because they came not up to fight against *Benjamin*, and gave them thence 400. Virgins for Wives, and further directed them to catch the Virgins, when they should come out to dance in *Shiloh*, to supply the rest, *Ch.* XXI. *throughout.*

CHAP. XX.

CHAP. XXI.

m *That battel fought*, Judg. 20. *could not probably fall out later then the* 43. *of* Ehud, *though it be recorded per ὕστερον*

repetitionem in the end of the Judges; my ground is, because Phinehas *was present at it.* Judg. 20. 28. *who being at least* 30. *years old when he slew* Zimri *and* Cozbi, *(otherwise he was not capable of bearing Armes, at this time must be about* 120. *years old, which age was rare in those times. They who place this History according to the Order of Narration after* Samsons *death, must of necessity make* Phinehas *to be above* 320. *years old, which is improbable.* Dr. Drakes Sac. Chronol. p. 46. 6.

AN

AN APPENDIX To the Book of JUDGES.

VIZ.

The SONG of DEBORAH and BARAK,

Contained in JUDG. 5.

Metrically Translated out of the Hebrew, and Analytically Explained.

§. I.

THis *Song* is a Triumphant [n] Victorial Song, or Song for Victory that *Israel* had over *Sisera's* Host. Of like nature to [o] *Moses his Song* upon the drowning of *Pharaoh* and the *Egyptians* in the Red-sea. As that, so this Song is full of most eloquent rhetorical strains, and emphatical Elegancies, that may even passionately affect the Readers or Hearers. It seems to be at first Penned by *Deborah* [p] *the Prophetesse, the wife of Lapidoth, that judged Israel at that time*: And afterwards digested into this History, by the Penman or Penmen of this Book. It was Sung by [q] *Deborah* and *Barak*, as the chief Singers, (*Deborah* being the *Prophetesse* and *Judge*, and *Barak* the chief Captain of *Israels* Host in that Expedition) yet it's likely, *Barak's* whole Army that obtained the Victory joyned in singing this Song, on the self-same day that God gave this glorious victory to them. An excellent and imitable Example of speedy Thankfulnesse for received Mercies.

n Canticum insigne.

o Exod. 15. 1, &c.

p Judg. 5. 4. with 5. 1.

q Judg. 5. 1.

§. II.

Dvration of this Song is largely described in the [r] *foregoing Chapter*, and in summe amounts to thus much: *viz.* After *Ehud's* death, *Deborah* the Prophetesse succeeding him as Judge, *Jabin* King of *Canaan* that reigned in *Hazor* (who had 900 charets of iron, *Sisera* being Captain of his Host) mightily oppressed Israel for twenty yeares together; after which *Deborah* the Prophetesse (by command from God) directs *Barak* son of *Abinoam* to take with him ten thousand men of *Zabulon* and *Naphtali*, and to draw towards *M. Tabor*, God promising to draw unto him *Sisera* with his Army to the River *Kishon*, and to deliver them into his hand. Accordingly *Barak* did, and *Deborah* went up with him: And *Sisera* with his 900 charets of iron and all his Host marched towards them; Where by the waters of [s] *Megiddo* the whole Host of *Sisera* fell upon the edg of the sword, not a man left; only *Sisera* lighted out of his charet, and fled away on his feet to the Tent of *Jael* the wife of *Heber* the *Kenite* (which was of the children of *Hobab* the Father-in-law of *Moses*) for there was peace betwixt *Jabin* and *Heber*: But *Sisera* being weary and fast asleep, *Jael* struck a naile of the Tent quite through both his Temples, and fastned it to the ground. So *Jabin* was utterly subdued. And thereupon the same day this Victorial Song was *sung*.

r Compare Judg. 4. throughout, with Judg. 5. 1.

s Megiddo's Field.

§ III.

§. III.

Scope. 1. Thankfully and triumphantly to describe the singular goodnesse of God to *Israel* in delivering them from the grievous and long oppression of *Iabin* King of *Canaan*, for 20 years together; utterly destroying his whole Army, by *Barak* and his Army of 10000 out of *Zabulun* and *Naphtali*, with some few others. 2. To commend all that offered themselves willingly in that Battaile; but discommend those that assisted not. 3. To encourage Gods people in after-times to expect from God glorious victories over their enemies, when God calls them forth to battail, though they be fewer and worse armed then their enemies.

§. IV.

Principal Parts. To this end in this Song are considerable: 1. The *Exordium* or *Preface*. 2. *The Body of the Song*. 3. The *Conclusion*.

The Exordium or Preface of the Song contains 1. *An Exhortation* to the praising of the Lord; *Partly*, for his avenging Israel upon their enemies; *Partly*, for the Peoples voluntarinesse to the Battel, *ver.* 2. 2. *An Invitation* of Kings and Princes to attend these praises of the Lord, *ver.* 3. I.

The Body of the Song, most elegantly describes Things 1 *Before*, 2 *In*, 3 *After* the Battel by the waters of *Megiddo*, *ver.* 4. *to* 31. II.

I. *Before* **Megiddo's** *Battel*, are declared

1. *The Awful Presence and Majesty of God*, when he marched out of the fields of *Edom*, to lead his people on to *Canaan*: Heaven and Earth was moved at it, *ver.* 4, 5.
2. *The deep misery and pressures on Israel* in the dayes of *Shamgar* and *Jael*, till *Deborah* the Prophetesse arose to deliver them. High-wayes not used, Unwalled villages deserted, *Israel* generally destitute of weapons for their defence. Amplified by the ground of all, Their *choosing new gods*, *ver.* 6, 7, 8.
3. *Israels deliverance from these Oppressions* and misery, in general described, as matter of praise to the Lord, *ver.* 9. *to* 14. Where note, 1. The forwardnesse of Israels Governours to hazard themselves commended, *ver.* 9. 2. The praises of divers sorts of persons for Israels deliverance, is commanded and encouraged, *ver.* 10. *to* 14.
4. *The Instruments out of several Tribes* which God used for Israels deliverance, are particularly commended; and contrariwise, those that followed their private affairs, neglecting the publique, and Gods call to appear for it, are condemned, *ver.* 14. *to* 19.

II. *At the Battel*; here are described

1. *The Enemies* that fought with Israel, *Canaans Kings*, *ver.* 19.
2. *The Place* of the Battel, in *Taanach* by the waters of *Megiddo*, *ver.* 19.
3. *Their ill successe*, set forth Negatively and Positively. 1 *Negatively*, They got no prey nor captives, &c. *no gain of money*; *ver.* 19. 2. *Positively*, They were quite overthrown, *Starres* fighting against them, The river *Kishon* sweeping them away, And Israels *prancing* pursuit breaking the enemies horse hoofs that they could not fly, *ver.* 20, 21, 22.

III. *After the Narration of the Battel*, things mentioned are,

1. The Curse of *Meroz*, for not helping in this Battel, *ver.* 23.
2. The Blessing of *Jael*, *Heber's* wife, for killing *Sisera* who fled to her Tent for succour; most elegantly described, *ver.* 24. *to* 28.
3. The Ironical taunting of *Sisera's* Mother, for her vainglorious expectations of his Conquest &c. that was now dead, *ver.* 28. *to* 31.

The Conclusion of the *Song*. Wherein are, 1. An Execration to Gods enemies, 2. A Benediction to his lovers, *ver.* 31. III.

(*This may be sung as Psal.* 113.)

JUDGES V.

1. Then sang Deborah and Barak, the son of Abinoam, on that Day, saying,

2. BLesse ye the LORD in thankful song,
t For his revenging Israels wrong,
For Peoples free self-tendering.
3. Ye Kings (that sway the Scepter) heare,
Ye potent Princes lend an eare;
Unto the LORD, I, I will sing,
I will sing Psalm unto the LORD
The God of Israel ador'd.
4. O LORD, from Seir when thou didst go,
When thou didst march from Edom's field,
Earth trembled, yea the Heavens distill'd,
The clouds their waters dropt also.

5. u Before the LORD the mountains thaw'd
This Sinai was quite overaw'd
Before the LORD, Israel's high God.
6. In dayes of Shamger, Anath's sonne,
In Jael's dayes High-wayes x not gone,
And y travellers then By-wayes trod.
7. In Israel village-dwellers ceas'd,
Ceas'd till I Deborah rose, increas'd,
I rose a Mother in Israel.
8. He chose new Gods; then war i'th' gates:
Was shield or speare seen in these straites,
With fourty thousand in Israel?

9. Mine heart to Israels Rulers steers;
And to z the people's voluntiers:
Blesse ye the Lord from day to day.
10. Speak, ye that on white asses ride;
Ye that in judgment a do decide;
Ye that do travell by the way.
11. They that from Archers voice are freed
b In watering-places (which they need)
Shall there the LORD's c just-acts relate,
Just-acts his d villagers record
In Israel: People of the LORD
Shall then go down unto the e Gate.

12. Awake, awake, ô Deborah,
Awake awake without delay,
Speak out thy Song triumphantly:
Arise, ô Barak, (full of fame)
And thou son of Abinoam:

Lead-

t *Heb.* For revenging revenges.

u *Heb.* From the faces of.

x *Heb.* ceased.
y *Heb.* The walkers of paths walked through most crooked paths.

z *Heb.* Voluntires among the people.
a *Heb.* sit.

b *Heb.* Among places of drawing water
c *Heb.* Righteousnesse.
d *Heb.* Village-inhabitants.
e *Heb.* Gates.

Lead-captive thy Captivity.
13. *Then made He him-that-doth-remain*
(Though-weak) *Dominion to attain*
O're all the people's [f] *Noble-ſtates:*
The over-ruling *LORD* alone
Hath made me have dominion
O're all their lofty *Potentates.*

14. *From Ephraim* came *a root of them*
'Gainſt Amalek, ô Benjamin
[g] *Next thee, among thy people* then:
From Machir Governours came-down,
From Zebulun, to their renown,
[h] *They that do uſe the writers Pen.*
15. *But Princes of* ſtout *Iſſachar*
With Deborah went to the war:
Both Iſſachar and Barak went,
He was [i] *on foot ſent to the vale:*
For Reuben's [k] *rents* (whoſe aid did faile)
Great [l] *thoughts of heart,* much diſcontent

16. *Why ſat'ſt betwixt two-ſheepfolds* there
The bleatings of the flocks to heare?
For Reuben's ſad *diviſions* lo
Great ſcrutinies of heart were felt.
17. *Beyond* ſwift *Jordan Gilead dwelt;*
Why ſojourn'd Dan in ſhips alſo?
On Sea-ſhore Aſher did [m] *reſide,*
And in his breaches did abide.
18. But *Zabulun and Naphtali*
A people were, *that* [n] *did expoſe*
Their life to death againſt their foes
In fields high-Places valiantly

19. *The Kings* combining *came and fought,*
Then Canaan's Kings in Taanach fought
Cloſe by Megiddo's [o] *ſtreams* that day:
No [p] *gain of money they did take.*
20. *Starres in their courſes war-did-make,*
They fought from heav'n with Siſera.
21. *Brook Kiſhon,* there [q] *away-them-took,*
Brook Kiſhon, ev'n *that* [r] *ancient Brook;*
Thou ô my ſoul, haſt-trod-down ſtrength.
22. *Then through the prancing-*motions,
Through prancings of the Mighty-ones
Their foes *horſe-hoofs were broke* at length.

23. *Curſe Meroz,* [ſ] *curſe ye bitterly*
Her Baſe *inhabitants,* ſo nigh,
(*The Angel of the LORD did ſay:*)
Becauſe to help of God *the LORD*
They came not, To th' help of the LORD
Againſt the mighty, that great day.

[f] *Heb.* magnificent-ones.
[g] *Heb.* After thee.
[h] *Heb.* The drawers with the ſtaffe of the Writer.
[i] *Heb.* On his feet ſent into.
[k] *Heb.* Diviſions.
[l] *Heb.* Decrees.
[m] *Heb.* dwell.
[n] *Heb.* Did reproach.
[o] *Heb.* waters.
[p] *Heb.* Covetouſneſs of—
[q] *Heb.* Rolled-them-away, *Or* Swept them away.
[r] *Heb.* Brook *or* River of Antiquities.
[ſ] *Heb.* In curſing curſe ye.

24. *'Bove women Jael shall be blest*
Whom *Kenite Heber* wife possest,
'Bove women blest she shall be thought
That *in the Tent* their dwelling have.
25. *He water ask't, him milk she gave,*
In t *lordly dish she butter brought.*

26. u *She to the naile put-forth her hand,*
x *To workmens hammer her right hand;*
And Sisera she hammered:
When she had pierc'd and sticken-through
His Temples with a deadly blow,
She manfully *smote-off his Head.*
27. *Between her feet,* in dying swoon,
He bow'd, he fell, he fell quite-down:
Between her feet, (of senses voyd
Strugling for life) *he bow'd, he fell;*
And *where he bow'd,* (she quit her well)
Ev'n *there he fell quite-down destroy'd.*

28. *Out-at a window then espy'de,*
And through the latteſſe proudly *cry'de*
This *Sisera's Mother,* and did say;
y *Why is his chariot* now *so long*
In coming with triumphant throng?
His chariot wheels, why tarry they?
29. *Her Ladies wise her answered,*
Yea she her words forth hastened
Unto her self return'd-again.
30. *Have they not found* a glorious day?
Not yet *divided* all *the prey?*
z *To every man a maid* or *twain?*

To Sisera, for all his toyle,
A goodly a *particolour'd spoyle,*
A stately *particolour'd prey*
Most curiously *with-needle-wrought,*
Of divers-colours choicely *wrought*
With needle on both sides, I say:
Meet b *for their necks* that take *the prize.*
31. *O LORD, let all thine enemies*
So perish, that against thee fight:
But let all *such-as-him do-love*
c *Be like the* glorious *Sun* above
When he goes-forth in all *his might.*

t *Heb.* Vial of magnificent ones.
u *Heb.* Her hand sent-forth-it-self.
x *Heb.* And to, &c.
y *Heb.* Why blusheth his chariot to come.
z *Heb.* To the head of a strong man.
a *Heb.* A spoil of colours.
b *Heb.* For the necks of the spoil.
c *Heb.* Be like the going forth of the Sun.

RUTH.

Ruth.

§. I. Order.

THus far of the General Hiſtory of the affairs of all Iſrael in the time of the Judges. Next follows the *particular Hiſtory* of ſome particular Perſons affairs under the Judges, which are deſcribed in the Book of *RUTH*.

Many [a] Writers annex this Book of *Ruth* as an Appendix to the Book of *Judges*; as they do the *Lamentations* to the Prophecie of *Jeremiah*.

a *Andr. Rivet. Iſag. ad Sacr. Script. c. 29. p. 501. §. 16.*

§. II. Name.

This Book of *RUTH* is ſo ſtiled from *Ruth* the *Moabiteſſe*, a Gentile, (*Moab* being one of the [b] inceſtuous ſons of *Lot*) concerning whom this Book treats, eſpecially of her marriage with *Boaz*, whoſe Pedigree, by a Prophetick ſpirit, is brought down to [c] King *David*; *Ruth* bearing to *Boaz*, *Obed* the Grandfather of *David*, of whom according to the fleſh [d] Chriſt came. Hence *Ruth* is reckoned among Gods people, and in Chriſts line.

b Gen. 19. 36, 37.
c Ruth 4. 18. *to the end.*
d Mat. 1. 5, 6.

The *Chald. Paraphraſt* thinks that *Ruth* was the daughter of *Eglon* King of *Moab*. But ſaith [e] *Gerhard*, that is not proved by any Scripture, nor is it likely that a Kings daughter would marry a ſtranger, and leave her native country to ſeek bread in another land.

e *Gerh. loc. com. in Exegeſ. c. 7. ſec. 127.*

§. III. Time.

[f] *Auguſtine* refers the time of this Hiſtory to the beginning of the Kings. [g] Others refer it to the time of *Eli* the Prieſt. [h] *D. Kimchi in c. 1. Ruth*, and other of the *Rabbines* conceive, That *Boaz* who married *Ruth* was that Judge which is called [i] *Ibzan*; who immediately ſucceeded *Jepthah*. [k] *Junius* comparing this Hiſtory of *Ruth* with *Mat.* 1. 5. is of opinion that this Hiſtory fell out in the daies of *Deborah*, ſaying—— *By comparing* Mat. 1. 5. *with the end of this Hiſtory, it is collected that theſe things fell out about the time of* Deborah. *And firſt, As for* Boaz *born of* Rachab, *it may be that ſhe brought him forth when ſhe was fifty years old, if we aſcribe* 15 *years to her when ſhe received the Spies,* Joſh. 2. *So as in the* 23. *year of* Othniel *ſhe bare* Boaz; *whence to the beginning of* Deborah *are* 97 *years: to which if you adde* Deborah's *firſt* 20 *years,* Boaz *was* 117 *years old when he had* Obed *of* Ruth. *And* [*that the time of* Davids *Hiſtory may agree with this*] *neceſſarily* Obed *and* Jeſſe *begat Children at* 100 *years old.*

f *Auguſtinus* libello qui appellatur Ruth, qui magis ad regnorum principia videtur pertinere. *Aug. de Doctr. Chriſtian. l. 2. c. 8.*
g *Joſeph. Jud. antiq. l. 5. Hugo Cardinal.*
h *Gerh. quo ſupr.*
i Judg 12. 8.
k *Jun Annotat. in* Ruth 1. 1. Noſtri, interpretes referunt ad tempora Deboræ, idque quia Boaz fuit Filius Rahab. D. *Pareus in Adverſ. in* Ruth 1. 1.

There ſeem to be two impediments to this conjecture, which have led others into this opinion, as to think that the names of ſome perſons are omitted in this Genealogy. 1. *One is* Rachab's *age, which we conjecture her to be of at her bringing forth. Therefore I ſhall not gainſay, if a little leſſe age be aſcribed to her, a little more to others. Yet to me that time of Child-bearing ſeems not incredible, knowing the ſtrong conſtitution of bodies in thoſe times. And here in the* Palatinate, *a few years ago, I ſaw with mine own eyes, and being called was preſent at the Child-bearing of a certain woman*

above 56 years old, who had two males at one birth. 2. *The old age of the men after mentioned. But this need not move any, who shall consider the singular benediction of God in this kind, and other things now mentioned in the case of* Rachab. *Seeing there appears no footstep at all of any man emitted in this* [l] *Genealogie wheresoever it is read, I had rather abstain from such a guesse, then open a door to such a new Genealogie-omission.* So he.

[l] See *D. Drakes* Sacred Chronol. p. 52. 6.

Some think that *Naomies* sojourning fell out in the dayes and government of *Othniel*, and that *Obed* was born in the dayes of *Deborah*, and *Jesse* about the beginning of *Jepthah's* government. Certain, it fell out in the time of the [m] *Judges*, though the particular time perhaps cannot so punctually be demonstrated.

[m] Ruth. 1. 1.

§. IV. Penman.

PENMAN of this History is not certainly known. Hebrews think [n] *Samuel* penned it.

[n] *H. Alsted in Præcog. Theol. l. 2. c. 119.*

§. V. Scope.

SCOPE of this Book is principally,

1. To delineate part of **Christs** [o] **Genealogie** in *Davids* time; that the Church may know he is the only true *Messiah* promised. Which without the help of this Book, could not be evidenced by all the Old Testament.

[o] Ruth 4. 18. &c. *compared with* Mat. 1. 5, 6.

2. To shew that salvation by *Jesus Christ* belongs not only to *Jewes*, but also to *sinners of the Gentiles*; Christ deriving his line from *Gentiles* as well as *Jewes*, [p] **Ruth** the afflicted *Moabitesse* widow being inserted in his *Genealogie*, as a **first-fruits of the Gentiles**, that should afterward more fully be embraced by *Jesus Christ*.

[p] A great Famine in Israel maketh *Elimelech* and *Naomi* go to *Moab* with their two sons, who married there and dyed there also. *Elimelech* dyed. Widow *Naomi* after ten years returneth to *Bethlehem-Judah*; and *Ruth* with her, a *Moabite*, widow to *Machlon*. This daughter of *Lot* that blessed *Abraham* and left his Country for him, *Gen.* 12. leaveth Parents and Country, to be covered under the Lords wings. The LORD was her recompence, Christ coming of her, *Mat.* 1. O Depth of wisdome, that *Lots* wine, or this want, should be a means that Christ should come of him. *H. Brought. Concent. of Script.*

3. To evidence how Gods blessings are upon the Godly; *Ruth* this pious woman being raised from such deep *Adversity* to so great *Prosperity*.

§. VI. Principal Parts.

In this History RUTH of *Moab*, (the chief subject-matter of it,) is described divers ways, *viz.*

CHAP. I.

1. **By her first marriage** to one of the two sons of *Elimelech*, and *Naomi* of *Bethlehem-Judah*, coming by reason of a famine in the land of *Judah*, to sojourne in the land of *Moab*, *Ch.* 1. 1. *to* 5.

CHAP. II.

2. **By her widow-hood.** *Elimelech* and his two sons dying in *Moab*, *Naomi*, *Ruth*, and *Orpha* are left three afflicted widows, *ver.* 5. In *Ruths* state of widow-hood are laid down,

CHAP. III.

1. *Ruths* great love and respect to *Naomi* her mother in law, in coming with her, (the famine being over) into *Judah*, and this though *Naomi* had dissuaded her, and though her sister *Orpha* went back to her People in *Moab*, *ver.* 6. *to* 19. Their journey is amplified 1. By the place whither they came, *viz. Bethlehem*, *ver.* 19. 2. By their entertainment, *Naomi* bewailing her afflictions to her friends, *ver.* 19, 20, 21, 22. 3. By the time of their coming thither, in beginning of Barley-harvest, *ver.* 22.

2. *Ruths* gleaning by accident in the field of *Boaz*, (a mighty man of wealth, and of the family of *Elimelech*,) and that with his approbation; relieving her mother with what she gleaned, *Ch.* II. *throughout.*

3. *Ruths* desire of marriage to *Boaz* as her Kinsman, to whom the Redemption of her morgaged land appertained; set forth 1. By her mothers instruction of her to lodge at *Boaz* his feet, *Ch.* III. *ver.* 1. *to* 5. 2. By *Ruths* obedience to her mother, *ver.* 5, 6, 7. 3. By the

[q] *Sancta Ruth, cum semen quale illo tempore, necessarium fuit in Israel non haberet, mortuo viro quæ vitaliter um de quo haberet—Si sciebat* Ruth *per suam carnem propagari semen, unde Christus carnem fuerat habiturus, & huic scientiæ nubendo adhibuit ministerium, non audeo jam dicere beatiorem fuisse Annæ viduitatem, quam illius fœcunditatem.* Aug. de Bono viduitat. l. c. 7. Tom. 4.

effects

effects hereof, *viz.* *Boaz* his kind interpretation of her act: his Promiſe to do to her the part of a Kinſman, if he that was the nearer Kinſman ſhould in the morning refuſe. His ſending her away early in the morning with ſix meaſures of Barley, as a token of kindneſſe to her mother, *ver.*8. *to the end of the chapt.* And his tendring of the redemption of the lands, &c. to the next Kinſman, who reſigned up his right to *Boaz*, by drawing off his ſhooe. The Elders and the People being witneſſes, and bleſſing *Boaz* in his enterprize, *Ch.* IV. *ver.*1. *to* 13.

CHAP. IV.

3. **By her ſecond marriage** to *Boaz*, *ver.*13. Amplified, 1. By the iſſue of *Boaz* by *Ruth*, *viz.* a Son, *ver.*13. 2. The womens gratulation at *Naomies* Proſperity in her daughters diſpoſal, *ver.*14,15. 3. *Naomies* tenderneſſe over the child, *ver.*16. 4. The childs name, *viz.* **Obed**, i.e. *A ſervant, a workman*, *ver.*17. 5. Finally the Genealogy of *Boaz*, from *Pharez* to *David*, all in the [r] **line of Chriſt the promiſed Meſſiah, Ruths greateſt reward**, *ver.* 18. *to the end of the chapt.*

r **Chriſts Line.**

I. Samuel.

§. I. Order of Books.

HItherto of the condition of Iſrael under the Government of JUDGES: Next conſider their ſtate as under the Government of KINGS.

And here we have III. Hiſtories compiled in VI. Books, *viz.* The two Books of *Samuel*, the two Books of *Kings*, and the two Books of *Chronicles*. Which Hiſtories, as [a] ſome obſerve, ſet forth the State of the Kingdome of *Iſrael* three wayes, *viz.* 1. As the Kingdome was *United*; of which the two Books of *Samuel*. 2. As the Kingdom was *Divided*; of which the two Books of *Kings*. 3. As the Kingdom was both *United and divided*; of which the two Books of *Chronicles*. As the ſubject matter of theſe Hiſtories doth clearly evince.

a *Trelcat. in Oeconomia Bibliorum.*

I. The *United* State of the Kingdome of *Iſrael*, is deſcribed what it was under the Kings. 1. by *Election*, and 2. by *Succeſſion*. And how it increaſed and flouriſhed whilſt ſo united.

1. Under Kings by ELECTION, The Kingdomes condition is recorded in the I. Book of SAMUEL.

§. II. Name and Penman.

This and the following Books are thus called, either 1. From the [b] matter or ſubject therein handled, *viz.* The Hiſtory of SAMUEL, (which takes up a great part of this Book) and of the two Kings anointed by *Samuel*. Or alſo, 2. From the Inſtrumental efficient cauſe, or **Penman** of this book; [c] *Samuel* being ſuppoſed to have Penned this Book till *c.*25. *David* the reſt. [d] *Junius* is of opinion, that *Samuel* had a great ſhare in Penning of theſe two books that beare his name; and that *Nathan* the Prophet, and *Gad* the Seer penned part thereof; from that intimation, [e] *Now the acts of David the King, firſt and laſt, behold they are written in the book of Samuel the Seer, and in the Book of Nathan the Prophet, and in the Book of Gad the Seer.* Which words of *Samuel*, *Nathan*, and *Gad*, ſeem to be the *two Books of Samuel*, penned by them three.

b *Alſted. Precog. Theol. l.*2. *c.*1 20. *Diodat. Arg. before* 1 Sam.
c *Gloſſ. ordinar.*
d *Jun. Annot.* 1 *Chron.* 29.29.
e 1 Chron. 29. 29.

By the [f] Greek LXXII. theſe *Books of Samuel* and *Kings* are called Βασιλειων, *Books of Kingdoms*: but the Latines more fitly ſtile them, *Regum*, *Books of Kings*; becauſe they deſcribe not the ſtate of ſeveral Kingdomes of ſeveral Nations, but only

f *D. Payus in Adverſ. Proem. in* 1 Sam.

only the History of several Kings in one Kingdome of *Israel* divided into 12 Tribes. This Book is also called the 1. *Book of Kings*, because the latter part of it contains the history of *Saul* the first King of Israel.

§. III. Subject-matter, and Chronologie.

This History treats of the last Judges, viz. *Eli* and *Samuel*; and of the first King, viz. *Saul*. Declaring when and upon what occasion the LORD changed the Aristocratical government by *Judges*, into a Monarchical government by *Kings*, viz. in dayes of *Samuel*; [g] And upon occasion of the extreme wickedness of both *Elie's* and *Samuel's* Sons. As also how *Saul* carried himself both in life and death: and how God prepared *David* for the Throne, *Saul* being rejected.

g 1 Sam. c. 1. to c. 9.

It is an History of about 80 years continuance, *viz.* Under [h] *Eli* 40 years; and under [i] *Samuel* and *Saul*, 40 years.

h 1 Sam. 4 18.
i Acts 13. 21.

§. IV. Scope

Scope of this book is,

1. *More immediately* to declare the state of Israels affairs under the last Judges, *Eli* and *Samuel*; and the first King, *Saul*. How the Government of the Kingdome was changed from an *Aristocracy* to a *Monarchy*, especially in *Davids* person and posterity, who was a singular Type of *Jesus Christ* the true spiritual [k] *King David*, [l] *King of Kings*, &c. who shall utterly subdue all his Israels enemies, and at last settle them in perfect peace and rest. This change came to passe by *Occasion* of *Elies* indulgence to his sons in his later dayes, by whose wickednesses the Sacrifices and Worship of GOD was brought into contempt with the people: which God severely punished by the *Philistines* conquering Israel, killing *Elies* sons, taking the *Ark*; at which newes *Eli* fell backward off his seat, *and his neck brake*. But God mindfull of his Covenant to Israel, raised them up [m] Samuel, a wonderfull Deliverer of them from their enemies, a faithfull *Judge* or *Governour*, and a singular restorer of Gods worship and religion from corruption: Whose sons being in his old age appointed by him to succeed him, they through their wickednesse and injustice provoked the people to desire a King, before Gods time was fully come to set up *David*: God therefore gave them *Saul*, [n] *a King in anger, and took him away in wrath*. For *Saul*, through disobedience to God, and other sins, forfeited his Crown: whereupon God commanded *Samuel* to Anoint *David* King; whom therefore *Saul* persecuted till his dying day, notwithstanding all *Davids* innocency, usefulnesse to *Saul*, and Heroick exploites in war for the good of Israel.

k Jer. 30.9. Ezek. 34. 23. Hos. 3.5.
l Rev. 19.16.
m Samuel is another Moses, and in many respects comparable to him. Both of them Levites; Both Governours 40 yeares; Both fought, killed Kings, and interceded with God for Israel: The Birth, Education, and Confirmation of them both was very eminent, to foresignifie the Restauration of the state by them. *H. Brought. Concent. of Script.*
n Hos. 13.10, 12.

2. *More mediately*, to discover Gods Immutability in his love and Covenant to his people, in midst of all the mutability, revolutions and alterations of Persons, Families, Common-wealths, and the Governments thereof.

§. V. Principal Parts.

This Book treats of the state and affairs of *Israel* under two kinds of Civil Government, *viz.* 1 *Aristocratical*, by JUDGES. 2 *Monarchical*, by KINGS.

The Aristocratical Government of Israel under JUDGES is described what it was, 1 *Partly* under *Eli* the Priest. 2 *Partly* under SAMUEL the Prophet, both of them *judging Israel*.

I. Under ELI the Priest, and his Government, are declared

1. **Samuels Descent**, where are described 1. His Parents and their Piety, *Ch.* I. *ver.* 1. *to* 4. 2. His mother *Hannah's* Barrenness, and her great affliction of spirit about it, *Peninnah* (her Corrival,) provoking her, *ver.* 4. *to* 9. 3. Her Prayer in the Temple for a son, and her Vow to dedicate him as a *Nazarite* to the Lord; Amplified by *Elies* observing her, mistaking her as drunk, and reproving her, with her Apologie to *Eli*, clearing her self; whereupon he blesseth

I.

CHAP. I.

bleſſeth her, *ver.* 9. *to* 19. 4. *Hannah's* conceiving o bearing and nurſing of *Samuel*, *ver.* 19. *to* 24. 5. Her preſenting *Samuel* to *Eli* in the Houſe of the Lord, Dedicating him to the Lord after ſhe had weaned him, *ver.* 24. *to the end of the chapt.* 6. *Hannah's thankful prayer* to God for this great experience of his love, *Ch.* II. 1. *to* 11. 7. *Samuels* miniſtring to the Lord before *Eli* the Prieſt, *ver.* 11, 18. *to* 22.

o *Samuels Nativity*, &c.

CHAP II.

II. **The great wickedneſs of Elies ſonnes**, 1 Deſcribed, and 2 Aggravated.

1. *Deſcribed* by the Particulars thereof, *viz.* Their 1. Diſſoluteneſs, *ſons of Belial.* 2. Prophaneneſs and ignorance, *they knew not the Lord*, *ver.* 12. 3. Their Rapine in the ſacrifices, whereby the ſacrifices were brought into contempt, *ver.* 13. *to* 18. 4. Adultery with the women that came to the Tabernacle to worſhip, *ver.* 22.

2. *Aggravated* three wayes, *viz.*

1. *By Elies Indulgence*, Reproving theſe horrid ſinnes of his ſonnes with ſoft words, *ver.* 22. *to* 27.

2. *The Lords ſevere Threatnings* both againſt *Eli* and his houſe, for theſe iniquities, both of himſelf and of his ſonnes. Theſe threatnings are denounced againſt them, 1. By a man of God at large, *ver.* 27. *to the end of the chapt.* 2. By **Samuel**, *Ch.* III. Where note, 1 *Samuels* p extraordinary Call by God, giving him a ſad meſſage againſt *Eli*, *ver.* 1, *to* 15. 2 *Samuels* delivering of his meſſage to *Eli*, *ver.* 15. *to* 19. 3. *Samuels* eſtabliſhment in the Propherick Office, *known from* Dan *to* Beer-ſheba, *ver.* 19. *to the end of the chapt.*

CHAP. III.

p *Samuels Call.*

3. *By Gods heavy Judgments* inflicted both upon *Elies* houſe, and all *Iſrael* (for theſe ſins,) by the Philiſtines ſmiting *Iſrael* in battel twice, killing *Elies* two ſons, and q **taking Captive the Ark of God**; at tidings whereof *Eli* fell backward, *and his neck brake*, and his daughter in law falling in Travel died, *Ch.* IV. *throughout.*

q **Ark of God** taken by the Philiſtines.

CHAP. IV.

II. Under *SAMUEL* the Prophet ſucceeding *Eli*. Under his Government are related divers things.

1. *Touching the Ark of God taken captive by the Philiſtines.* 1. How being brought into the houſe of **Dagon** their god, it deſtroyed r *Dagon*, *Ch.* V. 1. *to* 6. 2. How God ſmote all the men with f **Emrods** in their ſecret parts, whitherſoever the Ark came, *viz.* In *Aſhdod*, *Gath* and *Ekron*, *ver.* 6. *to the end of the chapt.* 3. How the *Philiſtines* hereupon, after the *Ark* had been amongſt them ſeven moneths, according to the Advice of their Prieſts and diviners, ſent back the Ark in a new Cart with two milch-kine to *Beth-ſhemeſh*, ſending with it as a *treſpaſſe-offering* five *golden Emerods*, images of their *Emerods*; and five *golden Mice*, images of the *Mice that marred their land*, *Ch.* VI. 1. *to* 14. 4. How the Ark and the Philiſtines offering were entertained by them of *Beth-ſhemeſh*, *ver.* 14. *to* 19. 5. How the LORD ſlew 50070 of the people of *Beth-ſhemeſh* for looking into the Ark, *ver.* 19, 20. 6. How hereupon they ſent to the men of *Kirjath-jearim* to fetch up the Ark from them, who placed it in the houſe of *Abinadab* in the hill, *Eleazer* his ſonne being ſanctified to keep it; and there it abode twenty years, *ver.* 21. and *Ch.* VII. 1, 2.

CHAP. V.

CHAP. VI.

CHAP. VII.

r Dagon broken.

f Emrods. *Filii Iſrael de ſe nihil confidentes, Arcam, teſtamenti Domini in exercitu ſuo in pugnam contra adverſarios conducunt. Sed leges tranſgreſſores nequaquam legis Arca tuetur; victo potius, & deleto, ex parte populo, ab alienigenis ipſa capitur. Qui victoriæ munere lætantes in terram ſuam eandem captam perducunt, & veluti triumphi hujus Authorem juxta Dagon deum ſuum, Arcam Dei Iſrael in Templo ſtatuerunt. Sed primo die Dagon coram Arca proſtratus repertus, iterum in loco ſuo reſtituitur. Craſtina vero fructus ad limen in centum partes, capite & manibus, ſpina dorſi ejus truncata reperitur. Quod FUGERE IDOLOLATRIÆ IN ADVENTU DOMINICÆ LEGIS CULTUM monſtrabat. Qui enim fugiunt, perſequenti dorſum dant. Præterea quoque tota Philiſtæa fœda admodum plaga percutitur: nam & extales eorum prominebant, & ingens ſoricum & inſolvens copia per totam Provinciam diffundebatur. Convenienter quippe dominus illis utramque pœnam paraverat, qualem rerum ipſarum conveniens ratio exigebat: Quatenus qui miſera Animalia divino cultu venerebantur, per miſerrima animalia in adventu Dominicæ legis caſtigarentur; Et qui Tabernaculi Domini interiora, i. e. Arcam extra limites ſuos protraxêre, Hi interiorum ſuorum foras prominentium fœda affligirentur clade.* Auguſt. de Mirab. ſac. Script. l. 2. c. 7. Tom. 3.

2. *Touching the Acts and Adminiſtrations of* Samuel, *viz.* 1. How he drew *Iſrael* to reform Gods worſhip, and to t Repent at *Mizpeh*, *ver.* 3. *to* 7. 2. How the Philiſtines, (who came againſt *Iſrael*, hearing they were aſſembled at *Mizpeh*,) upon *Samuels* **Sacrificing** and **Praying**, were diſcomfited by *Iſrael*, God alſo **thundering** upon the Philiſtines, *ver.* 7. *to* 13. 3. How the Philiſtines were kept under all the dayes of *Samuel*, *ver.* 13, 14. 4. How religiouſly *Samuel* judged Iſrael all his dayes, *ver.* 15, 16, 17. 5. How in *Samuels* old age, his ſons (appointed Judges by him) degenerated from his integrity, whereupon the people took occaſion to u **aſk for a King** to govern them, *Ch.* VIII. 1. *to* 6. This deſire of the People is amplified 1 By the Diſpleaſure both of *Samuel* and of the LORD hereat, *ver.* 7, 8. 2 By *Samuels* ſolemne proteſting to them, and ſhewing them (at the Lords appointment) what the manner of the King would be, how *Tyrannical*, &c. *ver.* 9. *to* 19. 3 By the Peoples importunity for a King notwithſtanding all this, *ver.* 19, 20. 4 By *Samuels* condeſcending to them, (at Gods direction) to ſet a King over them, *ver.* 21, 22.

t Iſrael repents at Mizpeh.

u Iſrael *aſks for a* **King**.

CHAP. VIII.

Hitherto the Hiſtory of the Ariſtocratical *Government, under the two laſt Judges, viz.* Eli *and Samuel,*

muel, is continued. Next follows the Hiſtory of the change of this Ariſtocratical, into a Monarchical Government by Kings, viz. Saul, David, &c.

II. **The Monarchical Government of the people Iſrael,** under KINGS is deſcribed in this Book, what it was 1. Under SAUL, the *Peoples King*. 2. Under DAVID, *the* LORD's *King*.

I. Under SAUL. Touching x SAUL here are deſcribed, 1 His *Election*. 2 His *Rejection*.

x **King Saul** *elected.*

CHAP. IX.

I. *SAUL's Election* is ſet forth by ſeveral Occurrents, 1. *Before*, 2. *In*, 3. *After* his Election.

1. **Before Sauls Election,** are deſcribed 1. *Saul's* Parentage and Perſon, *Ch.* IX. *ver.* 1, 2. 2. The accidental occaſion of *Sauls* being brought to *Samuel*, who was to anoint him King, *viz.* ſeeking his fathers loſt aſſes, *ver.* 3, 4, 5. 3. The conference of *Saul* with his ſervant, and of both of them with certain young Maidens, about their conſulting *Samuel* the Prophet touching their journey, *ver.* 5. *to* 15. 4. Gods Oracle to *Samuel* touching *Saul* the day before he came to him, *ver.* 15. *to* 18. 5. *Samuels* courteous and prudent entertaining of *Saul*, *ver.* 18. *to the end of the chapt.* 6. *Samuels* Anointing of *Saul*, *Ch.* X. 1. 7 *Samuels* Confirmation of this Unction to *Saul*, by *foure Signes* foretold, which accordingly were fulfilled, *ver.* 2. *to* 14. 8. *Sauls* conference with his Uncle about the affairs of his journey, yet not mentioning the matter of the Kingdome, *ver.* 14. *to* 17. 9. *Samuels* ſpeech unto the People, called togethet at *Mizpeh*, reproving their ſin in deſiring a King, and directing them how to chuſe their King by Lot, *ver.* 17. *to* 20.

CHAP. X.

2. **At Sauls Election** is declared 1 How *Saul* was choſen by the People at *Mizpeh* by Lot. 2 How *Saul* hid himſelf. 3 How the People, when he was brought forth to them, entertained him with Acclamations. 4 How *Samuel* told and wrote the manner of the Kingdome. And 5 Then diſmiſſed the People, *ver.* 20. *to* 26.

3. **After Sauls Election,** are declared

1. The different affections of the People to him, *ver.* 26, 27.

2. *Sauls* victory over *Nahaſh* the Ammonite, out of whoſe hand he reſcued *Jabeſh-Gilead*, whereupon *Saul* was confirmed in his Kingdom. *Ch.* XI. 1. *to* 14.

CHAP. XI.

3. *Samuels* renewing of the Kingdom, to *Saul* in *Gilgal*, *ver.* 14, 15.

4. *Samuels* ſpeech unto the people at *Gilgal*, exhorting them to the true feare and Worſhip of God, wherein he declares, 1. How at their requeſt he had ſet a King over them, *Ch.* XII. 1, 2. 2. How uprightly and juſtly he himſelf had judged and governed them all his dayes, herein appealing to God and their conſciences, *ver.* 2. *to* 6. 3. How ingratefully and wickedly they dealt with God in *asking a King*, when the LORD was their King that had done ſo much for them, *ver.* 6. *to* 16. Of this great ſin of theirs *Samuel* further convinceth them, by bringing upon them on that day, **Thunder and Rain** at his Prayer, *ver.* 16. *to* 20. 4. How mercifully notwithſtanding God will deal with them and their King, if they truly fear and ſerve him; but otherwiſe if they do wickedly, he would deſtroy them both. *ver.* 20. *to the end of the chapt.*

CHAP. XII.

II. *Saul's* y *Rejection* is deſcribed chiefly, by 1. The *Antecedent* Cauſes. 2. The *Conſequent* Events.

y **King Saul** *rejected, for his three great ſins.*

1. **The Antecedent Cauſes** of *Sauls* Rejection, *namely* **Sauls three great ſins** after he came to his Regal Government, *viz.*

CHAP. XIII.

1. **His unbelief** in ſtraits, by reaſon of the Philiſtines, whereupon he obtrudes himſelf upon Sacrificing, (an Act not belonging to the Kingly Office,) before *Samuel* came, *Ch.* XIII. Herein are mentioned 1. The Occaſion of this ſin, *viz.* The diſtreſſe that *Saul* and the People were in, by reaſon of the provoked Philiſtines, *Samuel* alſo not coming at the time appointed, *ver.* 1. *to* 8. 2. The ſinne it ſelf, *Sauls* offering a burnt-offering, *ver.* 8, 9, 10. 3. *Sauls* Apologie for his fact to *Samuel*, *ver.* 11, 12. 4. *Samuels* threatning him with the loſſe of the Kingdom for it, *ver.* 13, 14, 15. 5. The Band of *Saul* how few, (*viz.* ſix hundred men) and how unarmed through the Philiſtines ſubtilty, *ver.* 15. *to the end of the chapt.*

CHAP. XIV.

2. **His Rash Adjuration of the People,** hindering the Proſecution of the Victory over the Philiſtines, *Ch.* XIV. Touching this Adjuration, note I. *The Antecedent* of it, *viz. Partly* Jonathans and his Armour-bearers miraculous victory over the Philiſtines, through terrour falling upon them, *ver.* 1. *to* 18. *Partly*, *Sauls* coming in with his men upon the battel, deſtroying and diſperſing the enemy, *ver.* 18. *to* 24. II. *The Adjuration it ſelf*, He adjured the people that none ſhould eat food till even, that they might purſue the enemy, *ver.* 24. III. *The Conſequents hereupon*, viz. 1 The Peoples diſtreſs through want of food, *ver.* 24, 25, 26. 2 The impediment to the peoples Proſecution of their Victory, they being faint for food; evidenced by the reviving that *Jonathan* had by eating a little honey, *ver.* 26. *to* 32. 3 Their eating of blood with the ſpoil, *ver.* 32. *to* 36. 4 The hazard of *Jonathans* life, for his taſting a little honey in the wood, contrary to the Oath, *ver.* 36. *to* 47. Theſe things are cloſed up with a brief Narration of *Sauls* Warres and Kindred, *ver.* 47. *to the end of the chapt.*

CHAP. XV.

3. **His great Diſobedience** in ſparing ſome of the Perſons and ſpoil of the Amalekites, *Ch.* XV. Here note, 1. Gods ſending and commanding *Saul* to deſtroy the Amalekites, and all they had utterly, and why, *ver.* 1, 2, 3. 2. *Sauls* ſparing of *Agag* their King, and the beſt

beſt of the ſpoile, contrary to Gods Command, *ver.* 3. *to* 10. 3. *Samuels* ſharp reproof of *Saul* from the Lord, (notwithſtanding all *Sauls* hypocritical pretences for his ſparing them,) declaring that as he had rejected the Word of the Lord, ſo the Lord had rejected him from being King, *ver.* 10. *to* 24. 4. *Sauls* counterfeit repentance for fear of the loſs of the Kingdom, and *Samuels* carriage to him therein, *ver.* 24. *to* 32. 5. *Samuels* hewing King *Agag* in pieces, *ver.* 32. 33.

2. **The Conſequent Events** upon *Sauls* rejection; *viz.* 1. *Samuels* deſerting of *Saul*, and mourning for him, *ver.* 34, 35. 2. *Samuels* anointing [z] **David the ſonne of Jeſſe King** in *Sauls* ſtead, according to the Lords Command, *Ch.* XVI. 1. *to* 14. 3. The departure of the Lords ſpirit from *Saul*, [a] *an evil ſpirit from the Lord* troubling him, which evil ſpirit was in ſome ſort driven away by *Davids* [b] kilful muſick, *ver.* 14. *to the end of the chapt.*

II. **Under DAVID**, *the man after Gods own heart*, the Kingly Government over *Iſrael* is further deſcribed, *Ch.* 16. *to the end of the Book.*

More particularly here are declared

I. *Davids* Unction by *Samuel* upon *Sauls* rejection, *Ch.* XVI. 1. *to* 14.

II. *Davids* appeaſing of *Saul*, and repelling his evil ſpirit by Muſick, playing curiouſly on the Harp before him, *ver.* 14. *to the end of the chapt.*

III. *David's* Preparatory and Renowned Conqueſt of that proud bragging Gyant [b] *Goliah* with a ſling and a ſtone, and thereby diſcomfiting the whole Army of the Philiſtines; at large deſcribed, *Ch.* XVII. *throughout.*

IV. The Events or Conſequents upon this Conqueſt, *viz.*

1. *Jonathan's* endeared love to *David*, *Ch.* XVIII. 1.

2. *Davids* advancement by K. *Saul*, *ver.* 2.

3. The Covenant betwixt *Jonathan* and *David*, and *Jonathan's* kindneſſe to *David*, *ver.* 3, 4.

4. *Saul's* hatred and envy at *David*, occaſioned by the Iſraelitiſh womens *ſongs* upon *Davids* killing of *Goliah*, aſcribing ſlaying of *thouſands* to *Saul*, *ten thouſands to David*, ver. 5. to 10.

5. *Sauls* [c] perfidiouſneſſe (the fruit of his hatred) to *David*, diſcovered, 1. By caſting his Javelin at *David*, ver. 10, 11. 2. Removing him from his preſence, *ver.* 12, 13. 3. By propounding to *David* an enſnaring Marriage with one of his own daughters, only upon condition that *David* would bring to *Saul* an hundred foreskins of the Philiſtines; that thus by the Philiſtines *David* might be deſtroyed, which yet *David* effected and proſpered, *ver.* 13. *to the end of the chapt.* 4. By commanding *Jonathan* and all his ſervants to kill *David*; Amplified, by *Jonathans* Compact with *David*, and his reconciling of *David* to his father *Saul*, *Ch.* XIX. *v.* 1. *to* 8. 5. By his ſecond attempt to kill *David* with his javelin, *ver.* 8, 9, 10. 6. By ſending meſſengers afterwards to *Davids* houſe to ſlay him; but *David* being let down through a window, eſcaped to *Naioth* in *Ramah*, *ver.* 11. *to* 18. 7. By purſuing him to *Naioth* in *Ramah*, where both *Sauls* meſſengers and himſelf prophecyed, *ver.* 18. *to the end of the chapt.* This is further amplified, by *Davids* flight from *Naioth* and *Ramah*, ſecretly to *Jonathan*, with whom he expoſtulates about his Fathers hatred of him; Renewes covenant; Conſults about his ſafety, how to diſcover *Sauls* evil mind ſtill againſt *David*; which being done, *David* takes his leave of *Jonathan*, reciting the Covenant betwixt them, *Ch.* XX. *throughout.*

6. *Davids* [d] **flight** through *Sauls* malice; and this from place to place, *viz.* I. **To Nob**: Here note, 1. His paſſage thither by the City of *Nob*, where *David*, obtained of *Abimelech* the Prieſt hallowed bread for himſelf and his men in their neceſſity, and *Goliahs ſword* (*Doeg* the Edomite, *Sauls* herdman being there, and obſerving it.) *Ch.* XXI. *ver.* 1, *to* 10. 2. His entertainment there; where conſider, Their jealouſie of *David*; *Davids* changing his behaviour through feare; King *Achiſh* his deſpiſing of him, *ver.* 10. *to the end of the chapt.* II. **Thence to the Cave Adullam**, where diſtreſſed and diſcontented perſons reſorted to him, *Ch.* XXII. 1, 2. III. **Thence to Mizpeh** of *Moab*, *ver.* 3, 4. IV. **Thence to the Forreſt of Hareth**, at the Prophet *Gads* command, *ver.* 5. Whilſt *David* was there, 1. Tidings is brought to *David* of *Sauls* killing *Ahimelech* and the Lords Prieſts (for pretended conſpiracy with *David* againſt him) upon *Doegs* information, *ver.* 6. *to the end of the chapt.* 2. God ſends him to ſave *Keilah* from the *Philiſtines*, *Ch.* XXIII. 1. *to* 6. V. **From Keilah, David** (having firſt conſulted Gods Oracle) **departed to the wilderneſſe of Ziph.** Here 1. *Jonathan* comes to *David*, comforting him, and renewing the Covenant with him, *ver.* 6. *to* 19. 2. The *Ziphites* ſeek to betray *David* to *Saul*, *ver.* 19. *to* 24. VI. **Thence from Ziph, to the wilderneſſe of Maon.** Here, 1. How *Saul* and his men encompaſſed *David* and his men round about, *ver.* 24, 25, 26. 2. How God diverted *Saul*, by the *Philiſtines* invaſion, *ver.* 27, 28. VII. **Thence to the ſtrong-holds in the wilderneſſe of En-gedi**, *ver.* 29. While *David* was here, are noted 1. *Davids* ſparing *Sauls* life in the Cave, only *cutting off the* [e] *skirt of his garment*; which being alledged by *David* to *Saul* as an evidence of his innocency, *Saul* relented; and having ſworne *David* not to cut off his ſeed, departed, *Ch.* XXIV. *throughout.* 2. *Samuels* death and burial, *Ch.* XXV. 1. VIII. **Thence to the wilderneſſe of Paran**, *ver.* 1. Here are declared, 1. *Davids* meſſage to rich *Nabal* at his ſheep-ſhearing, for a little food for himſelf and men, *ver.* 2. *to* 10. Amplified 1 By *Nabals* churliſh Refuſal

[z] **David** *anointed King.*

[a] *Ubicunque cum Additamento dicitur eſſe ſpiritus Domini malus, intelligitur Diabolus eſſe: Qui Domini, propter miniſterium; malus, propter vitium dictus videtur.* Aug. de Mirab. S. Script. l. 2. c. 10. Tom. 3.

[b] Goliah *ſlain.*

CHAP. XVI.

CHAP. XVII.

CHAP. XVIII.

[c] Sauls *malice againſt* David.

CHAP. XIX.

CHAP. XX.

CHAP. XXI.

CHAP. XXII.

CH. XXIII.

[d] Davids *manifold flight from* Saul.

[e] *Exiguam particulam veſtis ejus retrorſum latenter abſcidit, ut haberet unde monſtraret quomodo ei pepercerit, cum poſſet occidere: atque ita ſuſpitionem de animo ejus qua ſanctum David putans inimicum ſuum vehementer perſequebatur, auferret.* Aug. de Civ. Dei. l. 17. c. 6. Tom. 5.

CHAP. XXIV

CHAP. XXV.

CHAP. XXVI

CH. XXVII.

CH. XXVIII.

† *Non hunc esse Samuelem illum Prophetam, per sa-ctum facilius intelligitur: sed diabolus qui se transfert in Angelum lucis, in phantasia Samuelis consideretur. Quod ex sermonibus ejus velle dignoscitur, quoniam sumpto Sauli dicebat, Tu & filii tui mecum eritis. Etenim si verus hic Samuel apparuisset, nullo modo iniquum Regem consortem sui meriti post mortem diceret.*

——*Phantasma igitur Samuelis, velut ipse Samuel, ostentum pronunciatur.* Aug. de Mirab. S. Script. l. 2. c. 11. Tom. 3.

CHAP. XXIX.

CHAP. XXX.

‡ K. Saul and Jonathan slain in M. Gilboa.

CHAP. XXXI

ſuſal to gratifie him. 2 By *Davids* reſolution to deſtroy him and his. 3 By *Abigail's* wiſe preventing the evil, *ver.* 10. *to* 36. 2. *David's* marriage, 1 With *Abigail* upon *Nabals* death, *ver.* 36. *to* 43. 2 With *Ahinoam* of *Jezreel*, *ver.* 43. (*Michal*, *Davids* wife being given by *Saul* to *Phalti*, *ver.* 44.) 3. The *Ziphites* treacherous endeavours to betray *David* into *Sauls* hands; where *David* entring into the Trench, as *Saul* lay ſleeping, *took his ſpeare and cruſe of water from his head*, Kept *Abiſhai* from killing *Saul*, Blames *Abner* for keeping *Saul* no better, and Convinceth *Saul* (by ſparing his life) of his own innocency, *Ch.* XXVI. *throughout.* IX. **Thence David flieth to Achish King of Gath,** with his houſhold, *Ch.* XXVII. 1, 2, 3. This is Amplified by divers enſuing Occurrents, *viz.* 1. *Sauls* ceaſing to ſeek *David* any more, *ver* 4. 2. *Achiſh* his giving *Ziklag* for *David* to dwell in, *ver.* 5, 6, 7. 3. *Davids* deſtroying the *Geſharites*, *Gezrites* and *Amalekites* utterly, not leaving one to bring tidings to *Achiſh*; *David* pretending to *Achiſh*, he had made a rode againſt the ſouth of Judah, *ver.* 8. *to the end of the chapt.* 4. *Davids* engagement by *Achiſh* to go out with him and the Philiſtines to fight a Battel againſt Iſrael, *Ch.* XXVIII. This Battel betwixt *Iſrael* and the *Philiſtines*, is deſcribed by paſſages, 1 *Before*, 2 *At*, and 3 *After* the Battel.

1, **Before the Battel,** are laid down

1. The encamping of both the Armies againſt each other, *ver.* 4.
2. *Sauls* conſulting with a Woman that had a Familiar ſpirit, (though he had formerly put away out of the land Wizards, and thoſe that had familiar ſpirits) and by the woman with † the Devil himſelf in the likeneſſe of *Samuel*, to know the event of that warre. This Conſultation is deſcribed by the 1 Occaſions, 2 Manner, and 3 Events of it, *ver.* 5. *to the end of the chapt.*
3. The remanding or ſending back *David* and his men home to *Ziklag*, out of the Hoſt of the *Philiſtines*, upon the jealouſie that the Princes of the *Philiſtines* had of him, leſt he ſhould prove falſe in the Battel, *Ch.* XXIX. *throughout.*
4. *Davids* recovery of all the ſpoile of *Ziklag* out of the hands of the *Amalekites*, deſcribed, *Ch.* XXX. 1. *David* returning, found *Ziklag* ſacked, and burnt by the *Amalekites*, *ver.* 1, 2, 3. 2. The great grief of his men; and his own diſtreſſe by the mutinouſneſſe of his Army hereat, *ver.* 4, 5, 6. 3. David having conſulted with the Oracle of God by the Prieſt, purſueth the *Amalekites*, ſurprizeth them, kills all ſave 400 that fled on Camels, and recovers all the ſpoile, *ver.* 7. *to* 21. 4. *Davids* dividing the ſpoile betwixt them that went to the Battel, and them that tarried by the ſtuff, *ver.* 21. *to* 26. 5. *Davids* Preſents of the ſpoile, when he came to *Ziklag*, ſent to all his friends round about, *ver.* 26. *to the end of the chapt.*

How ſingularly remarkeable was Gods Providence in ſending back David *out of the* Philiſtines *Hoſt, whereby his own Town* Ziklag *was recovered, and his guilt of* Sauls *blood, (who fell in that Battel) and of fighting againſt Gods people, was prevented.*]

2. **At the battel.** *Iſrael* in *Mount Gilboa* was worſted. ‡ *Saul* and his three ſonnes, (one being *Jonathan*,) and his Armour-Bearer, and all his men ſlaine; *Ch.* XXXI. *ver.* 1. *to* 7.

3. **After the Battel,** the events

1. The Iſraellites on the other ſide the valley, and beyond *Jordan*, fled from their Tents for feare, and the *Philiſtines* poſſeſſed them, *ver.* 7.
2. The *Philiſtines* inſulting over the dead bodies of *Saul* and his ſons, faſtening them to the wall of *Beth-ſhan*, and publiſhing the victory in all their Idols-houſes, *ver.* 8, 9, 10.
3. The men of *Jabeſh-Gilead* hearing of this fact, go and take down their bodies, Burn them, Bury them, and Faſt ſeven dayes, *ver.* 11, 12, 13.

Thus the LORD *delivered* David *his ſervant from the hand of all his enemies, and from the hand of* Saul.

Other Events of this Battel, are laid down in the next Hiſtory, viz. II. **Samuel.**

AN

AN APPENDIX TO I. SAMUEL.

VIZ.

HANNAH'S Thankfull-Prayer,

When she presented her Son SAMUEL in the House of the LORD, at *Shiloh*.

1 Sam. 2. 1. *to* 11.

Metrically Translated out of the Hebrew, and Analytically Explained.

§. 1.

THis excellent, pithy, and pathetical *Prayer* was uttered by Hannah (the pious wife of *Elkanah*, the Mother of *Samuel* the Prophet) in the House of God, at *Shiloh*, in the presence of *Eli* the Priest. Occasion of it, was as followeth: *Elkanah* having [h] two wives, viz. *Hannah* whom he loved, who had no children; and *Peninnah*, who had children. *Peninnah* [i] provoked *Hannah*, because of her barrennesse; whereupon *Hannah* being in great bitternesse of soule, when she was in the House of the Lord at *Shiloh*, she wept, and prayed for a Son, and [k] vowed a vow, if the Lord should give her a son, she would dedicate him as a *Nazarite* to the Lord all the dayes of his Life. The Lord heard her prayer, gave her a son, whom she named SAMUEL, i.e. [l] *Asked-of-the-strong-God*, because she begged him of the LORD; obtained him by Prayer. And as soon as she had weaned him, she [m] brought him up to the House of the Lord in *Shiloh* to *Eli* the Priest, and there devoted him to the Lord; making this Thankfull Prayer there, for the Lords giving her a son according to her desire in her distresse. So that it may hence well be called, Hannah's Thankfull Prayer.

Obj. *But how can it be called a* Prayer, *when it seems wholly to be spent in* Praises, Instructions and Prophecies, *no one* Petition *being mentioned in it?*

Ans. 1. *Prayer* and *Praise* are neer of kin: For, *Prayer* hath two branches: *viz.* One *Petitory*, consisting of Requests, Petitions or Supplications; this is most properly stiled *Prayer*: The other *Gratulatory*, consisting of Praises, Thanksgivings, &c. This is that which is here only laid down, and called Prayer *per Synecdochen partis*. 2. *Praises* and thanks for blessings received are tacite requests, *virtuall and implicite* Petitions for continuance of those blessings; and do as it were incite and move the Lord to superadd more favours upon such thankful hearts. So that Thanksgiving may well be called *Prayer*. 3. In *Prayers*, *Petition* usually accompanies *Thanksgiving*: And though no Petition of *Hannah's* be here plainly expresst, yet (as [n] *P. Martyr* noteth) it is likely that *Hannah* in her thanksgiving for her son *did also desire and petition (at least in heart and will) that Samuel might long live, and faithfully minister before the* LORD *many yeares.*

h 1 Sam. 1. 1, 2
i Ver. 5. 6.
k Ver. 10, 11.
l Ver. 19, 20.
m Ver. 24. to 29.
n Cum Hannah Deo gratias egerit, attamen orasse dicitur: quoniam hæc duo sunt inter se quam conjunctissima; & qui de accepto beneficio gratias agit, Deum provocat, ut sibi rursus beneficia conferat: ita ut Gratiarum Actio nomine precum jure possit censeri. Nec dubium est, Hannam gratias agendo pro Samuele sibi concesso, desiderasse vel & petiisse, animo saltem & voluntate, ut superstes diu esset, & coram Domino inserviret multos annos. *Pet. Mart. Com. in 1 Sam. 2. 1.*

Object. *But how could Hannah utter this Prayer in the Houſe of God, in preſence of the Prieſt, and perhaps others; when women* o *are forbidden upon divers grounds and reaſons to ſpeak in the Church?*

o *Compare* 1 Cor. 14, 34, 35. *with* 1 Tim. 2. 11, to 15.

Anſw. 1. Perhaps *Hannah* (though ſhe ſpake in prayer, yet) ſpake ſo low, that none could hear what ſhe ſaid; or, only *ſpake in her heart*, as ſhe did formerly when ſhe prayed for a childe: p *But Hannah, ſhe ſpake in her heart, onely her lips moved, but her voyce was not heard.* And ſo to ſpeak in the Church is not only lawful for, but the duty of women in the Church. 2. *Paul* forbids womens teaching or ſpeaking in the Church, as an *Ordinary habituall received cuſtome* or practice; and this by divers Arguments: But this hinders not but that Godly women *Extraordinarily furniſhed with a gift of Prophecie*, as q *Deborah* in dayes of Judges, r *Huldah* in dayes of *K. Joſiah*, The s four daughters of *Philip* the Evangeliſt in the Apoſtles dayes, &c. might inſtruct and teach even in publike Aſſemblies, according to the Direction of the Spirit of Prophefie: And this was *Hannahs* caſe here. But this extraordinary Action cannot now be drawn by Women into imitation in our dayes, This extraordinary gift of Prophecy being long ſince ceaſed.

p 1 Sam. 1. 13.

q Judg. 4. 4. and 5. 1.

r 2 King. 22. 14. 2 Chro. 34. 22.

s Act. 21. 8, 9.

§. II.

Penman. Though *Hannah* uttered this prayer, yet we find not that ſhe *penned* this Prayer, Rather probable, that the *Penman* of this Book was directed to pen this *Prayer* by the ſame ſpirit of God, who indited it for *Hannah*, and knew every word of it. For, 1. The Preface to this Prayer implies thus much, expreſſing in the third perſon, *And Hannah prayed, and ſaid*; As recorded of her by another: And not in the firſt perſon, *And I prayed, and ſaid*; as recorded by her ſelf. 2. It will be hard to evidence any part of Holy Writ to be penned by a Woman, as part of Holy Writ.

§. III.

Scope of it is, 1. *Partly* to praiſe and magnifie God with enlarged thankfullneſſe, for giving her a ſon according to her earneſt Prayer. And this is the thing that herein ſhe firſt and immediately intended. 2. *Partly* to warne thoſe that are in high and proſperous ſtate, not to walk proudly and arrogantly contemning others; for God can quickly pull them down to the duſt. And to encourage thoſe that are in loweſt ebbes of diſtreſſes, not to deſpond but to truſt in God alone, and cry to him who can eaſily lift them up, even beyond expectation. 3. *Partly*, Prophetically to foretel Gods guidance and preſervation of his Saints in their motions and enterprizes; But his deſtruction of all his wicked Adverſaries, when he ſhall come to judge; and his high exaltation of the **Dominion and Kingdom of Jeſus Chriſt** himſelf.

The *Chaldee Paraphraſt*, and *David Kimchi*, (as t *Pet. Martyr* hath obſerved) judge this to be an **excellent Prophecy**. *Hannah in a ſort ſuſtaining the Perſon of the Church, which wonderfully rejoiceth, when ſhe ſees holy men Divinely raiſed up, for purging out of Errors and abuſes in Gods worſhip; So here*, Hannah *exults and triumphs at the birth of* Samuel, *by whom ſhe foreſaw that* Baal, Aſhtoreth, *and other baſe Idols ſhould be deſtroyed. She propheſies alſo (as Hebrew writers think) that the Kingdoms and Tyrants (Oppreſſours of Gods people) ſhould be broken and deſtroyed, the* Aſſyrians, Nebuchadnezzar, Grecians, *alſo* Gog *and* Magog; *yea, ſhe touches the Kingdome of the Meſſiah, and the laſt Judgement, and reward of the Godly and the wicked.* u *Auguſtine* himſelf alſo obſerving, 1. That herein are

t Pet. Martyr. Comment. in 1 Sam. 2. 1, &c.

u Irane verò verba hæc unius putabuntur eſſe mulierculæ, de nato ſibi filio gratulantis? Tantumne mens hominum à luce veritatis averſa eſt, ut non ſentiat ſupergredi modum fœminæ hujus dicta quæ fudit? Porro qui rebus ipſis quæ jam cæperunt etiam & in hac terrena peregrinatione compleri, convenienter movetur: nonne intendit, & aſpicit, & agnoſcit per hanc mulierem, cujus etiam nomen, i. e. *Anna*, quæ [*Gratia ejus*] interpretatur, ipſam religi-

religionem Christianam, ipsam civitatem Dei, cujus rex est & conditor Christus; ipsam postremo Dei gratiam prophetico spiritu sic locutam, à qua superbi alienantur, ut cadant; qua humiles implentur, ut surgant; quod maximè hymnus iste personuit? Nisi quisquam forte dicturus est, nihil istam prophetasse mulierem, sed Deum tantummodo propter filium quem precata impetravit, exultanti prædicatione laudasse.—— Deinde, in illo populo cum adhuc nemo regnaret, quod in extremo posuit (*dat virtutem Regibus nostris, & exaltavit cornu Christi sui*) unde dicebat, si non prophetabat? &c. *Aug. de Civ. Dei. lib. 17. c. 4. Tom. 5.*

things spoke beyond the sphere and reach of a weak woman. 2. That the matter of this Song cannot be all of it applicable to the gift of her *sonne Samuel*, 3. That here's mention of *Gods King*, when as yet the *Kingly office* was not at all erected in Israel; concludes it to be a **singular Prophecy**, and so interprets and applies it. Thus *Peter Martyr* in his *Comment*, *Junius* in his *Annot.* x *Diodate*, and other modern Writers, account it partly *Prophetical*. *Hannah* begins her prayer upon the particular occasion of her son, yet she rests not there in her own particular, but by the impulse of the Spirit of God raises up her expressions higher, both to the Church, and to Christ himself.

x In this *Canticle*, as in many others, Gods Spirit doth not rest upon the first motion, or upon the occasion of the singular and temporal benefit; but ravisheth *Hannah* into contemplation of the universal, spiritual, and eternal benefits of the Church, which are here set down by her, and whose person *Hannah* doth in this place represent. *Died. Annot. on 1 Sam. 2. 1.*

§. IV.

The Excellencie of this Prayer appears in divers regards, *viz.* 1. In that the *subject-matter* of it is so sublime and heavenly, namely, Of the Nature and Acts of God; The Saints, Church, and Kingdom of Christ. 2. In that the *Person uttering this Prayer*, a feeble woman, was rapt up and y inspired with such a *Prophetical spirit*, whilest she prayed it. 3. In that the *Expressions* in it are so elegant, stately, lofty. 4. In that the B. **Virgin Mary** (inspired by the same Spirit of God) framed her **Song of Praise** for the *Conception of Jesus Christ our only Lord and Saviour*, in imitation of this Prayer of *Hannah*: yea, borrowed many words and phrases hence, As may appear by this ensuing Parallel.

y *Hannah* was a Prophetesse, and spake of Christ, 1 *Sam.* 2. whom *Anna Phanuels* daughter saw face to face. *Mary* imitateth *Hannahs* Song, which helpeth much to know her meaning. *H. Broughton in his Concent. of Script.*

A Parallel betwixt Hannah's **Thankful Prayer**, 1 *Sam.* 2. 1. *to* 11. *And the* Virgin Mary's **Song of Praise**, *Luke* 1. 46. *to* 56.

Hannah said;

1. **Mine heart rejoyceth in the LORD,—— I rejoice in thy salvation.**

2. **There is none besides thee, nor any Rock like our God.**

3. **There is none holy as the LORD**

4. **The bowes of the mighty men are broken, and the feeble ones are girt with strength.**

5. **The full have hired out themselves for bread: and the hungry ceased.**

6. **Talk no more so exceeding proudly.**

7. ***Hannah* a barren wife blesseth God for her son *Samuel*, a Typical Prophet, and deliverer of the old Israel according to the flesh.**

Virgin Mary said;

1. My soul doth magnifie the LORD, and my spirit hath rejoyced in God my Sayiour.

2. He that is mighty, hath done to me great things;

3. And holy is his Name.

4. He hath put down the mighty from their seats, and exalted them of low degree.

5. He hath filled the hungry with good things, and the rich he hath sent empty away.

6. He hath scattered the proud in the imagination of their hearts.

7. *Mary*, a Virgin-wife, blesseth God for her son *Jesus Christ*, the true Prophet and Saviour of the true Israel according to the Spirit.

§. V.

§. V. Principal Parts.

1. This Prayer is 1 Partly *Eucharistical.* 2 Partly *Prophetical.*

Eucharistical and Gratulatory, wherein *Hannah* thankfully triumphs in the Lords great goodneſs to her, *ver.1.to 9.* This is laid down by way 1 Of *Narration,* and 2 Of *Admonition.*

I. **The Narration** contains 1 Her ſpiritual Joy, and 2 The grounds of it.

1. *Her ſpiritual Joy* in the LORD, is deſcribed in ſeveral expreſſions, *viz.* 1. *Her hearts exulting,* that was grieved. 2. *Her Hornes exaltation,* that was debaſed. 3. Her *mouths Enlargment over her enemies,* eſpecially *Peninnah,* that was ſhut up in ſilence, *ver.1.*

2. *Grounds hereof,* 1. Gods ſalvation, particularly manifeſted in giving her a ſonne, *ver.* 1. 2. Gods ſingular *Sanctity,* therefore to be ſanctified. 3. Gods ſingular ſtrength, like a *rock,* ſupporting and ſafe-preſerving his people, *ver.2.*

II. **The Admonition** inferred hereupon to her Rival *Peninnah,* yea, to all kinde of inſolent adverſaries of Gods humble and diſtreſſed ſervants, wherein conſider 1 The *Manner.* 2 The *Motives* enforcing it.

1. The Matter, that they deal not ſo extream haughtily againſt Gods People, *ver.3.*

2. The Motives enforcing this Admonition are drawn from

1. *Gods accurate knowledge,* whereby he diſcerns and weighs all mens acts, *ver.3.*

2. *Gods actual Providence,* whereby he actually orders all things as he pleaſeth, ſo pulling down the higheſt, that therein none have cauſe to preſume; ſo lifting up the loweſt, that therein none have cauſe to deſpair. This is cleared by an elegant induction of Particulars, as 1. In affairs of Warre, *ver.4.* 2. In point of fulneſſe and emptineſs, *ver.5.* 3. In point of barrenneſs, and fruitful child-bearing; her own caſe, *ver.5.* 4. In caſe of mortal afflictions and vital deliverances. *ver.6.* 5. In point of *Poverty* and *Riches,* ver.7. 6. In reſpect of deepeſt Debaſement, and higheſt Advancement, *ver.7,8.*

3. *Gods ſoveraignty and power over the whole world,* whereby he is able to do all theſe things, *ver.8.*

II. **Prophetical,** both Promiſſory and Minatory. Wherein *Hannah* foretells

1. The Lords guidance and cuſtody of his Saints in their wayes and motions, *ver.9.*

2. The utter ruine and deſtruction of the wicked Adverſaries of God, though never ſo ſtrong, *ver.9,10.*

3. The Lord's Judgment of the whole World, that he may thus deal with his Saints, and his Adverſaries, *ver.10.*

4. The eſtabliſhing of his King hereupon, and eternal exalting of the **Dominion of his Meſſiah, the Lord Chriſt,** *ver.10.*

(*This may be ſung as Pſal.* 100. *Or, as the X. Commandments.*)

1 SAM. 2.

1. Then Hannah prayed, and ſaid;

MIne [2] *hearts joy in the LORD o're-flowes*
Mine horn is in the LORD ſet high:
My mouth's enlarg'd above my foes,
For I in thy ſalvation joy.

2. There is *none Holy as the LORD,*
For lo *beſides thee* there is *none:*
Nor any Rock, to be ador'd
And truſted, *like our God* alone.

3. Now *multiply no more* your vaunts,
Speak not [a] *ſo wondrous-haughtily:*
Let no *Hard-* language, ſcorns or taunts
Come from your mouth, as formerly.

[2] *Heb.* Mine heart exulteth.

[a] *Heb.* Haughty, haughty.

[b]The LORD's a God[c] of Knowledge-rare,
And acts by him are weigh'd at length.
4. Broke bowes of mighty-persons are;
And feeble-ones are girt with strength.

5. The full, have hir'd-themselves for bread;
[d]They cease, that-have-keen-hunger-known:
So-that the Barren seven [e]hath bred,
[f]The fruitfull Mother's feeble grown.

6. The LORD doth kill, and make alive:
Brings-down to grave, brings-up likewise.
7. The LORD makes-poor, and [g]makes-to-thrive;
He makes-to-fall, and makes to rise.

8. He doth from dust the weakling raise,
From dunghill lifts the needy-one:
With Princes them to seat in praise,
And make-them-herit Glory's throne:

For, Pillars of the Earth below
Unto the LORD do appertain,
Upon them he hath set also
The Round world, fixed to remain.

9. His gracious-Saints feet keep shall he;
But wicked-ones (that them assaile)
In darknesse they shall silent be:
For man by strength shall not prevaile.

10. [h]They that do with the LORD-contend,
Shall utterly be-broke asunder.
He [i]from the Heavens (to work their end)
Shall dreadfully [k]upon them thunder.

The LORD [l]shall-into judgment-bring
Earth's ends before his countenance;
And shall give strength unto his King,
And his MESSIAH's Horn advance.

b *Heb.* For.
c *Heb.* Of Knowledges.
d *Heb.* And hungry ones ceased.
e *Heb.* Hath brought forth.
f *Heb.* And she much in sons,
g *Heb.* Makes rich.
h *Heb.* The LORD, his contenders.
i *Heb.* in.
k *Heb.* Upon him, viz. upon every one of them. *Enallage num. emphat.*
l *Heb.* Shall judge.

II. Samuel.

§. I. Order, and Name.

HItherto of the Government of the people *Israel* under **Kings by Election**, *viz.* **Saul and David**. The first beginnings of *Davids* Kingdome, in *Samuels* private Anointing him; and *Davids* victories, being declared in 1 *Sam.* Now follows *Israels* Government, and the state of the Kingdome under **Kings by Succession** in *Davids* family, **David** being the Root of this Succession; whose History is declared in II. SAMUEL. So called for Reasons formerly mentioned in 1 *Sam.* It's also by the *Greek* called the II. Book *of Kingdomes*; but better by the *Latine* stiled *The second Book of Kings*, because therein the History of **David** the *second King* of Israel is continued.

This being an History of *Davids* Kingdome, Acts and other Affairs, may well be called, **The Annals of King David.**

§. II. Penman.

Penman[a] some think to be the High-Priest; or some Disciple of *Samuel*, who yet for honours sake, gave the Book his Masters name. But it is rather probable that the latter part of the I. *of Samuel*, and this whole Book of the II. *of Samuel*, were Penned by *Nathan* the Prophet, and *Gad* the Seer; as it seems not obscurely intimated in the *Chronicles*; [b] *Now the Acts of David the King, first and last, behold they are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer.* i. e. (saith [c] *Junius*) in the two Books of Samuel, parts whereof were written by these here named. Unto whom also [d] *Diodate* herein consents. And that learned [e] *Rivet* asserts it against the Papists.

a *Alsted. Præcog. Theol. l.* 2 *c.*120.

b 1 Chron. 29 29.

c i. e. In duobus libris Schemuelis, quorum partes, hi qui nominantur conscripserunt. *Jun. Annot. in* 1 *Chron.* 29. 29. d viz. In the two Books of Samuel composed by these 3 Prophets. *Diodat. Annot. on* 1 *Chron.* 29. 29.

e Ad librum autem Nathanis prophetæ, & volumen Gadi videntis quod attinet, eos periisse negamus. Quia quæ de illis dicuntur in Chronic. libris, referri debent. ad res Davidis inseritas Samuelis & Regum libris, quæ illorum Prophetarum tempore gestæ sunt. Id quidem pro sua petulantia, febrile somnium Junii & Whittakeri appellat Gretserus, quod ipsi tam male cohæret, ut nec pes nec caput uni reddatur formæ. Maluit ille manibus suorum insultare, quam ut occasionem elabi sineret, qua nostros arroderet. Potuit enim nosse ejusdem fuisse sententiæ Paulum Episcopum Burgensem. *Addit. ad Cap.* 29. 1. *Chro. Liber* (inquit) I. *Regum rationabiliter attribuitur Samueli, eo quod fuit ipse principalis Propheta contemporaneus Sauli. Similiter potest attribui* II. *&* III. *Regum Nathani Prophetæ seu Gado qui fuerunt contemporanei Prophetæ David & etiam Solomoni.* Sixtus Senensis similia habet Biblioth. sanctæ, lib. 2. cap. 22. *Liber Samuelis partim à Samuele Propheta, partim à Nathan & Gad Prophetis creditur esse conscriptus; Samuel enim collegit facta Heli, Saulis, Davidis, ac sui ipsius gesta, quæ in primo Regum usque ad mortem suam, hoc est usque ad cap.* 25. *referuntur. Nathan vero & Gad Prophetæ scripserunt libros Regum, à morte Samuelis usque ad finem, lib.* II. *quod satis apertè indicare videtur primus liber Paralip.* Genebrard. Chronol. Ann. 3066. p. 103. *Samuel scripsit librum Judicum, Ruth, & maximam partem lib.* I. *Reg. quem alius ejus nomine ad Regnum usque Solomonis perduxit* [Ebr. Baba Batra,] *nempe Nathan & Gad videns*, &c. Andr. Rivet. Isagog. ad Script. Sacr. Cap. VI. § 15. p. 67. *Lugd.* 1627.

§. III. Time, or Chronologie.

This II. Book of **Samuel** containes an History of about fourty years continuance,

being a Record of *King Davids* whole Reigne, ſave only ſome few Paſſages in his extream old age, a little before his death, mentioned in 1 *Kings chap.* 1. *and* 2. Now [f] *David was thirty years old when he began to reigne, and he reigned fourty years. In* Hebron *he raigned over* Judah *ſeven yeares, and ſix moneths: and in* Jeruſalem *he reigned thirty and three years over all Iſrael and Judah.* Underſtand here 32 years and an half, (which is 33 years current) and ſo with the ſeven years and an half over *Judah*, there are juſt 40 years. *David* as Prophet, eſpecially as King, was a ſingular Type of *Chriſt*. For (as [g] *H. Broughton*, that mighty man in the Scripture, hath obſerved) *David was anointed King over Judah in Hebron, at* 30 *years old: ſo Chriſt was baptized, being* 30 *years of age. David was crowned King at Jeruſalem* 1000 *years exactly before Chriſts baptiſme. He reigned over Judah and all Iſrael, as many years as our LORD lived*, viz. 32 *years*, 6 *moneths.*

f 2 Sam. 5. 4, 5.

g David ungitur in Regem ab Juda Hebrone, An. natus 30. ſicut Chriſtus XXX. ætatis ſuæ Baptizatus. David inauguratur Rex Hieroſolymis, mille Annis exactè ante Chriſtum Baptizatum. Regnavit totidem, quot vixit Dominus XXXII. An. cum ſex Menſ. *H. Brought. Concent. S. Script. P.* 72, 74. *Hanoviæ.* 1602.

§. IV. Scope.

Scope of this Book is,

1. *Primarily and more Immediately*, To Continue the Hiſtory of Iſraels State under the Kingly Government of *David* (*Saul* being ſlain.) To this end, The Reigne of *King David* is lively delineated in this Hiſtory; How after he had lamented *Sauls* Death, *by degrees he obtained the Kingdome*, notwithſtanding all difficulties, according to Gods Promiſes, firſt being Annoynted *King of Judah* in *Hebron*: then ſeven yeers after in *Jeruſalem*, King over all the tribes of *Iſrael*. 2. How hee *governed his Kingdome* poſſeſſed: with great *Piety* towards God, *Valour* againſt his enemies, *Humanity* towards his friends and ſubjects. And hereby wondrouſly reſtored the ſhattered and broken Kingdom, which wicked *Saul* had almoſt ſtrangled in it's infancy. In this Book and the I. of **Kings** there are many *Occaſions* of *Davids* moſt devout, heavenly **Pſalmes**, mentioned, (as [h] *P Martyr* obſerves,) which without theſe Hiſtories could not be underſtood. 3. How notwithſtanding all *Davids* Piety and Integrity he was overtaken with many ſinful failings, and ſome very grievous and ſcandalous, yet he moſt ſeriouſly and ſincerely repented of them. Both are propounded, *That* (as [i] *Auguſtine* well noteth) *at the falls of ſuch great ones, the leſſer may tremble and know what to avoid; at their riſing again, they that have fallen may know what to follow and imitate. Though* (alas) *many will fall with* David, *but they will not riſe with* David. 4. And finally, how ſeverely God chaſtiſed *Davids* faults, (though repented of, and Pardoned) by *Sword, Famine* and *Peſtilence*, in his own Perſon, Family, and Kingdom.

h In hoc vero libro, & in priore Regum de Davide agitur, & ſe offerunt multæ occaſiones Pſalmorum, quos ſine hac Hiſtoria intelligere vix poſſumus. *Pet. Mart. Proem. Com. in* II. *Reg.*

i Multi cadere volunt cum David, nolunt ſurgere cum David. Non ergo cadendi exemplum propoſitum eſt; ſed ſi ceciderit, reſurgendi. Attende ne cadas. Non ſit delectatio minorum, lapſus majorum: ſed ſit caſus majorum tremor minorum. Ad hoc propoſitum eſt, ad hoc ſcriptum eſt, ad hoc in Eccleſia ſæpe lectum atque cantatum. Audiant qui non ceciderunt, ne cadant; audiant qui ceciderunt, ut ſurgant. *Aug. Enarrat. in Pſal.* 50. (ſec. ejus Enumerat.) *Tom.* 8.

§. V. Principal parts.

In this Book is an Historical Description of the Affairs and memorable Acts of King *David*, during his Regal Government; *viz.* 1. In his *Life*. 2. Neer his *Death*.

I. Davids *LIFE* is represented, 1. As it was *Glorious*, 2. As it was *Ignominious*.

I. **As it was glorious.** The Glory of *Davids* Kingly life, was resplendent in his Royal *Inauguration*, of actual Advancement to the Throne. This is set forth, 1. By things *Antecedent* thereto. 2. By things *Concomitant*. 3. By things *Consequent* thereupon.

I. *By things* **Antecedent**, *viz. Davids* deeds and deportment in relation to the Death of King *Saul*, (though his deadly Enemy.) As

1. How deeply *David* laid to heart the [k] death of *Saul* and *Jonathan*, and the falling of *Israel* by the sword: Rending his clothes, mourning and weeping; and Fasting till even, upon the relation thereof by an *Amalekite* that had escaped out of the host, and confessed that he slew *Saul*, *Ch.* I. *ver.* 1. *to* 13.

2. How *David* caused the *Amalekite* to be slain for killing the *Lords Anointed*, according to his own confession, *ver.* 13. *to* 17.

3. What a sad Pathetical **Elegy** *David* made upon the death of *Saul* and *Jonathan*, bitterly lamenting them, *ver.* 17. *to the end of the chapt.*

II. *By things* **Concomitant**, or accompanying his Regal Inauguration, *viz.* The manner of his obtaining the Kingdom; not all at once, but by certain steps and *degrees*. As 1. The Kingdom of *Judah*, 2. The Kingdom of all *Israel*.

1. He obtained the **Kingdom of Judah**, by going up from *Ziklag* into *Judea* to *Hebron*, where the men of *Judah* [l] anointed him King over the House of *Judah*, *Ch.* II. *ver.* 1, 2, 3, 4. This is further amplified, By the information that the men of *Judah* gave to *David* their King, touching the Loyalty of the men of *Jabesh-Gilead* in burying *Saul*; and by *Davids* kindness to the men of *Jabesh-Gilead* for it, *ver.* 4. *to* 8.

2. He obtained the **Kingdom also of all Israel**, gradually. As

1. *Partly* by prevailing over *Abner* and his Opposition to *Davids* Throne, in setting up *Ishbosheth*, Sauls sonne, King over all *Israel* for two years space. Where note 1. *Abners* setting up *Ishbosheth* King, *ver.* 8. *to* 12. 2. The manner of the Battel betwixt *Abners* and *Joabs* men, *Joab* prevailing, *ver.* 12. *to the end of the chapt.* 3. The issue of this victory, Strengthning *Davids house*, and weakning of *Sauls house*, *Ch.* III. *ver.* 1. *Davids* Increase is further set forth by his six sonnes borne to him in *Hebron*, *ver.* 2. *to* 6.

2. *Partly*, By *Abners* revolt from *Ishbosheth*, and his covenanting to bring about all Israel to *David*, which he also effected. This is described, 1. By the *Occasion* of it, *viz.* *Ishbosheth's* challenging *Abner* for going in to *Rizpah* Sauls Concubine, *ver.* 6, 7. 2. By *Abners* deep discontent herewith, vowing to translate the Kingdom from *Saul* to *David*, *ver.* 8. *to* 12. 3. By *Abners* agreement with *David* to this effect, *ver.* 12. *to* 17. 4. By *Abners* perswasions with the men of Israel to accept *David* as their King; reporting it to *David*, and so going from *David* to effect it, *ver.* 17. *to* 21. 5. By *Joabs* killing of *Abner*, (going to bring about all Israel to *David*) *David* not knowing of it, for killing *Isabel* Joabs brother, *ver.* 22. *to* 28. This fact is amplified by *Davids* discontent and lamentation for *Abners* death, *ver.* 28. *to the end of the chapt.*

3. *Partly*, By the Death of *Ishbosheth* Sauls sonne. Of which note, 1. The *Occasion*, the Discouragement that fell on all Israel, upon the death of *Abner* their General, *Ch.* IV. *ver.* 1. 2. The *manner* how *Ishbosheth* was slain, in his own house, being smitten under the fifth rib, and then beheaded, by two of his own Captains, *viz.* Baanah *and* Rechab, *ver.* 2. *to* 8. 3. The *Event* of *Ishbosheths* death, [1] To the two Captains that killed him, and brought his head to *David*. They are slain, their hands and feet cut off, and hanged at *Davids* command. (*Ishbosheth's* head being buried in *Abner's* grave) *ver.* 8. *to the end of the chapt.* [2] To *David*. Hereupon all the Elders of *Israel* come to *David* at *Hebron*, Covenant with him, and [m] Anoint him King: This is amplified by Narration of the full time that *David* reigned over *Judah* only, *viz.* seven years, six moneths; and over both *Israel* and *Judah* joyntly, *viz.* thirty three yeares current, *Ch.* V. 1. *to* 6.

III. *By things* **Consequent**, or ensuing upon *Davids* being anointed King over all *Israel*, *viz.* *Davids* [n] acts and affairs in managing the Government of his Kingdom, which were 1 *Polemical*. 2 *Ecclesiastical*. 3 *Politicd*.

1. *Davids* **Polemical** or Warlike Acts and Atchievements. *viz.*

1. His taking of the *strong hold of Sion* in Jerusalem, from the *Jebusites*, calling it the **City of David**, dwelling and building there, *ver.* 6. *to* 10. This is amplified 1. *In General*, by *Davids* growing great hereupon, the Lord being with him, *ver.* 10. 2. *In particular*, 1 By *Hiram* King of *Tyre's* congratulating *David*, sending him Materials and Workmen who built him an house, *ver.* 11, 12. 2 By Narration of *Davids* Concubines and children born to him at *Jerusalem*, *ver.* 13. *to* 17.

2. His

I.

[k] David *laments the death of* Saul *and* Jonathan. CHAP. I.

[l] David *Anointed King of Judah.* CHAP. II.

CHAP. III.

CHAP. IV.

[m] David *Anointed King over all* ISRAEL. CHAP. V.

[n] *Davids* Acts.

2. His two Victories over the Philiſtines, 1. At *Baal-perazim*, *ver.* 17. *to* 22. 2. At the Mulbury-trees, *ver.* 22. *to the end of the chapt.*

[3. Hereunto may be referred his other Martial Exploits, *viz.* 1. His ſubduing the Philiſtines, *Ch.* VIII. 1. 2. *Moab*, *ver.* 2. 3. *Hadadezer* King of *Zobah* and alſo the Syrians that came to ſuccour him, *ver.* 3. *to* 9. Theſe acts are further illuſtrated by the iſſues or events hereupon enſuing, *viz.* 1 King *Toi* his congratulation of theſe victories, and his Preſents to *David*, *ver.* 9, 10. 2 *Davids* dedication of theſe Preſents, and the ſpoile of all Nations he ſubdued to the Lord, *ver.* 11, 12. 3 *Davids* great Renown, *ver.* 13. 4 His engarriſoning Edom, *ver.* 14.]

2. *Davids* **Eccleſiaſtical** or religious Acts, *viz.*

I. His bringing the **Ark** of God from *Kirjah-jearim*, from the houſe of *Abinadab*, (where it had remained o twenty years.)

o 1 Sam. 7. 2.

1. *Into the houſe of* Obed-edom *the Gittite*, where are related, 1. The manner how the Ark was brought on a new Cart, with great melody and joy, *Ch.* VI. *ver.* 1. *to* 6. 2. The death of *Uzzah*, for ſtaying the Ark ſhaken by the Oxen, *ver.* 6, 7. (which yet ſome think, was but an *Occaſion* which God took to puniſh him for ſome former fault, as p *Auguſtine* hath obſerved.) 3. *Davids* fear hereupon to carry the Ark to the **City of David**, who therefore left it in the houſe of *Obed-edom* three months, *ver.* 9, 10, 11. 4. The Lords bleſſing *Obed-edom* and his houſe thereupon, *ver.* 11.

CHAP. VI.

p *Oza filius Aminadab ſequens Arcam, cum illam velut ſuſtentans tangeret ſubita morte percuſſus & ſuffocatus eſt. In quo facto temeritas cum ipſo Oza, qui (cum non eſſet de genere Aaron) Arcam tetigit, damnatur; & totus populus, quia cautè in divinis rebus agere deberet, admonetur. Sed quidam aliquod præcedens peccatum in Oza per hanc culpam punitum eſſe exiſtimant, quoniam ſæpe evenit, ut minores culpæ præcedentium peccatorum vindictam incutiant. Quemadmodum cum populus Iſrael peccaſſet, commovit dominus ut David numeraret populum, per quod accidit, ut plebs peccans per parvam Regis culpam, pœnam ſuſtineret præcedentium delictorum. Angelus enim Domini LXX virorum millia ex omni Iſrael uſque Berſabee occidit, & Hieroſolymam urbem velut delere propoſuit; Non quod Dominus civitatem, quam nunc diſperdidit, delere vellet, ſed ut oſtenſus in procinctu vindictæ Angelus, dignam videnti Regi pœnitentiam incuteret. Ex quo intelligitur David minorem culpam commiſiſſe, quam plebs; Qui peccatum ſuum per ſolam pœnitentiam delevit: Populi vero delictum in auctoribus ſuis mortis ſeveritatem promeruit.* Aug. de mirabil. S. Script. lib. 2. cap. 12. & 13. Tom. 3.

2. *Into the City of* David *from* Obed-edoms *houſe*; where note 1. The occaſion inviting *David* to fetch up the Ark, *viz.* Gods bleſſing *Obed-edom*, *ver.* 12. 2. The manner, with ſacrifices and joy, *David* dancing before the Ark, (for which *Michal* deſpiſed him,) *ver.* 12. *to* 17. 4. The entertainment of the Ark with Burnt-offerings, Peace-offerings, and Feaſtings of the People, *ver.* 17. *to* 20. 5. *Michals* taunting *David* for dancing before the Ark, is reproved by *David*, and puniſhed by God with perpetual Barrenneſſe, *ver.* 20. *to the end of the chapt.*

II. His purpoſe to build God an houſe, made known to *Nathan* the Prophet, *Ch.* VII. 1, 2, 3. Amplified 1. By Gods meſſage by *Nathan* to *David*, declaring that he ſhould not build him an houſe, but his ſonne ſhould, in whom he makes to David and his houſe many ſweet Promiſes, *ver.* 4. *to* 18. 2. By **Davids thankfull Prayer** which he hereupon with a raviſhed ſpirit preſents to God, gratefully acknowledging Gods admirable mercies to him, his houſe, and his people Iſrael: and earneſtly praying for the accompliſhment of his promiſes upon himſelf and his houſe, *ver.* 18. *to the end of the chapt.*

CHAP VII.

3. *Davids* **Politicall** or Civil Acts, *viz.*

1. His full raigne over all Iſrael in Judgment and Juſtice, *Ch.* VIII. *ver.* 15. Amplified by nomination of the chief Officers in Church or State, *ver.* 16, 17, 18.

CHAP. VIII.

2. His ſingular kindneſſe to *Mephibosheth*, (lame in both his feet) *Jonathans* ſonne, for his fathers ſake, *Ch.* IX. 1. *David* ſends for him by *Ziba*, *ver.* 1. *to* 7. 2. *David* reſtores him all the lands that appertained to his Grand-father *Saul*, appointing him continually to eat bread at the Kings table as one of the Kings ſonnes, *ver.* 7, 8. 3. *David* appoints *Ziba* as his ſervant to till the land for *Mephibosheths* benefit, *ver.* 9. *to the end of the chapt.*

CHAP IX.

3. His humanity and courteous reſpects unto *Hanun* the King of *Ammon*, ſending meſſengers to comfort him concerning his fathers death; deſcribed 1. By the occaſion moving *David* hereunto, *viz.* His father *Nahaſh* his kindneſſe ſhewed to *David*, *Ch.* X. 1, 2. 2. By the villainous entertainment that *Davids* ſervants found with *Hanun* and his Princes, ſhaving off half their beards, and cutting off their garments to the Buttocks, *ver.* 3, 4, 5. 3. By the events enſuing hereupon, and occaſioned hereby, *viz.* *Davids* victorious Battels with 1 The Ammonites and their adherents, *ver.* 6. *to* 15. 2 The Syrians, *ver.* 15. *to the end of the chap.* 3 *Rabbah* the Royal City of the children of *Ammon*, which at laſt was taken, and the Ammonites cruelly put to death, (during the ſiege of this City *David* committed thoſe two horrid ſins of q **Murder** and **Adultery**.)

CHAP. X.

q *Davids* **Murder** *and* **Adultery.**

r 2 Chro. 27. 3.

Hitherto the life of King David *hath been deſcribed as Glorious, and theſe were the firſt wayes of* David.

Hereafter it is considered as **Ignominious.**

II. **As Ignominious.** The *Ignominious sense* of *Davids* life is described, both in respect of 1 His Hainous **Sinnes**, 2 His Grievous **Sorrowes** thereupon.

CHAP. XI.

I. *Davids* **Sinnes**, especially of *Adultery* and *Murder*, are set forth in *Ch.* XI. 1. By the *Season* when, *viz.* Whilest *Joab* was besieging *Rabbah* the Royal city of the Ammonites, *ver.* 1. *compared also with ch.* 12. *ver.* 26. *to the end of the chapt.* 2. By the more immediate *Occasion*, viz. *Davids* espying of **Bath-sheba** *Uriahs* wife washing her self, from the roof of his house, *ver.* 2. 3. By the *Manner* of his committing the sinful act of Adultery, *ver.* 3. *to* 6. 4. By Davids *endeavour to cloak the sinne*, 1 *Partly* by sending for *Uriah* out of the Camp, that he might go home and lye with his wife, *ver.* 6. *to* 13. 2 *Partly* by making *Uriah* drunk, (the former device not taking effect) *ver.* 13. 3 *Partly* by writing to *Joab* to set *Uriah* in the hotteſt battel, whereby he was slain before *Rabbah* by the Ammonites, (the other attempts being frustrate,) *ver.* 13. *to* 26. 5. By *Davids* marrying of *Bath-sheba*, when her mourning was past, *ver.* 26, 27. 6. By the Lords great displeasure of these facts of *David*, *ver.* 27.

II. *Davids* **Sorrowes** and judgments of God upon him for these sins, 1 *Threatned*, 2 *Inflicted*, 3 *Yet at last abated.*

CHAP. XII.

1. **Threatned** by *Nathan*, 1 Parabolically, *Ch.* XII. 1. *to* 7. 2 Plainly, *ver.* 7. *to* 13. This is amplified 1 By the effect this threatning had upon *David*, He repented, *ver.* 13. 2 By the Prophets promising pardon and life to *David* upon his repentance, (though the child should die) *ver.* 13, 14.

2. **Inflicted** upon *David*, 1. In his own House. 2. In his Kingdome, and without.

1. **In his own house.** Here are recorded divers sore Chastisements of *David*, viz.

1. The sickness and death of the child conceived in adultery, amplified 1 By *Davids* grief for the child, *ver.* 15. *to* 24. 2 By the Allay of *Davids* grief in the birth of SOLOMON, *ver.* 24, 25. And in his victory over *Rabbah* and other Cities of the Ammonites, whom he severely punished, *ver.* 26. *to the end of the chapt.*

‡ SOLOMON *born.*

2. *Amnons* rape and incest with his sister *Tamar*, described by the 1 *Antecedents*, 2 *Manner*, and 3 *Consequents* thereof, *Ch.* XIII. 1 *to* 23.

CHAP. XIII.

3. *Absaloms* murthering his brother *Amnon*, by way of revenge for abusing his sister *Tamar*, described I. By the preparation to it, *ver.* 23. *to* 29. II. By the preparation of it, *ver* 29. III. By the effects or issues of it, *viz.* 1 *Davids* sad lamentings, *ver.* 30. *to* 37. 2. *Absaloms* flight to the King of *Gesshur*, *ver.* 37. 38. Amplified 1 By *Davids* trouble at *Absaloms* absence, *his soul longing for him*, *ver.* 39. 2 By *Absaloms* recalling home, first to *Jerusalem*, then to the Kings Presence, by the subtilty of *Joab*, and the Parable of the woman of *Tekoa*, *Ch.* XIV. *throughout.*

CHAP. XIV.

‡ Absalom's *Rebellion.*

4. By ‡ *Absaloms* unnatural treason and rebellion against his own father, *King David*. This grievous insurrection is described principally, 1. *By Absaloms practices preparatory to it.* 2. *By* Davids *flight from* Jerusalem, till the suppression of it. 3. *By* Davids *returne in peace to* Jerusalem, the rebellion being over.

CHAP. XV.

I. *Absaloms preparatory practices to his insurrection*, were 1. His preparing him horses and chariots, and fifty men to run before him, *Ch.* XV. 1. 2. His stealing away the Peoples hearts from *David*, by winning speeches and carriages, *ver.* 2. *to* 7. 3. His making head at *Hebron* under pretence of a Vow, *ver.* 7. *to* 10. 4 His sending Spies throughout all the Land, at sound of the Trumpet to cry up *Absalom* King in *Hebron*, *ver.* 10. 5. His engaging *Ahitophel* in the Conspiracy as his Councellour, *ver.* 11, 12.

II. *Davids flight from Jerusalem for fear of Absalom his sonne*, till the Insurrection was suppressed, is described by many various Occurrents that during that space happened, *viz.*

1. What company fled with *David* from Jerusalem, *ver.* 13. *to* 19. And how *Ittai* [though requested by *David*] would not leave him, *ver.* 19. *to* 24.
2. How *David* sent *Zadok* and *Abiathar* back with the Ark to Jerusalem, *ver.* 24. *to* 30.
3. *Davids* going up M. Olivet *weeping* and **bare-foot**, *ver.* 30.
4. *Davids* Prayer to the LORD to infatuate *Ahitophels* counsel, *ver.* 31.
5. *Davids* appointment of *Hushai* to return to Jerusalem, that by policy he might defeat *Ahitophel's* Counsel, and by *Zadok* and *Abiathar* informe *David* of all passages, *ver.* 32. *to the end of the chapt.*
6. *Davids* inconsiderate conferring of *Mephibosheth's* lands upon *Ziba*, occasioned by *Ziba's* presents, and false suggestions to *David* of *Mephibosheth's* expecting the Crown by the present Insurrection, *Ch.* XVI. 1. *to* 5.

CHAP. XVI.

u *Shimei* curseth DAVID.

7. *Shimei's* u cursing and reviling of *David* at *Bahurim*; and how selfe-denyingly *David* bore it, though *Abishai* offered to take off his head, *ver.* 5. *to* 15.
8. *Hushai* the Archite's insinuating himself into *Absalom's* favour and counsels, *ver.* 15. *to* 20.
9. *Absalom* according to *Ahinophels* counsel went in to his fathers Concubines in the sight of all Israel, so to strengthen his party, *ver.* 20. *to the end of the chapt.*
10. *Ahitophel's* dangerous counsel, that night to pursue and surprise *David*, is defeated

by

by *Huſhai*'s dilatory counſel for gathering all Iſrael together firſt to *Abſalom*, &c. that ſo *David* might have time to eſcape, *Ch.* XVII. *ver.* 1. *to* 15. The events of this counſel are noted, *viz.* 1. David receiving intelligence of it that night, fled over Jordan, *ver.* 15. *to* 22. 2 *Ahitophel*, ſeeing his counſel deſpiſed, x hangs himſelf, *ver.* 23, 24.

CHAP. XVII.

x *Ahitophel* hangs himſelf.

11. *Abſalom*'s expedition againſt his father, (*Amaſah* being chief Captain) and pitching in Gilead, *ver.* 25, 26.

12. Refreſhment and kindneſſes that David and his Army found at Mahanaim, *ver.* 27. *to the end of the chapt.*

13. The Battel betwixt the Armies of *David* and *Abſalom*, in the Wood of **Ephraim**, deſcribed, I. *By the Antecedent Preparation for it* by David. 1. Numbring the people. 2. Setting Captains over them. 3. Dividing them into three parts. 4. And (not being permitted to go into the Battel himſelf) charging all the Captains to deal kindly with *Abſalom*, *Ch.* XVIII. 1. *to* 6. II. *By the manner of it*, how Iſrael was worſted, and **Abſalom hanging in an Oak** ſlain, and after buried in a pit in the Wood, a great heap of ſtones being caſt upon him, *ver.* 6. *to* 18. [This infamous burial is illuſtrated by an Antitheſis of **Abſaloms Pillar**, which in his life time he ambitiouſly erected in a very publique place for a Memorial of him, *ver.* 18.] III. *By the events of this victorious Battel, viz.* 1. Davids exceſſive lamenting Abſaloms death, after information by *Ahimaz* and *Cuſhi*, *ver.* 19 *to the end of the chapt.* 2. Joabs reſtraint of Davids mourning, leſt the people ſhould be ſcattered from David, *Ch.* XIX. 1. *to* 9. 3. Davids return back to Jeruſalem, the conſpiracy being quelled——

CH. XVIII.

y **Abſalom** *hanged in an* **Oak**.

CHAP. XIX.

III. *Davids returning in peace to Jeruſalem*, the Inſurrection being cruſhed; is ſet forth, 1. By the Contention in all Iſrael about bringing the King back, *ver.* 9, 10. 2. By the Prieſts incitement of Judah to bring back the King, Judah meeting the King, &c. *ver.* 11. *to* 16. 3. By *Shimei's* meeting the King, and with him 1000 *Benjamites*, and *Ziba* and his fifteen ſonnes and twenty ſervants. Where *Shimei* ſubmitting himſelf for his curſeing the King, is pardoned, *ver.* 16. *to* 24. 4. By *Mephibſheth's* meeting the King, to whom he endeavoured to clear himſelf from *Ziba's* former falſe ſuggeſtions againſt him, and the iſſue thereof, *ver.* 24. *to* 31. 5. By old *Barzillai's* meeting the King to conduct him homewards, who intreated the King to confer the favours proffered to himſelf, upon *Cimham*, *ver.* 31. *to* 42. 6. By Iſraels contention with Judah for not calling them alſo to the bringing back of the King, *ver.* 41. *to the end of the chapt.*

Hitherto of the Judgments inflicted upon David *for his ſinnes*, **within his own houſe.**

II. **In his Kingdom, and without**, other Sorrowes and Afflictions befell David and his people, *viz.*

1. The Inſurrection and Rebellion of **Sheba** the ſon of *Bichri*, a wicked Benjamite. He is purſued by *Amaſa*, *Joab*, &c. (*Joab* treacherouſly killing *Amaſa* in the purſuit.) Beſieged in *Abel*, where (by the advice of the wiſe woman of *Abel*) **Sheba's head** being flung over the wall to *Joab*, this Rebellion is ſuppreſſed, *Ch.* XX. *throughout.*

CHAP. XX.

2. The three years **Famine** in the land: deſcribed, 1. By the procuring cauſe of it, viz. *Saul* and his bloudy houſe ſlaying the Gibeonites, contrary to *Joſhuah's* Covenant with them, *Ch.* XXI. 1, 2. 2. By the Removal thereof through the hanging up ſeven of *Sauls* ſonnes, at the Gibeonites requeſt, *ver.* 3. *to* 10. Amplified 1 By *Rizpah's* defending their dead bodies from birds and beaſts night and day, till water dropped on them out of heaven, that ſhe ſaw this execution appeaſed the Lords wrath, *ver.* 10, 11. 2 By *Davids* burial of the **Bones of Saul and Jonathan** (Rollen by the men of *Jabeſh-Gilead* from the ſtreet of *Beth-ſhan*) and of them that were hanged; the wrath of the LORD being appeaſed, *ver.* 12. *to* 15.

CHAP. XXI.

3. The four ſeveral Battels of Iſrael with the Philiſtines, in one of which Davids perſon was greatly endangered, *ver.* 15. *to the end of the chapt.*

Thus of the Judgments inflicted upon David. *Next of their Abatement.*

3. **Abated.** Though *David* was ſore afflicted, yet at laſt God allayed his troubles, delivering him from all his enemies, and from *Saul*. Whereupon by way of grateful acknowledgment, *David* ſpake, not long before his death, that z **excellent Swan-like Song of Praiſe**, contained in *Ch.* XXII. *throughout.* The ſame with *Pſal.* 18. only ſome few words being altered.

z. Davids **Swan-like Song of Praiſe**, &c.

CHAP XXII.

Thus of the Acts and Affairs of Davids *Life.*

Near Davids *DEATH* (mentioned in the beginning of the next Book) are remarkable in this Book,

II.

a *Gods COVENANT with* David.

1. *Davids* Confidence in a Gods Covenant with him and his houſe, though not yet fulfilled to him: this is ſweetly laid down, *Ch.* XXIII. 1. *to* 6. Illuſtrated by the oppoſite condition of the wicked, *ver.* 6, 7.

CHAP. XXIII

2. The Catalogue of *Davids* Worthies, with ſome of their valiant Acts, *ver.* 8. *to the end of the chapt.*

3. *Davids* carnal confidence in the Arm of fleſh, diſcovered in his b **Numbering of the People:**

b Davids **Numbering the People.**

CHAP. XXIV.

People: whereof note 1. The Occasion of it, viz. the Lords anger against Israel, permitting Satan to tempt *David* hereunto, *Ch.* XXIV. 1. 2. The Manner of it, *ver.* 2. *to* 10. 3. The Consequents hereupon, *viz.* Davids trouble of conscience for this sin, *ver.* 10. The Lords threatning of *David* for it, by *Gad* the Seer, propounding his choice of three judgments, *ver.* 11. *to* 15. The *death* of 70000 men of war, by the pestilence, in three daies space, *ver.* 15, 16. The staying of the Plague, at *Davids* Penitential *Intercession*, and *Sacrifice*, *ver.* 17. *to the end of the Book.*

AN APPENDIX TO II. SAMUEL.

VIZ.

Davids Lamentation for the slaughter of Saul, Jonathan, and Israel, by the Philistines.

Recorded in *II. SAM.* I. *ver.* 17. *to the end of the chapt.*

Analytically Explained, *and Metrically* Translated.

§. I.

IN that great Battel betwixt *Israel* and the *Philistines* in Mt. Gilboa (described in the close of the former [e] Book) *Israel* in their own land was worsted by the *Philistines*, K. *Saul* and *Jonathan* his son were slain; whereupon the *Philistines* cut off *Sauls* head, stript off his Armour, put it in the House of *Ashtaroth*, and published this victory in the House of their *Idols*, to the great reproach of Israel, and dishonour of the God of Israel. Upon this Occasion *David* deeply laying to heart the publique cause of God and his Church, (moved by the Spirit of God, Penned this sad Epitaph or Mournful Elegie, (afterwards digested into the Series of this History by the *Penman* of this Book,) which may fitly therefore be denominated, **Davids Lamentation for the slaughter of Saul, Jonathan, and Israel, by the Philistines**, Forasmuch as it is said immediately before this Elegy, [d] *And David lamented with this Lamentation over Saul and over Jonathan his sonne*, As *Jeremiah* wrote *Lamentations* over Jerusalem, and King *Josiah*, he being slain. [e] *Josephus* saith, *David composed Lamentations and Epitaphs in praise of Saul and Jonathan, which are read even to this very day.* That learned [f] *Parens* hath well observed, that *David* herein praiseth *Saul*, not as a *Tyrant*, as an *Enemy*, &c. but as a King anointed at Gods command, as a *Publike Magistrate*, as a *Father-in-Law* to him, &c. And he laments *Saul*, as rejected of God, and Perishing in impenitency, and as a Map of humane frailty, those in highest place not being secure from lowest falls. Yet, it is to be noted, That all the excellencies for which *David* thus commends *Saul*, were only *Natural*, *Moral*, *Civil*, or *Military*; not *Religious*.

[c] 1 Sam. 31.

[d] 2 Sam. 1. 17.

[e] *Joseph. Antiq. Jud. l. 7. c. 1.*

[f] D. *Parens in Adverss. in* 2 Sam. 1.

§. II.

§. II.

Scope of this *Lamentation* seems to be,

1. *Primarily*, To incite all *Israel* to lay to heart this great and extraordinary breach that God had made upon them, (as [g] *P. Martyr* observes) *that they might repent and return from their evil wayes. For* Israel *that was wont to conquer, is now conquered. Jonathan that with one Armour-bearer routed so great an hoast of Philistines, is now himself slain by the Philistines, and that in his own country on M. Gilboa, &c. Why is Israel foiled? Saul and Jonathan (so valiant for their country) fallen? Why are Philistines advanced with such matter of triumph? Why is God thus dishonoured, Israels glory laid in the dust, &c. But because of some provocations in Israel to be mourned for and reformed?* This (saith he) is the aime of the Holy Ghost.

[g] *P. Mart. Com. in 2 Sam. 1. 17. &c.*

2. *Secondarily*, to teach Gods people by *Davids* imitable example, how to behave themselves in like Cases. Not vulgar, but many singular exemplary vertues are resplendent in *David* in this his *Lamentation*, for our imitation, as [h] *Pareus* hath noted them to my hand. *viz.*

[h] *D. Pareus in Adverſ. in 2 Sam. 1.*

1. *Piety to GOD*, whose dishonour he feared. *Tell it not in Gath, &c.*

2. *Love to his Country*: lamenting the losse of such valiant and useful men as *Saul* and *Jonathan* were, who hazarded lives and all for Israel.

3. *Honour to the Magistrate.* He honoured his Office, not his evil abuse of it.

4. *Justice and Truth*; acknowledging even the vertues and excellencies of an Enemy.

5. *Placableneſſe*; that he could be so far from seeking revenge of his deadly enemy, as that he could so love him, as sadly to lament and weep for his death.

6. *Fidelity.* His affection continuing to *Jonathan* even to death.

7. *Modesty.* In that he hasted not to the Throne, but waited Gods time and call, not carnally rejoycing when the time was come.

§. III.

Principal Parts. Touching this **Funeral Elegy**, Consider 1. The *Preface* to it, 2. The *Substance* of it.

I.

In the **Preface** to it, note 1. *Davids* mournful Action, *viz.* His lamenting over *Saul* and *Jonathan*, the forme of his Lamentation being indigitated, 2 *Sam.* 1. *ver.* 17. 2. *Davids* martial instruction of the children of Judah (inserted in a Parenthesis) He bade them *teach the children of Judah the use of the bowe*; because in this battel the Philistines had done most harm to Israel by the bowe. This is amplified by the Record made of it in the [i] *Book of Jasher, ver.* 18.

[i] *The Book of Jasher*] is also mentioned in *Josh.* 10. 13.

Touching the standing still of the Sun and Moon, till Joshuah had avenged himself of his enemies, *Is not this written in the Book of Jasher?* The Hebrew word ספר *Jasher*, signifies *upright*; some therefore render it, *in the Book of the upright.* Some interpret this of the Book of *Genesis*, as being spoken to encourage his people. For they being under consternation of minde by this late blow, might say, to what purpose is the use of the Bowe to us? All is now lost and hopelesse. Nay, saith *David*, *in the Book of the upright*, there is certain promise made to our tribe, that we shall recover all again. For in the blessings of *Iacob* the Patriarch, Here is this Promise to *Judah*, *Thine hand* shall be *on the neck of thine enemies*, Gen. 49. 8. and to the like purpose in *Moses* his blessing of the twelve tribes, *Deut.* 33. 7. But others understand it of the Book of *Gad* and *Nathan*, in which they conceive this Funeral Elegy of *David* was recorded. As *P. Mart. Com. in 2 Sam.* 1. 18. observes. But some of acute and ponderous Judgment, rather are of opinion, that hereby is meant, some Book of publike Acts or Annals, which (with divers others of like nature (mentioned in Scripture) is lost, *Ius. Ainsw. in Iosh.* 10. 13. *D. Pareus in Adverſ. in 2 Sam.* 1. 18. The subject, nor the Author of this Book is not known, being lost, as many other such Books were, saith *Diodate Annot. on Iosh.* 10. 13.

II.

In the **Substance** of this Lamentation, Consider 1. *The Proposition.* 2. The *Exaggeration* of it: 3. The *Conclusion.*

I. The *Proposition*, of the sad matter of his Lamentation, *viz.* The death of *Saul* and *Jonathan*, (described, as 1 *Israels beauty*, and 2 The *mighty ones*;) in *Israels* high places on *M. Gilboa*, *ver.* 19.

II. The *Exaggeration* or passionate *Aggravation* of their fall and destruction.

1. By a *Deprecation* against the publishing it in the Philistines Cities, *Gath* and *Askelon*, with the reason of this Deprecation, lest the daughters of the uncircumcised Philistines triumph, and that would be the Lords dishonour, *ver.* 20.

2. By an *Imprecation* or Curse upon *M. Gilboa*, where note 1. The evil imprecated, perpetual Barrenneſs. 2. The ground of this imprecation, becauſe that was the place where King *Saul* fell as a common man, *ver.*21.

3. By emphatical *Commendations* of *Saul* and *Jonathan*, 1 Jointly, and 2 Severally.

I. *Jointly* they are commended.

1. From their victorious ſucceſſfulneſs in military exploits againſt their enemies, *ver.*22.

2. From their amiable Concord, 1. In living together. 2. In dying together, *ver.*23.

3. From their ſpeedy diſpatch in warlike undertakings, which is uſually crowned with ſucceſs; *they were ſwifter then Eagles*, ver. 23.

4. From their undaunted might and valour; *ſtronger then Lions*, ver.23.

II. *Severally* they are praiſed, viz.

1. *Saul* is 1. Praiſed for his triumphant bounty to the daughters of *Iſrael*, ſending to them Preſents of the ſpoiles he took, Scarlet, Ornaments of gold, other delights, whereupon they are incited to weep over *Saul*. *Apoſtrophe.* ver.24. 2. Lamented in an elegant Exclamation at their fatal fall. *How are the mighty fallen in midſt of battel.* A tranſition from praiſe of *Saul* to *Jonathan's*, *ver.*25.

2. *Jonathan* is 1. Lamented, where 1. *Jonathans* death is deſcribed, *ver.*25. 2. *Davids* deep diſtreſs for it is profeſſed, *ver.* 26. II. Commended, to aggravate his loſſe. *Jonathan* is commended 1. From his near relation to *David* his brother. 2. From his Pleaſantneſſe to *David*. 3. From his moſt intenſive love to *David*, *his love paſſing the love of women*, ver.26.

III. The *Concluſion*, in a paſſionate Exclamation, Expoſtulation or Admiration, at the fall of theſe mighty ones, and in them Iſraels Military defence deſtroyed, ver 27.

(This may be ſung as Pſal. 52.)

2 SAM. 1.

17. Then David lamented with this Lamentation over Saul and over Jonathan his ſon.

18. (And he ſpake to teach the ſonnes of Judah the Bowe: Behold it is written in the Book of Jaſher.)

19. OF Iſrael the Beauty rare
On thine high-places [k] is ſtruck dead:
Oh how the Mighty fallen are!

20. O tell it not in Gath, nor [l] ſpread
This News in ſtreets of Aſkelon:
Leſt Philiſtines proud daughters joy,
Leſt daughters of th'uncircumciſ'd
Therat triumph inſultingly.

21. Ye cruel Hills of Gilboa,
Let neither fructifying dew
Nor moiſt'ning ſhowrs upon you ſtay;
Nor [m] offerings let your fields renew:
For there the ſhield of Mighty men
Was vilely caſt away to ſpoyle,
The ſhield of Saul, as if he then
Un-nointed were with ſacred oyle.

22. Stout Jonathan's bowe turn'd not back,
From blood of ſlain, from fat of ſtrong:
Nor did Saul's Sword return [n] with lack.

23. Saul and his Jonathan [o] along
Their lives, a ſweet and lovely paire,
And [p] them their death did not divide:

[k] *Heb.* Is wounded-through.
[l] *Heb.* Publiſh.
[m] *Heb.* Fields of offerings.
[n] *Heb.* Vain or empty.
[o] *Heb.* In.
[p] *Heb.* In their death they were not divided.

They

They then swift Eagles lighter were,
Then Lyons they were stronger tryde.

24. O Israel's daughters, weep for Saul,
In scarlet, with delights untold
q Who clad you: deckt your Garments all
With curious Ornaments of gold.
25. How are the Mighty fal'n quite down,
In midst of fight through deadly pain!
O Jonathan full of renown,
In thine high places thou wast slain.

26. My Brother Jonathan, for thee
s I am exceedingly distrest;
Most pleasant thou hast been to me,
Thy fervent love to me exprest
Was wonderful, and for delight
Beyond the love of women farre.
27. How are the Mighty fall'n in fight
And perish't, Instruments of Warre?

q *Heb.* Clothing you.
r *Heb.* Makeing ascend on your vesture ——

s *Heb.* Strait-distress to me

t *Heb.* Vessels of war.

King DAVIDS Victorial Song, and triumph over all his Enemies.

Contained in 2 *Sam.* 22.

Metrically Translated out of the Hebrew, and Analytically Explained.

§. I.

THis is *King David's most excellent* u *victorial Song*, or *sweet Swan-like song* x in his old age, not long before his death; after that God had delivered him from all his enemies, especially from *Saul* the most constant and cruel enemy of them all, hunting *David* as a Partridge upon the mountains, from whom *David* made at least IX. or X. remarkable *Flights* and escapes.

This *song* then is an Abstract or Abridgment of *David's* Triumphs over all his Enemies before his death; and may therefore well be stiled, King Davids Victorial Song, or Triumph over all his Enemies. This Song is the same for substance with *Psal.* 18. only some few words in the original Hebrew being omitted, added or altered, (as the exact Reader may observe by comparing them together) which are followed in this Translation.

u Canticum *victoriæ.*

x *Compare* 2 Sam. 22. 1. *with* 2 Sam. 23. 1.

§. II.

Penman of this Song was y *David*, (without all contradiction) who also sung this Song to the LORD in the day of his Deliverance. But probably the *Penman* or *Penmen* of this History digested it thus into this History.

y *Compare* 2 Sam. 22. 1. *with* Psal. 18. *Title.*

§. III.

Scope of this Song, full of most weighty and considerable Mysteries, is

1. To praise God with triumphant thankfulnesse for *Davids* deliverance from all his

his enemies (now brought under his feet) but especially from *Saul* his most deadly, malicious, implacable adversary: As also for establishing his Dominions in peace, and enlarging his Kingdome even to the *Gentiles*.

2. To instruct (by *Davids* imitable example) all Princes and persons, that in just warres prove victorious over their enemies, how to make a right improvement of their *victories*, viz. Not to give themselves to sensual pleasures, Luxury, Vain-glory, Self-attributions, Pride, Prophanenesse, Insolency, Tyranny, &c. (for so Conquerours themselves are conquered and subdued by their own lusts.) But in thankful, humble and holy Praises of the LORD of Hosts alone, setting up and magnifying his Power, Wisedome, Goodnesse, Providence, Protections, Deliverances, &c. seeing God alone doth all.

3. To triumph in God for the victorious Kingdome of *Jesus Christ*, the *true David*, and great King both of *Jewes* and *Gentiles*, (of which *David* and his Kingdome was but a Type) who shall at last obtain [z] *the utmost ends of the earth for his possession*, shall subdue and tread all his enemies [a] under his feet, and settle his own Kingdome in everlasting peace. For, this *Song*, as it is *partly Enthusiastical* in reference to *David*, so it is *partly Prophetical* in reference to Christ. And so *Paul* the Apostle interprets it, in his Allegation of it, saying, [b] *Now I say that Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the Promises unto the Fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy Name.* Whereupon *Peter Martyr* saith, [c] *This Song containeth the excellent Properties of God; Teacheth to place confidence in God; sings of deliverance, Gods admirable judgments, victories, an amplified Kingdome, and in all these celebrates Christ himself, &c. Augustine* also long before him judged this *Song* to be in part Prophetical, saying, [d] *Here speaks Christ and his Church, that is, the whole of Christ, head and body.* —— And again, *whatsoever things are spoken in this Psalm that cannot properly agree to the LORD*, viz. *the Head of the Church; are to be referred to the Church. For, whole Christ speaks here, in whom are all his Members.*

z Psal. 2. 8.
a Psal. 110. 1.
b Rom. 15. 8, 9. Compared with 2 Sam. 22. 50.
c Hoc capite continetur Epinicium præclarissimum Davidis. Nam bellis ex sententia gestis Carmen hoc cecinit; undique gravissimarum rerum plenum Proprietates enim Dei insignes continet: Fiduciam in Deum collocandam docet: Liberationem canit; Judicia Dei admiranda, Victorias item, Regnum amplificatum, & in iis omnibus CHRISTUM celebrat. Porro ad CHRISTUM haec referri debere, sciatis nostrum inventum non esse. Ad Rom. 15. sub persona CHRISTI testimonium hinc dusitur; *Confitebor tibi in Nationibus, & nomini tuo canam.* CHRISTUS Nationes sibi acquisivit, &c. P. Mart. Com. in 2. Lib. Samuel. c. 22. v. 1.
d Dicit ergo hic CHRISTUS & Ecclesia, id est, totum CHRISTI, Caput & Corpus. —— Quæcunque in hoc Psalmo dicta sunt quæ ipsi Domino propriè, id est, Capiti Ecclesiæ congruere non possint, ad Ecclesiam referenda sunt. Totus enim CHRISTUS hic loquitur in quo sunt omnia membra ejus. D. *August. Enar. in Psal.* 17. *in princip. & in fin.*

§. IV. principal parts.

In this admirable *Song*, Consider 1. The *Preface*. 2. The *Substance* of the Song. 3. The *Conclusion*.

I. The *Preface* to it, contains 1. The kind of it, *A Song*, usually sung with voice. 2. The Penman and singer of it, *David*. 3. The object to whom, *to the* LORD. 4. The time when, *in the day*, &c. 5. The occasion whereupon, *Deliverance*, &c. *ver.* 1, 2.

II. The *Substance* of the *Song* it self, wherein note

I. *Davids Profession*,

1. Of his experimental confidence in Gods All-sufficient Protection against all dangers and enemies, which Divine Protection is described so fully by an heap of metaphorical expressions, as whereon faith may securely rest, *ver.* 2, 3.

2. Of his devotion towards God, how he would call upon him, *that he might be saved from his enemies*, *ver.* 4.

II. *Davids thankful Praises to God*, for deliverances and glorious victories over his enemies, *ver.* 5. to 47. Herein *David*

1. Emphatically delineates his desperate straits and miseries wherein he was involved, *ver.* 5, 6.

2. He declares how in these distresses he improved Prayer, *ver.* 7.

3. Describes the Lords gracious deliverances of him out of all these distresses, *viz.* 1. By hearing his Prayer, *ver.* 7. 2. By many majestical and glorious Symboles or Tokens of the LORDS Presence

Preſence with him, moſt comfortable to *David*, but moſt terrible to *Davids* enemies, *ver.* 8. to 17. 3. By the wonderfulneſſe of his deliverance, being (as another e *Moſes*) drawn out of many waters, and reſcued from enemies too ſtrong for him. And God did thus deliver him, 1 *Principally*, becauſe he delighted in him, *ver.* 17. to 21. 2. *Secondarily*, that he might hereby reward him graciouſly according to his innocency and integrity before him, *ver.* 21. to 29.

4. Triumphs moſt joyfully and thankfully for thoſe deliverances in many ſtately and moſt elegant expreſſions, like a mighty Conqueror victoriouſly trampling upon the necks of all his enemies, *ver.* 29. to 44.

5. Acknowledgeth not only his deliverance from his enemies, But the enlargement of his Kingdome even to the Gentiles, who hearing of his glory and greatneſſe, did quake and ſubmit themſelves to him, *ver.* 44. to 47.

The Concluſion of the Song moſt ſweetly

1. With cordial expreſſions of preſent gratitude for theſe divine deliverances, *ver.* 47, 48, 49.

2. With Prophetical Promiſes of future gratitude for future bleſſings, the full accompliſhment whereof ſhould be in Chriſt that was to be of *Davids* ſeed, *ver.* 50. 51.

e Exod. 2. 10. *David* in Regno 40. An. alter erat *Moſes*, ſive *Samuel*. Alludit ad *Moſis* nomen, Pſ. 18. 17. *Jamoſheh-ni*, Eduxit me ut *Moſen* ex aquis multis. *H. Brought. S. Scrip. Content. p.* 75. *Han.* 1602 III.

(*This may be ſung as Pſal.* 100. *or as the* X. *Com.*)

2 SAM. 22.

1. And *David* ſpake unto the LORD the words of this Song, in the day the LORD delivered him from the f hand of all his enemies, and from the g hand of *Saul*.

2. And he ſaid;

THe *LORD's my Rock*, and ſtill ſhall be,
Likewiſe h *my-Refuge-fortiſide*;
And my deliverer for me.
3. *God's my Rock, I'le in him* i *confide:*

My ſhield and my Salvation's horne,
My Refuge, and mine High-defence;
My Saviour, when moſt forelorne
Thou haſt me ſav'd from violence.

4. *I will* importunately *cry*
Unto the Lord k *moſt worthy-praiſe:*
So from mine enemies ſhall I
Be ſaved and preſerv'd alwaies.

5. ¶ *When* l *Pangs of death about me raunt,*
Me fright did ſtreams of m *Belial.*
6. *The ſnares of death did me prevent,*
Surround me did the cords of hell.

7. I n *in my ſtraits call'd on the LORD,*
And to my God cride in my feare:
o *My voice he from his Palace heard,*
And my cry came *into his eares.*

8. *Then earth* as maz'd *did ſhake and quake;*
And Heav'ns foundations moved were,
And ſtrangely *they-themſelves did ſhake,*
Becauſe p *ſo wroth he* did appear.

f *Heb.* Palme or hollow-of-the-hand.
g *Heb.* Palme, &c.
h *Heb. Properly*, A fortified-Refuge-to-fly-unto-when-hunted, *viz. by perſecutors.*
i *Heb.* I will hope-for ſafety in him. *Properly, As the bird ſhrouds it ſelf under the wing of the dam in danger.*
k *Heb.* Praiſed, or praiſe-worthy.
l *Heb.* wayes, *or* Breakings-to-ſhivers.
m *Heb.* Yokeleſſeneſſe, *viz.* extream-wickedneſs, *or* moſt diſſolute-men.
n *Heb.* In diſtreſſe to me.
o *Heb.* And my——
p *Heb.* burning-wrath *was* to him.

9. *Smoke from his noſtrils did aſcend,*
And fire devouringly-did-eat
Which *from his mouth* he forth did ſend,
Hot *coales enkindled were thereat.*

q *Heb.* And.

10. q *Beneath his feet* did *darkneſſe* lie
When Heav'ns he bow'd and did deſcend.
11. *And rode on Cherub, and did fly*
And he was ſeen on wings of winde.

12. *Likewiſe he-round-about-him ſet*
Obſcurity. Pavilion-wiſe,
The binding of the waters great
Were *thick-clouds of the* lofty *skies.*

13. *From ſhining-brightneſſe him-before*
Hot *coales of fire were kindled.*
14. *From Heav'ns the LORD did thunder* ſore,
r *The Higheſt his voice uttered.*

r *Heb.* And the higheſt gave.

15. *Yea he did ſend his Arrowes out,*
And he s *did them diſperſe-aſunder;*
And forth his *lightning* he did ſhoot,
And t *dreadfully-he-brought-them-under.*

s *Heb.* Did break them by diſperſing, viz. *The enemies.*
t *Heb.* He terribly ſtruck them down.

16. *And channels of the Sea appear'd,*
And worlds foundations beneath,
Were at the LORD's rebuking bar'd;
At blaſt ev'n *of his noſtrils breath.*

17. ¶ *He from-on-high ſent, did me take;*
From u *waters great me draw did he.*
18. *From my ſtrong foe me-free did-make,*
From mine haters, x *too ſtrong for me.*

u *Heb* or, Many waters.

x *Heb.* For they were too ſtrong for me.

19. *They in day of* y *my woe did me*
Prevent; the LORD yet was z *my ſtay.*
20. *And* a *he enlarg'd me; ſet me-free,*
Becauſe b *in me his-pleaſure-lay.*

y *Heb.* My cloudy calamity.
z *Heb.* A ſtay to me.
a *Heb.* Brought me out to a large room.
b *Heb.* He delighted in me.

21. *According to my righteouſneſſe*
Me recompenſed hath the LORD:
According to my hands cleanneſſe
To me he-rendred-reward.

22. *For I the LORD's wayes kept* aright,
Nor from my God c *did lewdly* ſtray.
23. *For all his judgments in my ſight,*
d *Nor from his ſtatutes turn'd-away.*

c *Heb.* I wickeded not from.
d *Heb.* And his ſtatutes, I turned not away from him.

24. *Likewiſe with him* before his eye
I perfect was, in heart ſincere,
And I from my iniquity
Did-keep-my-ſelf-with-greateſt-care.

25. *As-*

25. *According to my righteousnesse*
The LORD rewarded me likewise.
According to my [e] *spotlessenesse*
Before his heart-discerning eyes.

26. *With gracious, gracious-he-wilt-show;*
With perfect man, deal'st-perfectly.
27. *With pure, thy self-thou-pure-wilt-show:*
And with the froward, wilt-be-wry.

28. *For, folke afflicted thou-wilt-save:*
[f] *Thine eyes on proud, thou wilt them slight.*
29. *For LORD, thee as my lampe I have:*
[g] *The LORD shall make my darkness bright.*

30. *For, I by thee ran-through a Host:*
And by my God leapt-o're a wall.
31. *God, his way's perfect;* [h] *his word tride:*
[i] *He shieldeth his believers all.*

32. *For who is God besides the LORD?*
And who a Rock, besides our God?
33. *Strength of my might is God adord,*
And perfect [k] *makes my way I trod.*

34. *Matching my feet, as Hindes feet are,*
And on mine heights me-stand-he-maket.
35. *Mine hands instructing to the warre:*
And by mine Armes the brasse bowe [l] *breaks.*

36. *And gav'st me thy salvation's shield:*
[m] *By meeknesse hast me multiplide.*
37. *Hast under me my steps enlarg'd;*
So that mine ankles did not slide.

38. *Mine enemies I did pursue,*
Likewise I did them quite destroy:
And I return'd not, nor withdrew,
Till I consum'd them utterly.

39. *I have consumed them likewise,*
Yea so I have them wounded,
That they again could not arise:
And they beneath my feet did fall.

40. *And to the battel with my foes*
With valour me begirt hast thou:
Those-that-against-me-up-arose
Thou under me hast made to bow.

41. [n] *The neck thou gav'st me of my foes;*
Mine Haters, and them-off-I-cut.
42. *They look'd, no saviour yet arose:*
[o] *To GOD, but them he answered not.*

43. *I them*

e *Heb.* Pureneſſe.

f *Heb.* And thine eyes on the lofty, thou wilt humble them.

g *Heb.* And.

h *Heb.* The LORD's saying *Is* purely-refined.

i *Heb.* He a shield to all hoping-for-safety in him.

k *Heb.* looseth; *or* riddeth.

l *Heb.* Is broken.

m *Heb.* And by thy meekness.

n *Heb.* And.

o *Heb.* To the LORD.

43. *Then as Earths dust I beat them small:*
I did them stamp, I did them tread
As myre of streets (debas'd by all)
Each way *abroad I did them spread.*

44. ¶ *From peoples strifes me freed hast thou;*
For Head of Gentiles hast me kept:
A people whom *I did not know,*
Shall serve me, and *shall me accept.*

45. *Me* p *at first hearing they obey:*
The strangers sonne shall q *crouch to me.*
46. *The strangers sonnes shall fade away:*
And from their closets r *frighted be.*

47. *The LORD lives, and my Rock be blest:*
God mine health's Rock exalted be.
48. *Avengements God for me expresst,*
Subduing people under me.

49. *And my deliverer from my foes:*
Yea me thou hast advanc'd indeed
From them that up against me rose;
From u *violent men thou hast me freed.*

50. *Therefore, O LORD,* x *thy praise proclaime*
Among the Heathen folk will I:
And unto thy renowned *Name*
I will sing Psalms triumphantly.

51. Hee's *of his King's salvations*
The Towre: and y *mercy doth* display
To David his anointed one,
And to his promis'd *Seed for aye.*

p *Heb.* At hearing of the eare.
q *Heb.* Feign, Dissemble, or fainedly-submit.
r *Heb.* They shall gird themselves. *See Psal.* 18. 46.
s *Heb.* And God the Rock of my salvation
t *Heb.* And.
u *Heb.* Man of violences, *or* Man of Rapines.
x *Heb.* I will praise thee.
y *Heb.* Doing mercy.

I. Kings.

§. 1. Order of the Books.

THE UNITED State of the Kingdome of *Israel*, as it *Began* under King Saul, and *Increased* under King David, hath been described in the *Two Books of* SAMUEL. (Which came to its height and full flourishing under *King Solomon*, as in the beginning of I. *Kings* is evidenced.)

The DIVIDED state of the Kingdome, and how upon that division it Decreased and came to Ruine, till at last the Ten *Tribes* were carried captive into *Assyria* by *Salmanasar*, and *Judah* carried captive into *Babylon* by *Nebuchadnezzar*, is laid down in the *Two Books of* KINGS.

This

This Diviſion and decay of the Kingdome is laid down two waies. 1. According to the Cauſes and *Beginnings* thereof. 2. According to the *Progreſſe* thereof.

1. *According to the Cauſes and firſt Beginnings of this Diviſion, and decay* thereupon enſuing. Theſe are ſet forth in the I. of KINGS.

§. II. Name.

This Book is ſtiled by the Heb. מלכים א I. *Melacim.* that is, I. *KINGS.* By the Greek *The* III. *of Kingdoms.* But better according to the Latine, *The* III. *of Kings.* The Hiſtory of the *Kings* both of *Judah* and *Iſrael*, being the Subject-matter of the Book.

§. III. Subject-Matter.

In this Book, the Cauſes and firſt Beginnings of the Kingdoms Diviſion and Decay are laid down 1 *Partly* by way of *Oppoſition* of the flouriſhing ſtate of *Davids* Kingdom united under *Solomon* c. 1. to c. 11. 2 *Partly* by way of *Expoſition* of the Occaſions, (*viz. Solomons* ſinnes, Gods Juſtice, *Solomons* Death *c.* 11.) and of the firſt Beginnings of the Diviſion and decay of the Kingdom under *Rehoboam*, to whom only two Tribes were left ſubject, *Judah* and *Benjamin*, 1 *Kings* 12. 16, *&c.* And under *Ieroboam*, to whom the other ten Tribes revolted: and afterwards under their Succeſſors ſeverally.

Now in this Book are recorded the *Acts of K. Solomon*, (in whoſe dayes the Kingdom was advanced to its moſt *flouriſhing glory*) and after him (the Kingdom being divided) *the Acts of* IV. *Kings of Judah, and* VIII. *Kings of Iſrael*; according to this following Scheme.

SOLOMON King of JUDAH and all ISRAEL.

Kings of Judah.	*Kings of Iſrael.*
1. REHOBOAM.	1. JEROBOAM.
	2. NADAB.
2. ABIJAM.	3. BAASHA.
	4. ELAH.
3. ASA.	5. ZIMRI.
	6. OMRI.
4. JEHOSHAPHAT.	7. AHAB.
	8. AHAZIAH.

§. IV. Time, or Chronology.

This Book contains an Hiſtory of 126 years continuance; if we compute the years of the ſeveral Kings Reigns *at large*, and *compleatly*, as they are expreſſed in this Book, without *Subſtraction* And this is evidently demonſtrated in the enſuing *Catalogue*; wherein it is remarkable, how the years of the 4 *Kings of Judah*, and of the 8 *Kings of Iſrael*, run in a *contemporary Parallel* in this Book, and, with *Solomons*, do exactly agree in this *Total ſumme* of 126 years; as followeth.

SOLOMON King of JUDAH and of all ISRAEL.
1 KING. 11. 42. ——40 *years*

Kings of JUDAH.	Kings of ISRAEL.
40 *Yeares*	*Yeares* 40
17——1. Rehoboam *ſon of* Solomon, 1 *King.* 14. 21.	1. Jeroboam *ſonne of* Nebat, *Solomons ſervant*, 1 *King.* 11. 26, & 12. 2, 20. & 14. 20. } 22

3——II. Abijam *ſonne* of Rehoboam, 1 *King.* 14.31. & 15.1,2.

41——III. Aſa *ſon of* Abijam, 1 *King.* 15. 8,10.

25——IV. Jehoſhaphat *ſon of* Aſa, 1 *King.* 22.41,42.

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2. Nadab *ſon of* Jeroboam, 1 *King.* 15.25. } 2
3. Baaſha *ſon of* Ahijah, 1 *King.* 15. 33. } 24
4. Elah *ſon of* Baaſha, 1 *King.* 16.8. } 2
5. Zimri *ſervant to* Elah, *and Captain of half his Chariots*, 1 *King.* 16 9. 7 *dayes*, 1 *King.* 16.15. } 0
6. Omri, *Captain of the Hoaſt*, 1 *King.* 16.16. *prevailing over the faction of* Tibni *ſon of* Ginath, 1 *King.* 16.21,22. *reigned* 12 *y.* } 12
7. Ahab *ſon of* Omri, 1 *King.* 16.29. } 22
8. Ahaziah *ſon of* Ahab, 1 *King.* 22.51. } 2

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[a] Franciſc. Junius, *in Proem. ante* 1 *Reg.* D. Pareus *in Adverſ. Proem. in* 1 *Reg. Vigintiquinque*] Comprehenſis filii Jehorami gubernatione, & quatuor primis annis regni illius. Quamobrem hic liber à ſeptimo anno Jehoſhaphati definit, unde cœpit Jehorami gubernatio. vid. 2 Reg. 1.7. & 8.16. *Jun. Annot. in* 1 *Reg.* 22.42.

[a] But ſome learned men compute theſe years of the ſeveral Kings reigns more *concisely* and *incompleatly*, viz. Allowing to *Jehoſhaphat* King of *Judah* only 17 years, during which he reigned *ſolely*; reckoning the 8 years remaining to his ſon *Jehoram*, who reigned with him *joyntly*. And according to this computation, the time of *Solomon* and all the Kings of *Judah* recorded in this Hiſtory is 118 years. So likewiſe if you knit together the years of the Predeceſſors and Succeſſors of the Kings of *Iſrael*, accounting the laſt year of the Predeceſſor to be the firſt year of the Succeſſor; as, the 40. yeare of *Solomon* to be the 1. year of *Jeroboam*; the 22. year of *Jeroboam*, to be the 1. year of *Nadab*, &c. the total alſo will be 118 years exact. And ſo conſequently according to this Account, this is an Hiſtory of 118 years only, *viz.* 8 years ſhort of the former Computation.

[b] 1 King. 22.42

[c] 1 King. 22.51

[d] 2 Kings 1.17

[e] 2 King. 3.1.

Doubt. *But here ariſeth ſome doubt about the time of King* Jehoſhaphat's *Reigne, becauſe of ſome ſeeming difference of divers Scriptures thereabouts. For, it is ſaid in one place,* [b] *that* Jehoſhaphat reigned twenty and five years in Jeruſalem. *But other places intimate, that he reigned not ſo long; for it is ſaid, that* [c] Ahaziah ſon of *Ahab* began to reign over *Iſrael*, the 17 year of *Jehoſhaphat* King of *Judah*, and reigned two years. *That* [d] Jehoram *Ahaziah's brother ſon of Ahab*, reigned in his ſtead in the ſecond year of *Jehoram* ſon of *Jehoſhaphat* King of *Judah*: *and that this* [e] Jehoram King of *Iſrael* began to reign the 18. year of the reign of *Jehoſhaphat* King of *Judah*. *By all which it appears, that* Jehoram *ſon of* Jehoſhaphat *his ſecond year of his reigne runs parallel with the* 18. *year of* Jehoſhaphat; *and conſequently* Jehoram's *firſt year, with* Jehoſhaphat's 17. *year*, (*ſo that both* Ahaziah *began to reign over* Iſrael, *and* Jehoram *ſon of* Jehoſhaphat *began to reign over* Judah, *in the ſame* 17. *year of* Jehoſhaphat) *and this cuts off* 8 *years from* Jehoſhaphat's 25 *years forementioned. This is one knot.*

[f] 2 King. 8.16, 17.

[g] 2 King 3.1.

Further it is ſaid elſewhere, that [f] in the 5. year of Jehoram ſon of *Ahab* King of *Iſrael*, *Jehoram* ſon of *Jehoſhaphat* King of *Judah* began to reign, and he reigned eight years in *Jeruſalem*. *Now* Jehoram *King of Iſrael's* 5. *year runs parallel with* Jehoſhaphat *King of* Judah's 22. *year*; [g] *for he began in* Jehoſhaphat's 18. *year to reign. So that by this account* Jehoram *ſonne of* Jehoſhaphat *began to reign over* Judah *in* Jehoſhaphat's 22. *yeer. This both cuts off* 3 *years from* Jehoſhaphat's 25. *and alſo ſeemeth repugnant to the former computation, evidencing that* Jehoram *began to reigne in the* 17. *year of* Jehoſhaphat. *This is another knot.*

[h] 2 Chron. 21.3.

Adde hereunto, another Scripture ſaith, [h] That after *Jehoſhaphats* death, *Jehoram* his ſon reigned in his ſtead. *And this could not be till the* 25. *year of* Jehoſhaphats *reign*, 1 *King.* 22.42. *And this ſeems to croſſe both the former times of* Jehoram's *beginning to reign. This is a third knot.*

Anſw.

Anſw. For reſolution herein, that Obſervation of the learned and accurate *H. Broughton* is to be conſidered, and eaſily unties all theſe knots at once; *viz.* [i JORAM *thrice Vice-Roy, and Roy, in* 17. *and* 22. *and* 25. *of Jehoſhaphat: never proſpered.*] 1. In the 17. year of *Jehoſhaphat*, *Jehoram* his ſon began to reign as *Pro-Rex*, or *Vice-Roy* to his father. This was his *firſt time*, according to thoſe places 1 *King.* 22. 51. 2 *King.* 1. 17. *and* 2 *King.* 3. 1. 2. In the 22. year of *Jehoſhaphat*, *Jehoram* his ſon began again to reign as *Vice-Roy*; which 22. year was contemporary to the 5. year of *Jehoram* King of *Iſrael*, according to thoſe Texts in 2 *Kings* 3. 1. and 2 *Kings* 8. 16, 17. In this later Text it is ſaid, *And in the fifth year of* Jehoram *the ſon of* Ahab *King of* Iſrael, Jehoſhaphat *then King of* Judah, Jehoram *the ſon of* Jehoſhaphat *King of* Judah *began to reign.* Which gives us plainly to underſtand, that then *Jehoram* began to reign as *Vice-Roy*, his father ſtill being King, and ſo reigned with his father 4 years before his death. Which 4 years are to be reckoned part of his 8 years reign: and this the rather, becauſe when *Jehoſhaphat's* death is mentioned, it is not ſaid, *And Jehoram his ſon* **began** *to reign*; but, *Jehoram his ſon reigned in his ſtead*, 2 *Chron.* 21. 1, 3. For he had begun to reign 4 years afore with his father; Now he reigned alone. This was *his ſecond time* of reigning. 3. *Jehoſhaphat* dying in the 25. year after he came to the Crown, *Jehoram* his ſon is ſaid *to reign in his ſtead*, 2 Chron. 21. 1, 3. *viz.* then *Jehoram* came to his compleat reign, *alone*; and ſo he reigned 4 years. This was *his third time.*

So that *Jehoſhaphat* reigned *alone* only 17 years; but *joyntly* with his ſon *Jehoram* 8 years more, *viz.* 25 years in all. And thus by diligent comparing of Scripture with Scripture, the accurate *concord* and *concent* of it may be found out, even where moſt *diſcord* ſeems to be.

This ſeems to be the cleareſt way of reconciling theſe Scriptures about *Jehoſhaphat's* reign; and the trueſt Computation according to the plain intent of the Text it ſelf. And yet [k] ſome learned men ſomwhat puzzle themſelves in this Computation, divers of them neither agreeing with the Text, nor with one another, as in the *Margin* is evident.

[i] JORAM ter Prorex & Rex, 17. 22. & 25. Joſaphati, ſemper infeliciſſimus. *H. Brought. Concent. S. Script. p.* 86. *Hanov.* 1601.

[k] *Twenty and five.*] By 2 King. 3. 1. it appeareth that in the eighteenth year of Jehoſhaphat, Joram King of Iſrael began to reign. And by 2 King. 1. 17. that the eighteenth year of Jehoſhaphat was the ſecond year of his ſon Joram. And by 2 King. 8. 16. that this Joram ſon of Jehoſhaphat did not begin to reign but in the fifth year of the other Joram King of Iſrael. Whence we muſt conclude, that in theſe five and twenty years of the reign of Jehoſhaphat, is comprehended all the time from his ſucceſſion to the Kingdome, even to his death: whereof he reigned ſixteen [*it ſhould be* ſeventeen] years alone; then he joyned his ſon Joram with him for 7 years ſpace: and at laſt put the whole Government into his hands, disburthening himſelf of it two years before his death. *Jo. Diodat. Annot. on* 1 *King.* 22. 42. *But this Author conſiders not how Jehoram was twice Vice-Roy, or Deputy-King, the firſt time in the* 17. *year, the ſecond time in the* 22. *year of his fathers reign till his death, &c. as hath been evidenced.*

Prima difficultas eſt in annis Joſaphati & Jorami filii, quia 1 *Reg.* 22. 42. dicitur Joſaphat regnaſſe 25 annos, & Joram filius Joſaphati dicitur cæpiſſe regnare quinto anno Jorami filii Achabi: qui incidit in annum 23 Joſaphati. Ergo Joram annos duos regnavit cum Patre, 2 *Reg.* 8. 16. Cùm vero ibidem dicitur Joram regnaſſe annos 8. intelligitur regnaſſe duos cum Patre, ſex reliquos ſolus. Sic *Gualterius*, *Mercator*. Alii, ut *Funccius*, *Bucholzerus*, quadriennium volunt regnaſſe Joramum cum Patre; Hi duos annos amittunt. *Candidus* patri 25, filio 8 integros tribuit & ſic duobus abundat. *D. Pareus in Prom. in* 1. *Reg.*

§. V. Penman.

Penman of this Book, and alſo of II. *KINGS*, is conceived not to be any one man, but divers. Though the Hebrews would have them to be written by *Jeremiah*. Others think that the Churches hiſtory, which was written by divers, was digeſted and collected into volumes, either by [l] *Ezra*, or by the [m] chief Prieſts and Prophets, as the Churches publike Actuaries, whom we may probably conceive to have penned, and to have had a chief hand in ordering the Books written in their reſpective dayes.

Notwithſtanding it ſeems evident, that the beginning of I. *Kings* touching *Solomons* reign, was written by *Nathan*, *Ahijah* and *Iddo*; for it is ſaid, [n] *Now the reſt of the Acts of* Solomon *firſt and laſt, are they not written in the words of* Nathan *the Prophet,*

[l] *Gerh. loc. com. c. de Sac. Script. in Exegeſi, §.* 129.
[m] *Alſted. Præcog. Theol. l.* 2. *c.* 120.
[n] 2 Chron. 9. 29.

phet, and in the Propheſie of Ahijah the Shilonite, and in the viſions of Iddo the Seer? Which acute [o] Junius underſtands of the beginning of I. Kings, written by theſe three herein named. And other parts were written by Iehu ſon of Hanani. [p] Now the reſt of the Acts of Jehoſhaphat firſt and laſt, behold they are written in the words of Jehu the ſonne of Hanani, who is mentioned in the Book of the Kings of Iſrael. As alſo by Iſaiah the Prophet. [q] Now the reſt of the Acts of Uzziah firſt and laſt, did Iſaiah the Prophet the ſonne of Amos write; thinks Junius, both in the Second Book of Kings, and alſo in the Book of his Prophecy. It is very probable that the Acts of the ſeveral Kings were recorded and written by theſe Prophets that were contemporary to them.

[o] *In verbis Nathanis Prophetæ, &c.*] id eſt Principio primi libri Regum, quod hi tres conſcripſerunt, qui hic nominantur. *Fr. Jun. Annot. in loc.*

[p] 2 Chro. 20. 34 Ita ipſe quoque fuit unus ex Scriptoribus Hiſtoriæ Regum. *Jun. Annot. ibid.*

[q] 2 Chro. 26. 22 Tum in libro ſecundo Regum, tum in libro Prophetiæ ſuæ. *Fran. Jun. Annot. ib.*

§. VI. Scope.

Scope of this Book, wherein the Hiſtory of *Iſraels* State under Kingly Government is contained from *David* till the Reign of *Jehoram*, ſonne of *Jehoſhaphat* King of *Judah*, is either [1] More *Immediate*, or [2] More *mediate*.

1. *More Immediate*, to ſhew how David in his old age, according to Gods Appointment, commanded *Solomon* his ſonne, (notwithſtanding his elder brother *Adonijahs* exalting himſelf to be King,) to be ſet upon his Throne. And how *Solomon* after *Davids* death governed his Kingdom in Wiſdom, Juſtice and Godlineſſe. How God appearing to him in a dream, at his requeſt promiſed him incomparable Wiſdom, Riches and Honour, &c. and performed it accordingly, ſo that he was highly honoured and beloved of his ſubjects, and admired of all Princes far and near. How his Kingdome flouriſhing with wonderful Peace and Proſperity, He built the moſt magnificent Temple of the Lord at Jeruſalem, the fixed place of Gods worſhip; ſo that as *Davids* Kingdom lively repreſented the State of the Church as *Militant* on earth; *Solomons* Kingdom notably adumbrated the condition of it as *triumphant* in Heaven. How *Solomon* in his old age, loving many ſtrange women, had his heart ſtollen away, and *divided from God* to the countenancing of Idolatry. Whereupon the *diviſion of his Kingdom* from his ſeed is threatned; and (upon occaſion of his ſon *Rehoboams* tyrannical words to the People) inflicted, ten tribes (called *Iſrael*) falling off to *Jeroboam*, two tribes only, *viz. Judah* and *Benjamin*, (called *Judah*) remaining to *Solomons* Houſe for *Davids* ſake. How through *Jeroboams* Poliſie in ſetting up *two Calves* for the ten tribes to worſhip, a woful Rent was alſo made in the matters of Religion; what wicked Kings all the Kings of *Iſrael* were, both in private life, and publick Government. How notwithſtanding in *Judah* there were intermingled good Kings, who took care to *Reforme* Religion being corrupted, and to *Protect* it being reformed, God ſtill continuing his Church in *Judah*, and raiſing up Prophets from time to time, to correct, direct, encourage them as they had need, to gather his Elect out of *Iſrael*, and leave the ungodly without excuſe when Gods Judgments came upon them.

2. *More Mediate*, to declare how the Piety of Kings, preſerves their Kingdoms in unity and flouriſhing proſperity: But the ſins and wickedneſſe of Kings, eſpecially their idolatry, whereby they divide themſelves from God, brings diviſions into their Kingdoms, and conſequently ruine upon themſelves, their families and Dominions.

§. VII. Principal Parts.

The chief Parts and Method of this Hiſtory, might be poſited thus according to the Periods of the ſeveral King's Reignes, (the Subject-matter of the Book;) But rather thus. This Book deſcribes. 1. The *Increaſe* of the Kingdom of *Iſrael* to the utmoſt top of its temporal glory under King *Solomon*, whilſt *United*. 2. The *Decreaſe* thereof after *Solomon*, when *Divided*.

The

The Increase and Glory of the Kingdom to its height of worldly Glory, is set forth under the Reign of King *Solomon*, whose 1. Life. 2. Death are so that end recorded.

I. **King Solomons Life,** is described, 1. By his Royal Inauguration, 2. By his Regal Administration or Government. I.

I. *Inauguration* or enthronement of *Solomon* by K. *Davids* appointment, wherein consider

1. *The Time when* this was done, in *Davids* extream old age, (unfitting him for Government,) when *Abishag* a young Virgin cherished him, *Ch.*I.*ver.*1.*to* 5. CHAP. I.

2. *Occasion* inviting *David* before his death, to set up *Solomon* King, *viz.* His son *Adonijah's* aspiring to the Crown: where note 1. The manner how he aspired, *ver.*5. *to* 11. 2. The Relation thereof to *David*; *Partly* by *Bath-shebah*, according to the Prophet *Nathan's* advice, *ver.* 11. *to* 22. *Partly* by *Nathan* himself, *ver.*22. *to* 28. 3. The effects hereof, *viz.* 1. *Davids* Oath to *Bath-shebah*, that *Solomon* should be King, *ver.*28. *to* 31. 2. *Davids* Command to anoint *Solomon*, *&c. ver.* 32. *to* 38.

3. *Anointing of* r Solomon King by *Zadok* the Priest, at *Davids* Command, where 1. The manner how it was acted, *ver.*38. *to* 41. 2. The Narration hereof to *Adonijah* and his Guests. *ver.*41. *to* 49. 3. The effect hereof, both upon *Adonijah's* Guests, who scattered, *ver.* 49. And upon *Adonijah* himself, who fled to the hornes of the Altar, (yet was spared by *Solomon*) *ver.* 50. *to the end of the chapt.* r King SOLOMON. CHAP. II.

4. *Davids Charge and Commands to* Solomon *thus enthroned*, a little before his death, with the mention of his death, burial, and time of his Reign, *Ch.*II.1.*to* 12.

5. *Solomons great Establishment* upon his Throne, after *Davids* death, *ver.*12.

s *David* inauguratur Rex Hierosolymis, *mille annis exactè ante Christum Baptizatum. Regnavit totidem quot vixit dominus* XXXII. *Annum sex. mens.* H. Brought. S. Scrip. Concent. p. 74. Han. 1602. *Hic Patriarcha & Propheta loquens afflatu spiritus sancti*, 2. Sam. 23. Mat. 22. *docuit populum suum res gestas, & Prophetias rerum futurarum, quæ ad Christum deducebant, non secus quam si jam tum complementum habuissent.* CHRISTUM Ps. 110. *vocat suum dominum.* Filium, *in quo omnes sperantes beati sunt*, Psal. 2. *Sic ubi Promissionem de Christo accepisset, nominavit eum* DAVIDEM, *ἀγάπητον Psal.* 132. *Mat.* 3. 17. *Præterea locutus est de Angelis, filium venientem in hunc mundum adorantibus, Psal.* 97. *De ejus corpore aptato ad sacrificium, Psal.* 40. *Zelo quem habuit pro Dei domo, Psal.* 69. *Adhæc de acclamatione* Hosanna, *a parvulis, Psal.* 118. *&* 8. *Conspiratione Herodis & Pilati, Psal.* 2. *Proditione per familiarem, Psal.* 55. 69. *vestimentis, sorte; verbis; Eli, Eli; Derisoribus astantibus, eorum gestu, verbis Psal.* 22. *Potu fellis Psal.* 69. *Sacerdotio per Melchizedecum adumbrato Psal.* 110. *Resurrectione Psal.* 24. *Ascensione Psal.* 62. *Gentium fide Psal.* 22. *Denique pro Solomone Rege orans, orationem ad Christum convertit Psal.*72. H. Brought. ibid. p. 75.

II. *Administration* or Government of *Solomon.* Wherein are remarkably observable

1. *Solomons JUSTICE* upon offenders, and enemies to himself, or his fathers Government, *viz.* upon

1. *Adonijah* suing for *Abishag* his father *Davids* Concubine; who is therefore put to death, *ver* 13. *to* 26. CHAP. III.

2. *Abiathar* the Priest (who joyned with *Adonijah* in his Conspiracy) who is deposed from the Priesthood, and sent to *Anathoth* his own fields, *ver.*26, 27. CHAP. IV.

3. *Joab*, who for his following *Adonijah*, and his former murdering of *Abner* and *Amasa*, is slain at the hornes of the Altar, *ver.*28. *to* 30. Amplified by mention of *Benaiah's* advancement over the Host in *Joabs* room, and *Zadok's* in *Abiathar's*, ver. 35. CHAP. V.

4. *Shimei*, who is 1. Confined to *Jerusalem* upon pain of death, *ver.*36. *to* 39. 2. Upon his departure out of *Ierusalem* to *Gath* to seek his servants, is slain for his cursing and reviling *King David*, *ver.*39. *to the end of the chapt.* CHAP. VI.

2. *Solomons MARRIAGE* with *Pharaohs* daughter, *Ch.*III.1. t TEMPLE built.

3. *Solomons PIETY* discovered, 1. In his love to the LORD. 2. In his walking in the statutes of *David* his father. 3. In his Sacrifices to the LORD, (though in the high places, the LORDS house not being yet built,) *ver.*2, 3, 4. 4. In his **Petition to the LORD for Wisdom** to govern *Israel*, (the LORD in *Gibeon*, in a dream appearing to him, and putting him to his choice what to ask) whereupon incomparable wisdom, with other Additionals, are promised to him, *ver.* 5. *to* 16.

4. *Solomons WISDOME*, I. Eminently discovered, 1. In deciding the Controversie of the two Women about the childe, *ver.*16. *to the end of the chapt.* 2. In his choice of his publike and private officers, and ordering of the affairs both of his Kingdom and Houshold, *Ch.*IV. 1. *to* 29. II. Singularly commended 1. By the Author of it, God, *ver.*29. 2. By the plenty of it, *ver.*29. 3. By the excellency of it; his Wisdom surpassed all others, *ver.*30, 31. 4. By the fame of it, ver. 31. 5. By the effects of it, *viz.* **Proverbs** 3000. **Songs**, 1005. **Discourses of things Natural**, ver. 32, 33. 6. By the resort of people from all Nations to hear his Wisdom, *ver.*34.

5. *Solomons MAGNIFICENCE*, viz.

1. In building the t TEMPLE of the LORD, where are described, 1. His preparation of materials, wood and stone, by *Hirams* assistance *King of Tyre*, *Ch.* V. 1. *to* 13. 2. His levy of thirty thousand Workmen, to fit wood and stone for the building, *ver.*13. *to the end of the chapt.* 3. The time when the foundation of the house was laid, *viz.* in the fourth year of *Solomons* Reign, in the four hundred and eighteenth year after *Israels* coming out of *Egypt*, (*This is one of the great marks or boundaries of Scripture* Chronology) *Ch.* VI. *ver.*1. 4. The forme of the House, and how the CHAP. VII. *Templum plene absolutum est* I. *Reg.* 6. 38. *Anno mundi ter millesimo.* H. Brought. S. Scrip. concent. p. 80. u *A Promissione data Abrahamo post Terachibitum, & sua prima Cattea Chronica, vero temporum ab exitu omnia controversiam usque ad Templum, & mortem Solomonis.* H. Brought. Concent. S. Scrip. p. 80. Hanov. 1602.

CHAP. VII.

the Word of the LORD came to him, as he was in building it, *ver.* 2. *to* 38. 5. The time when the Temple was finished, (being seven years in building,) *ver.* 38.

2. In building his *own house*, being thirteen years in building it, *Ch.* VII. 1.

3. In building the *House of Lebanon*, whose fabrick and porch is described, *ver.* 2. *to* 7.

4. In building the *Porch of Judgment*, ver. 7.

5. In building *an House for Pharaohs daughter*, his Queen, *ver.* 8.

All these amplified by their sumptuous stateliness, *ver.* 9. *to* 13.

6. In furnishing the TEMPLE with curious and costly Utensils and Vessels, and the two pillars x *Jachin* and *Boaz*, wrought by the skill of *Hiram* of *Tyre*, a widows sonne of the tribe of *Naphthali*, *ver.* 13. *to the end of the chapt.*

x *Columna dua* JACHIN & BOAZ *ostendunt ut videre est Apoc.* 3. *nos* VERITATE STABILIRI *ut simus seu columnæ ad serviendum Deo in Templo suo.* H. Brought. S. Scrip. Concent. p. 81, *Hanov.* 1601.

7. *In Dedicating the Temple now finished* (wherein both his Magnificence and Religiousness were very illustrious.) *Ch.* VIII. This Dedication is described 1. By the manner how the Ark was brought out of the City of *David* into the Temple, and how thereupon the glory of the LORD filled the House, *ver.* 1. *to* 12. 2. By *Solomons* blessing the LORD for fulfilling his promises about building of the Temple, *ver.* 12. *to* 22. 3. By *Solomons* admirable prayer, *ver.* 22. *to* 54. 4. By *Solomons* Benediction of the people, *ver.* 54. *to* 62. 5. By his and all the peoples abundance of Sacrifices to the LORD, *ver.* 62, 63, 64. 6. By *Solomons* Feast, and all *Israel* with him seven dayes, *Solomon* sending the people away with glad hearts on the eighth day, for all that the LORD had done for *Israel*, *ver.* 65, 66. 7. By the LORD's appearing after this to *Solomon* the second time, (as afore in *Gibeon*,) assuring him that he had heard his Prayer; with Promises to obedience, threatnings to disobedience, *Ch.* IX. 1. 1810.

8. In gratifying of *Hiram* King of *Tyre*, for all his kinde assistance of *Solomon*, with twenty Cities in the land of *Galilee*, which he gave *Hiram*, *ver.* 10. *to* 15.

CHAP. VIII.

9. In repairing of the wall of *Jerusalem*, and building many other Cities in his Dominions, laying a tribute of bond-service upon the Canaanites in the land, but not upon *Israel*, *ver.* 15. *to* 26.

CHAP. IX.

10. In his building a Navy of ships at *Ezion-Gebir*, which fetched Gold from *Ophir*, *ver.* 26, 27, 28.

6. *Solomons* condition, both *Prosperous* and *Adverse*.

1. *Prosperous*, His prosperity is described, I. By his HONOUR and FAME, whereupon the Queen of Sheba comes to prove him with hard Questions, &c *Ch.* X. 1. *to* 14. II. By his RICHES, discovered 1. By the plenty of gold that came to him yearly, *ver.* 14, 15. 2. By his two hundred targets, and three hundred shields of beaten gold, *ver.* 16, 17. 3. By his ivory Throne overlaid with the best gold, *ver.* 18. *to* 21. 4. By all his vessels of gold, (silver being nothing accounted of in his dayes,) *ver.* 21. *to* 24. 5. By the rich Present brought him farre and neer, *ver.* 24, 25. 6. By his chariots and horsemen, *ver.* 26. 7. By the plenty of silver, *ver.* 27. 8. By his tribute, *ver.* 28, 29.

CHAP. X.

2. *Adverse*. His adversity is described as it was I. *Procured*, and brought upon himself by his fearful y Idolatries, whereunto he was drawn by loving many strange women, *Ch.* XI. 1. *to* 9. II. *Threatned*, with rending of his Kingdom from him, reserving only one tribe for *David* and *Jerusalems* sake, *ver.* 9. *to* 14. III. *Inflicted*, by the LORDS stirring up divers adversaries against *Solomon*, *viz.* 1. *Hadad* the *Edomite*, *ver.* 14. *to* 23. 2. *Rezon*, the son of *Eliadah*, *ver.* 23. *to* 26. 3. *Jeroboam* the son of *Nebat*, *Solomons* servant, *ver.* 26. *to* 41.

CHAP. XI.

7. The rest of *Solomons* acts, *ver.* 41.

y Doubt. *But seeing* Solomon *in his old age, so wofully forsook God and fell to such horrible idolatry; and we read not of his repentance; What may we think of his eternal salvation? whether was* Solomon *saved or not?*

Answ. This doubt hath the more difficulty in it, because Scripture doth not afford us so evident a Resolution herein, one way or other. And therefore learned men both ancient and modern have been of several opinions herein, and seem much unresolved about this matter. Briefly consider the *Arguments* on both sides, and then see what is fittest to be determined.

I. Arguments against Solomons Eternal salvation, *viz.*

1. God was angry with *Solomon*, because his heart was turned from God, 1 *King.* 11. 9. *Answ.* This evinceth not his damnation; for 1. God is sometimes angry and displeased with his Elect for their sins, as with *Moses*, *Deut.* 1. 37. and 4. 21. with *Aaron*, *Deut.* 9. 20. with *David*, 2 *Sam.* 11. 27. 2. The Lord was angry with *Solomon* as a *Father*, not as an *Enemy* or Judge; For his *Chastisements* and *Reformation*, not properly for his *punishment* and *condemnation*.

2. *David* the Prophet forewarned *Solomon* his sonne thus; *Thou* Solomon *my sonne, know thou the God of thy Father, and serve him with a perfect heart and with a willing minde,—— If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever*, 1 Chron. 28. 9. Therefore *Solomon* forsaking God, seems to be cast off for ever.

Answ. 1. Gods threatnings of evil, though very peremptory, are not alwaies actually performed, but sometimes are for other ends, *viz.* to provoke sinners to repentance, as in *Nineveh's* case, *Jonah* 3. 4, 10. To caution his Saints against sin, &c. 2. Should *Solomon* have utterly and finally forsaken God, God would have *cast him off for ever*; but *Solomon* repented, (as after will appear.) 3. *Solomon* for forsaking God so farre as he did, was in some sense *cast off for ever*; *viz.* in respect of the Regal glory of his family, ten Tribes being quite rent from him, and never more returning to his house.

2. We read of *Solomons* fall, 1 *Kings* 11. 1. *to* 9. but we read not off his *Repentance*, nor of his demolishing of the idolatrous high places which he had built, for they were long after demolished by King *Josiah*, 2 *Kings* 23. 13. yet *Manasseh's* repentance, 2 *Chron.* 33. 12, &c. yea, *Ahabs* counterfeit repentance, 1 *Kings* 21. 27, 28, 29. are recorded.

Answ. 1.

Anſw. 1. Divers grounds from Scripture may evince that *Solomon* did repent, as in the ſubſequent Reaſons. 2. To argue thus, *Solomons* Repentance is not recorded, therefore he repented not; is not cogent. We read not that *Adam* and *Eve* repented of their firſt fall: ſhall we ſay they repented not; or were not ſaved; Chriſt deſcending of *Adam* according to the fleſh, *Luke* 3.38. We read not that *Gideon* repented of his idolatrous *Ephod*, *Judg.* 18. 27. did not *Gideon* therefore repent? Is not *Gideon* numbred among the faithful? *Heb.* 11.32. We read not that the godly Fathers under the Old Teſtament repented of their *Polygamy*, did they not therefore repent of it before they dyed? Doubtleſſe in the *Particular*, or in the *General*, all the Elect repent of all their ſinnes before their death *Habitually*, or *Actually*. 3. *Solomons* not demoliſhing the idolatrous high-places which he had ſet up, was his great *Sin*, yet proves not a *nullity* of his repentance and grace: no more then in his Succeſſors, *Aſa*, *Jehoſhaphat*, *Hezekiah* &c. (whom we count truly pious Kings) who permitted them throughout their reign to ſtand undeſtroyed, till *Joſiahs* reign, 2 *Kings* 23.13. 4. As the Repentance of *Adam*, and of the poſterity of *Methuſelah*, *Henoch*, *Lamech*, and other holy Patriarchs before the flood, is not mentioned, (all which it would be hard to conclude under final impenitency): So *Solomons* repentance is not expreſſed. Why? *That God might teach all men* (ſaith Maſter Perkins) *to the worlds end, what a fearful thing it is to diſobey his commandements as* Adam [and Solomon] *did; or to deſerve repentance when they are called by Gods Word, as thoſe men did. Therefore to fear us from the like (though afterwards they repented,) it pleaſed God not to record it, but to leave it doubtful.* Perkins Comment. on Heb. 11.7. p. 52. a. Lond. 1631.

4. Some teſtimonies of *Ancient Fathers* ſeem to be againſt *Solomons* ſalvation. *Auguſtine*, Nam ipſe Solomon mulierum amator fuit, & repobatus eſt a Deo, &c. i. e. *Solomon himſelf was a lover of women, and reprobated of God, &c.* Aug. Enarrat. in Pſal. 116. Proem. Tom. 9. Before him, *Cyprian*, Quiſquis ille confeſſor eſt, Solomone major aut melior, aut Deo charior non eſt. Qui tamen quamdiu in viis Domini ambulavit, tamdiu gratiam quam de Domino fuerat conſecutus, obtinuit: poſtquam dereliquit Domini viam, perdidit & gratiam Domini; ſicut ſcriptum eſt, *Et exſtinavit Dominus Satanam ipſi Solomoni.* i. e. *Whoever that confeſſor be, he is not greater or better, or dearer to God then Solomon, who ſo long as he walked in the wayes of the Lord, ſo long he kept the grace obtained of the Lord: but after he forſooke the way of the Lord, he loſt alſo the favour of the Lord; as it is written,* And the Lord ſtirred up an adverſary againſt *Solomon.* *Cyprian de Unitat. Eccleſ* §. 18. p. 302 a. Edit. Goulart. 1593. And before them both, *Tertullian.* Solomon (audeo dicere) etiam quam habuit in Deo gloriam, amiſit; per mulierem in idololarriam uſque pertractus. i. e. *Solomon (I dare ſay) loſt even that glory which he had in God, being drawn by a woman even to idolatry.* Tertull. Adverſ. Marcion. lib. 5. cap. IX. ſub fin. p. 465. Franeker. 1597. *Anſw* But to theſe and like Teſtimonies it is eaſily anſwered. 1. They are both Humane, and from perſons of a fallible ſpirit. 2. All their teſtimonies may admit of a favourable interpretation, ſo as not to intend *Solomon's* eternal damnation. *Auguſtine's* that Solomon *was reprobated* [viz. *diſallowed*] of God, in reſpect of his ſinnes. True; for God ſo far diſallowed him, as to threaten and puniſh him for them. *Cyprian's*, That he *loſt the grace*, or *favour of the Lord*; viz. either in reſpect of temporal proſperity and peace, *God raiſing him up adverſaries*: or only in ſome gradual manifeſtations of his favour, as in appearing to him, &c. *Tertullian's*, That he *loſt the glory he had in God*, may intimate that all the *temporal glory* given him of God, was eclipſed and obſcured.

Theſe are the principal Arguments againſt *Solomons* eternal Salvation, and thus they may be anſwered.

II. **Arguments for** Solomons **eternal Salvation**, viz.

1. The LORD's ſingular love to Solomon. His love was to him from his Birth. Bathſheba bare David *a ſonne, and he called his name Solomon, and the LORD loved him. And he ſent by the hand of Nathan the Prophet, and he called his name Jedidiah* [i. e. Beloved of the LORD] *becauſe of the LORD.* 2 *Sam.* 12.24.25. This ſpecial love God notably manifeſted to Solomon. 1. By the Relation wherein God ſet Solomon to himſelf, *viz.* as a ſonne to a father; *He ſhall be my ſonne, and I will be his father*, 2 Sam. 7.14. 1 Chron. 22.10. 2. By his ſingular appearing to him twice, viz. At Gibeon, ſaying, *Aſk what I ſhall give thee*, 1 Kings 3.5. &c. and after the Temple was built, 1 Kings 9.2. 3. By hearing *Solomons* Prayer, 1 Kings 9.3. 2 Chron. 7.12. *now God hears not ſinners*, but the righteous, John 9.31. (not to mention the Lords honouring *Solomon* with building his Temple; crowning him with a confluence of all proſperity, &c.) Now ſhall God thus love *Solomon*, and finally caſt him off?

2. God's ſpecial Promiſes touching Solomon, or to him. *I will ſtabliſh the Throne of his Kingdome for ever. I will be his Father, and he ſhall be my ſonne: if he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men. But my mercy ſhall not depart away from him.* 2 Sam. 7.13,14,15. 1 Chron. 22.10. Pſal. 89.30, 31,32,33, &c.

3. Solomon's ſingular piety and eminent religiouſneſſe, was ſuch, that though he fell, the Lord would not let him fall finally away. Conſider well 1. His **Faith** in God, ſtiling him, *O LORD my God*, 1 Kings 3.7. and 5.5. 2. His **Love** to God. *And Solomon loved the LORD*, 1 Kings 3.3. 3. His **Obedience** to God, *Solomon loved the LORD, walking in the ſtatutes of David his father*, 1 Kings 3.3. And the Lord commends and approves his wayes, ——*three years they walked in the wayes of David and Solomon.* 2 Chron. 11.17. *Solomons wayes* mentioned together, and praiſed together with *Davids wayes*. 4. His heavenly **Devotions** and **zeale** to God and his glory, diſcovered in his excellent Prayers to God, as in 1 Kings 3.6. to 10. and 8.22. to 54. and 8.55. to 62. 5. His experimental **Communion with God and with Jeſus Chriſt**, lively diſcovered in the Book of Canticles, Penned by him, Cant. 1.1. which is an heavenly adumbration of the ſpiritual endeared fellowſhip betwixt Chriſt and his Church.

4. Solomon **repented** after his fall. For, 1. His **wayes** are commended by God, after his death, 2 Chron. 11.17. *This place teacheth that Solomon repented after his fall*, ſaith *H. Broughs Concent. Scrip. p. 82. Hanov.* 1602. 2. He wrote his Book of **Eccleſiaſtes**, after his fall, as his *Retractations*; wherein he proves all Riches, Honours, Pleaſures, Wiſedome, &c. all things to be vanity, except the fear of God. He ſaith, *I the Preacher was King over Iſrael in Jeruſalem*, Eccleſ. 1.12. as if he had ſaid; *before I ſinned I was King, but now I deſerve not that Title.*

5. Solomon was an eminent **Penman** of the Holy Scripture, Prov. 1.1. Eccleſ. 1.1. Cant. 1.1. Such were *holy men of God*, 2 Pet. 1.21. Cum Solomon fuerit Sanctus Propheta, ſtatuendum eſt, cum eſſe beatum, i. e. *Solomon being an holy Prophet, we muſt conclude he is happy.* Brought Concent. p. 80.

Hitherto

Hitherto K. Solomons LIFE hath been described.

II. **K. Solomon's DEATH** is recorded; where 1. The length of his Reign, forty years, just Davids time, *ver.* 42. 2. His Death and Burial in the City of David. 3. His Successor, *REHOBOAM* his son, *ver.* 43.

Hitherto of the glory of Israels Kingdome, whilest **United**: *Next consider the Eclipse and abatement of this Glory, when it came to be* **Divided.**

II. z X. Tribes revolt.

The Decrease and Decay of the flourishing Glory of Israels Kingdome, when once Divided, under *Rehoboam*, son and successor of *Solomon*. Here consider, 1. The z Revolt or Falling away of X. Tribes at once from *Rehoboam*. 2. The Continuation of this Revolt.

CHAP. XII.

1. *The Revolt* or Falling away of X. Tribes at once from *Rehoboam*; is described,

1. By the *Antecedents* thereof, *viz.* 1. The Occasion of the Revolt, *Rehoboam's* tyrannical answer to the people touching the aggravation of their yoke, according to the advice of his green-headed Counsellors, *Ch.* XII. 1. *to* 15. 2. The Cause, the LORD's threatning, *ver.* 15.

2. By the *Manner* of their Revolt; very tumultuous, *ver.* 16. *to* 20.

3. By the *Consequents* thereof, 1. To *Israel*, they all (except the Tribe of Judah and Benjamin) made *JEROBOAM* King, *ver.* 20. 2. To *Rehoboam*, who endeavouring by force of Armes to recover the X. Tribes to the Crown, was forbidden by a message from the LORD, by *Shemaiah* the man of God, *ver.* 21. *to* 25.

II. *The Continuation of this Revolt*, whereby *TWO DISTINCT KINGDOMES* are continued among that People: the one most usually called *JUDAH*, the other *ISRAEL*. Which two Kingdomes henceforward, till the Babylonish captivity, are all along described in a *continued Synchronisme*, or *Contemporary Parallel.*

a 1. *King of* Israel, Jeroboam.

I. **The first King of Israel**, after the Kingdom's Division, a *JEROBOAM*. Whose 1 *Acts*, 2 *Reign*, 3 *Successour*, are described.

1. **His Acts**, *viz.*

1. His buildings, *ver.* 25.

2. His idolatrous erecting of two **golden Calves** in *Dan* and *Bethel*, with Priests, Altars, and Feasts devised of his own heart: all in policy, lest Israel going up to Jerusalem to worship, should revolt to the house of David, *ver.* 26. *to the end of the chapt.* And this Ecclesiastical Schisme, maintained the Political Division.

CHAP. XIII.

b *JOSIAS* nominatur 331 annis antequam natus esset. *H. Brought. S. Script Content.* p. 83. *Han.* 1602

3. His violence offered to the Prophet of God that prophesied against his Altar at Bethel, *Ch.* XIII. 1. *to* 33. Where are declared, I. Whence the Prophet came, *viz.* from Judah, *ver.* 1. II. His prophesie of b *JOSIAH* that should burn the Priests upon the Altar, confirming this by signes, *ver.* 2, 3, 5. III. Consequent of this Prophesie upon *Jeroboam*, he puts forth his hand to lay hold of the man of God: amplified 1. By his hands withering, *ver.* 4. 2. By his request to the man of God to pray for restoring of it, *ver.* 6. 3. By his hands restoring at his prayer, *ver.* 6. 4. By the Prophets refusal to go home with him, or accept a reward, *ver.* 7, 8, 9. 5. By the Prophets return home according to Gods command; who yet coming back through the seducement of the old Prophet at Bethel, was threatned, **slain by a Lyon**, and buried, *ver.* 10. *to* 31. 6. By the Confirmation of his Prophesie, by this old Prophet of Bethel, *ver.* 31, 32.

CHAP. XIV.

4. His obstinacie (notwithstanding all this) in his idolatry, *ver.* 33, 34.

5. His message by his Wife disguised, to *Abijah* the Prophet, to know what would become of his sick son *Abijah*, *Ch.* XIV. *ver.* 1. *to* 5. Amplified 1. By the Lords instructing *Abijah* what to say to her, *ver.* 5. 2. By *Abijah's* detecting her, calling her in, and denouncing terrible threatnings against *Jeroboam*, his child, and his house, for his idolatries, *ver.* 6. *to* 17. 3. By the accomplishment of his Prophesie upon *Jeroboam's* son, *ver.* 17, 18.

6. His further Acts, *ver.* 19.

II. **The time of his reign**, 22 years, *ver.* 20.

III. **His Successor**, *viz.* **Nadab** his son, *ver.* 20.

I. *King of* Judah. c *REHOBOAM*

I. **The first King of Judah** (after the Kingdoms *Division*) c *REHOBOAM*, touching whom are recorded,

1. *Time of his Reign*, 17 years, *ver.* 21.

2. *His Acts.*

1. His wicked reign is 1 *Described*, especially by the great idolatry in his time, *ver.* 22, 23. By the *Sodomies* in the land, *ver.* 24. 2. *Punished* by *Shishak* King of *Egypt*, coming up against *Jerusalem*, taking away all the treasures in the house of the Lord, and in the Kings house, *ver.* 25. *to* 29.

2. The rest of his Acts, *ver.* 29.

3. His constant warres with *Jeroboam*, *ver.* 30.

3. *His death*, *ver.* 31.

4. *His Successor*, viz. **Abijam** his son, *ver.* 31.

II. K. *ABIJAM.* CHAP. XV.

II. **The second King of Judah**, d *ABIJAM*. Of whom are declared,

1. *The time of his Reign*, 3 years, *Ch.* XV. 1, 2.

2. *His Acts*, viz.

1. Wick-

1. Wickednesse; set forth 1. By way of *Comparison*, like his fathers. 2. By way of *Opposition*, Not like David (*upright in all things save in the matter of Uriah*) for whose sake he continued him a lamp in Jerusalem, *ver.*3,4,5.
2. Warres with Jeroboam, *ver.*6,7.
3. Other Acts, *ver.*7.
3. *His Death*, *ver.*8.
4. *His Successor*, viz. **Asa** his son, *ver.*8.

III. **The third King of Judah**, was e *ASA*, described by — III. King. e *ASA.*
1. *The time of his Reign*, viz. 41 years, *ver.*9,10.
2. *His Acts.*
1. Religious, like *David.* 1. He took away Sodomites out of the land. 2. Idols. 3. Removed *Maachah* his Mother from being Queen, for her idol. 4. Was upright, though high-places not removed. 5. Brought into the Temple things dedicate, *ver.* 11. *to* 16.
2. Polemical. How he warred with *Baasha* King of Israel, engaging *Benhadad* King of *Syria* to help him, *ver.*16. *to* 23.
3. Other acts not recorded here, *ver.*23.
3. *His disease* in his feet in his old age, *ver.*23.
4. *His Death*, *ver.* 24.
5. *His Successor*, his son **Jehoshaphat**, *ver.*24.

II. **The second King of Israel**, f *NADAB* son of *Jeroboam.* Touching whom note; — 2. King. f **Nadab.**
1. *The time of his Reign*, 2 years, *ver.*25.
2. *His wicked idolatrous Acts*, *ver.*26.
3. *His untimely Death*, by conspiracie of *Baasha* son of *Ahijah*, of Issachar. **Baasha** reigning in his stead, *ver.* 27,28.

III. **The third King of Israel**, g *BAASHA.* Touching whom are recorded, — 3. King. g **Baasha.**
1. His extirpation of the house of *Jeroboam* utterly for his sin, *ver.*29. *to* 32.
2. His warres with King *Asa*, *ver.*32.
3. The time of his Reign, 24 years, *ver.*33.
4. His idolatrous walking in the wayes of *Jeroboam*, *ver.*34. Amplified by *Jehu* the son of *Hanani's* sad Prophesie against him for it, *Ch.*XVI.1. *to* 5. and for killing *Jeroboam*, *ver.*7. CHAP. XVI.
5. His other Acts, *ver.*5.
6. His Death, *ver.*6.
7. His Successor, *viz.* **Elah** his son, *ver.*6.

IV. **The fourth King of Israel**, h *ELAH.* Touching whom observe, — 4. King. h **Elah.**
1. The time of his Reign, 2 years, *ver.*8.
2. His untimely death by *Zimri* Captain of halfe his chariots, who slew him as he was drinking himself drunk, *ver.*9,10.
3. His Successor, **Zimri**, *ver.*10.

V. **The fifth King of Israel**, i *ZIMRI.* Touching him here are recorded, — 5. King. i **Zimri.**
1. His utter destroying of all the house of *Baasha*, and the causes thereof, *ver.* 11. *to* 15.
2. Time of his Reign, *viz.* seven dayes, *ver.*15.
3. Manner of his death, being besieged by **Omri**, he burnt the Kings house, and himself in it, *ver.*15. *to* 20.
4. His other Acts, *ver.*20.

VI. **The fifth King of Israel**, k *OMRI.* Here are declared — 6. King. k **Omri.**
1. The division of the People betwixt *TIBNI* and *OMRI*, *ver.* 21.
2. The prevailing of *Omri's* Party, *ver.*22.
3. Time of *Omri's* Reign, *viz.* 6 years, *ver.*23.
4. His Acts, *viz.* 1. *Civil*, purchasing the hill *Samaria* of *Shemer*, and thence denominating it *Shemeron*, *ver.*24. 2. *Sinful*; he walked in wayes of *Jeroboam*, *ver.*25,26. 3. Other Acts, *ver.*27.
5. His death, *ver.*28.
6. His Successor, **Ahab** his son, *ver.*28.

In Israele quatuor sunt simul Reges initium facientes 42. An. perturbati status Israelis & Judam, insciemes. —— *Ab OMRI incipiunt 42. illi Anni celebres, vulgò parum observati: Regnatque solus 40. An.* H. Brought. Concent. S. Script. p. 84, 85, 86, 87. *Hanov.* 1602.

An. 42. *duobus modis numerari possunt. Primus est, si Phrasin apertam sequamur. Alter, si utrumque Regnum conferamus. Nam* 31. Asæ, Omri, *plene regnavit, (quadriennium ante regnare cepit.) Sic per Judæ An. numer.* Asa *An.* 9. Josaphat 25. Joram 8. *summa* 42. *Vel sic per Israelis*: Omri 6. Ahab 22. Ahaziah 2. Joram 12. *Quemadmodum autem* Joram 4. *illorum octo quibus regnavit, communes habuit cum* Josaphato: *Sic in* Omri *domo* 4. *(ut videre est,) communes esse debent Patribus & filiis: & quarto Anno mortem* Zimri *præcedente, initium faciendum est. Stilus Sacræ Script. hic in speciem intricatus, ad vivum repræsentat impeditum horum regnorum statum; Sed summâ suâ allatâ studiosum levat.* idem ibid. p. 89, 91.

7. King. l Ahab.

VII. The seventh King of Israel, l AHAB, Touching him are described
1. The time of his Reign, viz. 22 years, ver. 29.
2. His wicked Acts beyond all before him, ver. 30. Particularized, viz.
1. Walking in wayes of *Jeroboam*, ver. 31.
2. His marrying wicked *Jezebel*, daughter of the King of *Zidonians*, ver. 31.
3. His idolatrous serving of *Baal*, building him an Altar and a Grove, ver. 32, 33. (Jericho builded by *Hiel* in *Ahabs* dayes, &c. ver. 34.)
4. His opposing and persecuting of Elijah the Prophet of the LORD. m *Elijah's* Acts.
1. Threatens *Ahab* that there should be no rain nor dew for three years and six moneths, by reason of *Ahabs* sinnes, Ch. XVII. 1. This is amplyfied by *Elijah's* nourishment, through Gods special Providence, 1. By the n Ravens at the Brook *Cherith*, till it dried up, ver. 2. to 8. 2. By the widdow of *Zarephath*, whose meal and Oyle he miraculously multiplyeth, ver. 8. to 17. o Whose sonne he raiseth from death to life most wonderfully, ver. 17. to the end of the chapt.

m. Elijah, Prophet; his Acts.

CHAP. XVII.

n *In tempore siccitatis a domino Heliæ dicitur, ut in spelunca torrentis* Carith *se absconderet ubi corvis ministrantibus pane & carnibus & aqua torrentis illum satiaret, duplici scilicet occasione, quatenus & tempore famis haberet alimonium, & persequentium avidè se quærentium rabidam effugeret iram. Corvis vero ministrare Prophetæ præcipitur, ut scilicet culpam quam in diluvio commiserat, in terra purgare avis illa videretur: dum ut fidelis minister efficitur Heliæ, qui negligens & fallax erat antea Noe. Præterea quoque in hoc ministerio illud etiam offenditur, qualiter homo si non peccasset, etiam infructuosorum animalium nunc ministerio uteretur. Unde vero eas carnes & panes ille corvus detulerit, ipse viderit qui tale officium committebat. In quo tamen inquirendum est quod ex aliquorum hominum scientium aut nescientium industria, corvi hæc acciperent, qui collos panes & carnes quas libet qualitercunque præparabant.* Aug. de Mirabil. S. Script. lib. 2. c. 15. Tom. 3.

o *Hujus viduæ filium illo tempore quo* Helias *in domo ejus morabatur gravi ægritudine mortuus est, sed hunc* Helias *oratione sua ad vitam iterum revocavit; de quo traditum Hebræi, quod ipse* JONAS *Propheta postea fuerit, quem de ventre ceti gluitientis, evolutis tribus diebus dominus absolvit, quia dominus qui inimicum suum in quocunque tuto loco potest occidere, servum suum quem vult eruere de qualicunque angustia liberare valet.* Aug. de Mirab. S. Script. lib. 2. cap. 17. Tom. 3.

2. Goes to shew himself to *Ahab* at Gods command to assure him of raine. This his act is described 1. By his meeting of *Obadiah* Governour of *Ahabs* house, (as *Ahab* and he were severally traversing the country to seek water to save their cattel alive) *Obadiah* conducting him to *Ahab*, Ch. XVIII. 1. to 17. 2. By his reproof of *Ahab*, ver. 17, 18. 3. By his convincing the People before *Ahab* and all his false Prophets, that not *Baal*, but the LORD was God; obtaining fire from heaven to burn his sacrifice, which they could not do from *Baal*, ver. 19. to 40. 4. By his slaying all *Baals* Prophets, ver. 40. 5. By his promising raine to *Ahab*, and obtaining it by much Prayer, ver. 41. to the end of the chapt. 6. By his flight into the wildernesse, *Jezebel* threatning to kill him for killing *Baals* Prophets, Ch. XIX. 1. to 4. In which wildernesse 1 He requesteth to die, ver. 4. 2 He is twice fed with an Angel, ver. 5. to 8. 3 He walked in strength of that food forty dayes and forty nights to *Mt. Horeb*, where the LORD wonderfully appearing to him, commands him to annoint *Hazael* King of *Syria*, *Jehu* King of *Israel*, and *Elisha* Prophet in his room, who followed *Elijah* after he had cast his mantle over him, ver. 8. to the end of the chapt.

CHAP. XVIII.

CHAP. XIX.

5. His letting *Benhadad* King of *Syria* go in peace, (after God by directions of a Prophet had given *Ahab* two victories over *Benhadad* and the Syrians,) making a Covenant with him whom he should have destroyed, Ch. XX. ver. 1. to 33. This sin is severely threatned by a Prophet, 1 Parabolically, ver. 33. to 41. 2 Plainly, ver. 41, 42, 43.

CHAP. XX.

6. His murder of *Naboth* for his vineyard, described I. By the *Antecedents* of this murder, viz. *Naboths* refusal to sell or exchange his vineyard to *Ahab*, Ch XXI. 1. to 5. II. By the *Manner* how *Jezebel*, by suborning two false witnesses, &c. procured *Naboth* to be stoned to death ver. 5. to 15. III. By the *Consequents* hereupon, viz. 1 *Ahabs* taking possession of the vineyard, ver. 15, 16. 2 *Elijahs* sharp threatning against *Ahab*, *Jezebel*, and all his house for this horrid fact, ver. 17. to 25. 3 *Ahabs* humbling himself hereat outwardly, (though an extreme wicked man) ver. 25, 26, 27. 4. Gods respite of the Judgment threatned hereupon, ver. 28, 29.

CHAP. XXI.

3. His death at *Ramoth-Gilead*, in battel with the *Syrians*, seeking to take it out of the *Syrians* hands. This is at large described. 1. By *Ahabs* perswading *Jehoshaphat* King of *Judah* to go to battel with him, Ch. XXII. 1. to 5. 2. By *Ahabs* seducements by a lying spirit in the false Prophets mouthes, to this engagement notwithstanding *Micaiahs* prediction of *Ahabs* fall at *Ramoth-Gilead*, whom *Ahab* therefore causeth to be imprisoned, and fed with bread and water of affliction, ver. 5. to 30. 3. By the manner of the battel, wherein how *King Jehoshaphat* was endangered, and *Ahab* (though disguised) slaine, ver. 30. to 37. 4. By his Burial, ver. 37. 5. By the dogs licking up *Ahabs* blood according to the word of the LORD, ver. 38.
4. His other Acts here unrecorded, ver. 39.
5. His Successor, viz. his sonne *Ahaziah*, ver. 40.

CHAP. XXII.

VI. King. n JEHOSHAPHAT. o See the Chronology, placed formerly in §. IV. foregoing.

IV. The fourth King of Judah, n JEHOSHAPHAT, concerning whom here are,
1. The time of his reign, viz. o twenty five years, ver. 41, 42.
2. His mother, ver. 42.

3. His

3. His Acts.
1. He walked in all the wayes of *Asa*, (only high-places remained) *ver.*43.
2. Made peace with the King of *Israel*, *ver.*44.
3. Other Acts here not recorded, *ver.*45.
4. Removal of the remnant of the Sodomites, *ver.*46. (then no King in *Edom*, *ver.*47.)
5. Made ships of *Tharshish* to go to *Ophir* for gold, not permitting King *Ahaziah* to joyn with him herein, *ver.*48.49.
4. His death and burial, *ver.*50.
5. His Successor, *viz.* his son **Jehoram**, *ver.*50.

VIII. **The eighth King of Israel**, P AHAZIAH, son of *Ahab*, touching whom note
1. The time of his reign, *viz.* two years, *ver.*51.
2. His great wickedness, walking in the way of *Ahab*, *Jezebel*, and *Jeroboam*, serving *Baal*, *ver.* 52,53.
His further Acts are continued in the beginning of II. Kings.

8. King. P **Ahaziah.**

II. Kings.

§. I. Order, and Name.

THus the state of the Kingdom hath been described, According to the *Rise and Beginning of the Division* in it, in I. **Kings**. In the next place, the Kingdoms Condition is considered *According to the Progresse and Growth of the Kingdoms Division*, and the miserable calamities growing and increasing thereupon. This is related in II. KINGS. Called in Heb. ב מלכים, *II. Melacim*, i.e. *II. KINGS*. By the Greek, *IV. of KINGDOMS*. Better by the Latine, *IV. KINGS*; the History of the *Kings* being still continued in this Book. Some think, this, and the former Book were at first but one Book; and only divided, to avoid the greatness of the bulk, and multiplicity of Chapters. And [a] *Pareus* noteth, That the *German Version* begins this Book at 51. *verse* of the foregoing *chapt.* so as to take the whole story of *Ahaziah*. Which doubtless were most convenient, were it not that *Concordances* would be disordered thereby.

a D. Pareus *in Adverss. in* 2 *Reg. Proem.*

§. II. Penmen.

Touching the *Penmen* of this Book, (which is a Continuation of the History of the *Kings of Israel and Judah*, after the Kingdom was *Divided*, till *Israel* was destroyed by the *Assyrian*, *Judah* captived by the *Babylonian*.) See in *Penmen* of I. **Kings**.

§. III. Time, or Chronology.

This Book, according to the *Kings* Reigns *expressed*, together with the several Inter-regnum's *implied*, contains an History of the *Kings of Israel* from the dayes of *Ahaziah* son of *Ahab* King of *Israel*, till the Devastation of *Israel* by the *Assyrians*, for about 185 *years and* 7 *moneths*: And of the *Kings of Judah*, from the death of *Jehoshaphat* King of *Judah*, till *Judah* was carried captive by the *Babylonians*, for about 344 *years and an half*. As in this ensuing *Table* is evident by the Scriptures inserted.

KINGS of *JUDAH*.

Yeares

8——5. Jehoram *ſon of* Jehoſhaphat, 1 *Kings* 22.50. *and* 2 *Kings* 8. 16,17.

1——6. Ahaziah (*called alſo* Jehoahaz, 2 *Chron.* 21.17. *and* Azariah, 2 *Chron.* 22.1,6.) *youngeſt ſonne of* Jehoram, 2 *Kings* 8.26.

6——Athaliah *Mother of* Ahaziah, 2 *Kings* 11.13.

40——7 Jehoaſh *ſon of* Ahaziah, 2 *King.* 12. 1.

29——8. Amaziah *ſon of* Jehoaſh, 2 *King.* 14. 2.

11——*An* **Inter-regnum** *betwixt* Amaziah *and* Azariah. *See* 2 *Kings.* 14.23. *and* 15.1,2.

52——9. Azariah (*called alſo* Uzziah, 2 *Kings* 15.32.) *ſon of* Amaziah, 2 *Kings* 15.1,2.

16——10. Jotham *ſon of* Uzziah, 2 *King.* 15.33.

16——11. Ahaz *ſon of* Jotham, 2 *Kings* 16.1,2.

29——12. Hezekiah *ſon of* Ahaz, 2 *Kings* 18.1,2.

55——13. Manaſſeh *ſon of* Hezekiah, 2 *Kings* 21.1.

2——14. Amon *ſon of* Manaſſeh, 2 *Kings* 21.18,19.

31——15. *JOSIAH ſon of* Amon, 2 *King.* 21.26. *and* 22.1.

¼——16. Jehoahaz *called alſo* Shallum, *Jer.* 22.11.) *ſon of* Joſiah, 3 *moneths*, 2 *Kings* 23.30,31.

11——17. Eliakim (*aliàs* Jehoiakim) *ſon of* Joſiah, 2 *Kings* 23.34,36.

¼——18. Jehoiachin *ſon of* Jehoiakim, 3 *moneths*, *and then carried captive to* Babylon, 2 *King.* 24.6,8.

11——19. Mattaniah (*aliàs* Zedekiah,) Jehoiakin's *Fathers brother*, 2 *Kings* 24.17,18.

26——*Thence from* Zedekiah's *captivity, till* Jehoiachin's *advancement in* Babylon, 2 *Kings* 25.17.

344¼ *years.*

KINGS of *ISRAEL*.

Yeares

9. Jehoram *ſon of* Ahab, 2 *Kings* 3.1.---12

10. Jehu *ſon of* Nimſhi, 2 *Kings* 9.2. *and* 10.36.——————————28

11. Jehoahaz *ſon of* Jehu, 2 *Kings* 13. 1,10.——————————17

12. Joaſh *ſon of* Jehoahaz, 2 *Kings* 13.10.——————————16

13. Jeroboam *ſon of* Joaſh, 2 *Kings* 14.23.——————————41

An **Inter-regnum** *betwixt* Jeroboam *and* Zechariah *for about* 22 *yeares. See* 2 *King.* 14.1,2,23. *and* 15.1,2,8.—22

14. Zechariah *ſon of* Jeroboam, *ſix months*, 2 *Kings* 15.8.——————————½

15. Shallum *ſon of* Jabeſh, 1 *full moneth*, 2 *Kings* 15.13.——————————1/12

16. Menahem *ſon of* Gadi, 2 *Kings* 15.17.——————————10

An **Inter-regnum** *or vacancy for* 1 *or* 2 *yeares betwixt* Menahem *and* Pekahiah. *Compare* 2 *Kings* 15. 17. *with* 2 *Kings* 15. 23.——————————1

17. Pekahiah *ſon of* Menahem, 2 *Kings* 15. 23.——————————2

18. Pekah *ſon of* Remaliah, 2 *Kings* 15. 27.——————————20

An **Inter-regnum** *betwixt* Pekah *and* Hoſhea; *or* Hoſhea's *tyrannical uſurpation* (*the people not accepting him*) *for about* 7 *yeares. Compare* 2 *Kings* 15. 27,30,32. *with* 2 *King* 17.1. *and* 2 *King.* 16.1,2.——————————7

19. Hoſhea *ſon of* Elah, 2 *King.* 17. 1,6.——————————9

Years 185

§. IV.

§. IV. Doubts, and Difficulties about the Chronology.

But upon diligent ſearch into this II. KINGS, I find that here ariſe certain intricate *Chronological Doubts and Difficulties*, both touching the Kingdom of *Judah*, and of *Iſrael*, which had need to be cleared and removed; eſpecially theſe 7 enſuing, *viz.*

Doubt I. *In the Kingdom of* Judah *ariſeth ſome difficulty about the time of* Amaziah. *For he reigned 29 years*, 2 Kings 14. 2. *And the 15. year of his Reign, agreed with the firſt year of the Reign of* Jeroboam *ſon of* Joaſh, 2 Kings 14. 23. *Conſequently the 29. or laſt year of* Amaziah's *Reign, muſt needs agree with the 15. year of* Jeroboam. *And yet it is ſaid, That* Azariah (*alias* Uzziah) *ſon of* Amaziah *King of* Judah, *began to reign in the 27. year of* Jeroboam *King of Iſrael, and that he was ſixteen years old when he began to reign*, 2 Kings 15. 1, 2. *So that by this Account, betwixt* Amaziah's *laſt year, and his ſon* Uzziah's *firſt year, here are full 11 years vacant, or overplus.*

Anſw. There are three Reſolutions propounded by Writers for untying this knot. 1. Some think that here's a miſtake, that for the 27. year of *Jeroboam*, it ſhould be the 17. yeare; as *Mercator*. But this, ſaith [b] *Pareus* well, *eſt ſecare Nodum*, i. e. *is to cut the knot, not to unty it.* Beſides, this will gain but 10 years; and the vacancy objected is 11 years at leaſt, and that *excluſively*. 2. Some do reckon theſe 11 years in the 52 years of *Uzziah*, ſon and ſucceſſor of *Amaziah*; the Kingdom being governed by States or Princes of *Judah*, during the minority of *Uzziah* (who was but about four or five years old when his father died) till he came to be ſixteen years old, 2 *Kings* 15. 2. 2 *Chron.* 26. 1, 3. This [c] *Pareus* aſcribes to *Funccius*, and approves it as truer then the former. But this Reconciliation cannot hold; becauſe the firſt year of *Amaziah's* 52. did not begin till the 27. year of *Jeroboam* King of *Iſrael*, 2 *King.* 15. 1, 2. 3. Others therefore beſt of all remove this doubt, by counting theſe 11 years betwixt the laſt of *Amaziah*, and firſt of *Uzziah* his ſonne, to be an *Inter-regnum*; there being at that time no King in *Judah*, the Kingdom was governed by their Princes, Elders, or chief States, for ſo long till *Uzziah* came to be capable of Government. Thus [d] *Broughton*, [e] *Diodate*, [f] *Wolphius*, and others.

[b] *D. Pareus in Adverſ. in 1 Reg. Proem.*

[c] *D. Pareus quo ſupr.*

[d] Regnum *Judæ* ab optimatibus uſque ad vigeſimum ſeptimum *Joboami*. Id accidit cum propter *Oziæ* teneram ætatem, tum quod ordines Regem ſuum non minus odiſſent, quam Iſrael. Unde reprehenditur *Lachis*, quod *Amaziam* tradidiſſet eis, qui morte ipſum affecerunt. [*Deus non vult etiam impios Reges tolli à privatis.*] H. Brought. Concent. S. Script. p. 92. Hanov. 1602.

[e] Seeing that *Amaziah* reigned 29 years, 2 *Kings* 14. 2. and that *Jeroboam* ſon of *Joaſh* began to reign the 15. year of *Amaziah*, 2 *Kings* 14. 23. it followeth that this 27. year is but the 11. year after the death of *Amaziah*. So we muſt conclude that there was an Inter-regnum or vacancie of the Royal ſeat in Judah, for the ſpace of 11 years, or thereabouts; occaſioned peradventure by *Azariah's* tender age, or by the powerfulneſſe of his fathers murtherers, who kept the Government in their hands. *Diod. Annot. on* 2 *Kings* 15. 1.

[f] Videtur hinc colligi vel Inter-regnum quoddam, vel tutorum ſimul ac pupilli Regis opera conſilioque adminiſtratum & circiter duodecim annos gubernatum. ——— Hæc conſiderata docent Deum mirabiliter conſervaſſe regnum hoc *Davidis* poſteris, ut Promiſſis ſtaret, & firmaret ſpem *Meſſiæ*. ——— *Wolph. ſuppl. ad P. Mart. Com. in* 1 *Reg.* 15. 1.

Doubt II. *In the Chronology of the Kingdom of* Iſrael *ariſeth another Difficulty. It is ſaid of* Jeroboam *ſonne of* Joaſh *King of Iſrael, that he began to reign in the 15. year of* Amaziah *King of* Judah, *and reigned 41 years*, 2 King. 14. 23. *And that* Zechariah *ſonne of* Jeroboam *reigned over* Iſrael *in the 38. year of* Azariah *King of* Judah, 2 *Kings* 15. 8. *Now the time intervening betwixt the 15. year of* Amaziah, *and the 38. year of* Azariah, *was in all 63 years. For, from the 15. year of* Amaziah, *or 1. year of* Ieroboam, *(which agree, 2 King. 14. 23.) to the 1. year of* Azatiah (*alias* Uzziah) *ſon of* Amaziah, *were 27. years*, 2 Kings 15. 1. *Thence to the firſt year of* Zechariah Jeroboams *ſon, parallel with the 38. year of* Azariah, *is 38 years*, 2 Kings 15. 8. *27 years and 38 years being added together, make up juſt 65 years. So then betwixt* Ie-

roboams *firſt*, *and his ſon* Zechariah's *firſt yeare*, *intervene* 63 *years*. *Subduct out of* 63. *the time of* Jeroboam's *reigne*, *viz.* 41. *and there remains* 22 *years vacant*.

Anſw. By this doubt it is evident, that betwixt *Jeroboam* ſonne of *Joaſh* his laſt year, and *Zechariah* his Succeſſors firſt year, did intervene full 22 years. During theſe 22 years the Kingdom of *Iſrael* was in an *Anarchy* by frequent ſeditions, (thinks [g] *Broughton*) or at beſt, we muſt grant an *Inter-regnum* or *vacancy of Kingly Government in* Iſrael for 22 years together, betwixt *Jeroboam* and *Zechariah*. This *Zechariah* was the fourth Generation of *Jehu*, which God brought according to his Premiſe to ſit upon the Throne, notwithſtanding all intervening difficulties. *Compare* 2 *Kings* 10. 30. and 15. 12. Gods Promiſes, (yea, even to wicked men, how much more to the godly,) ſhall ſtand, notwithſtanding all Providences or Improbabilities that ſeem to croſſe the ſame. This *Inter-regnum*, with others, is heedfully to be marked for the better perfecting the true *Chain of Scripture-Chronology*.

[g] ἀναρχία viginti duorum annorum ex crebris ſeditionibus uſque ad Oziæ 38. ibi regnavit Zecharias quartus à Jehu, 1 Reg. 10. 30. *H. Brought. Concent. S. Script. p.* 95. *Hanov.* 1602.

Doubt III. *It is ſaid*, *that* Ahaz *was* 20 *years old when he began to reign*, *and that he reigned* 16 *years*; *ſo that he lived but in all* 36 *years*, 2 *King.* 16. 2. *And yet it is ſaid*, *that* Hezekiah *his ſon was* 25 *years old when he began to reign*, 2 Kings 18. 2. *Conſequently* Ahaz *was but* 11 *years old when he begat* Hezekiah; *which ſeems very ſtrange*.

Anſw. 1. We need not interpret 2 *Kings* 16. 2. that *Ahaz* was 20 years old when his father *Jotham* began to reign: for this is too much forced, ſeeing the Text ſaith, *Twenty years old was* Ahaz *when he began to reign*. No mention of *Iotham's* age. 2. We need not flie to that [h] ſhift, that *Ahaz* was *Hezekiah's* legal, not natural Father. 3. Though it may ſeem *ſtrange*, yet is it not impoſſible, that *Ahaz* being but about 11 years old ſhould beget *Hezekiah*. For its no hard thing (as [i] *Hierom* anſwers this doubt) for the God of nature to effect what he pleaſeth above the ordinary courſe of nature. And he brings an inſtance of a woman that had a child by a boy of 10 years of age: and with us many marry at 13. or 14. Adde hereunto, It is with men as it is with fruit, ſome grow ripe far ſooner then others. Further, the Nation of the Jewes had a ſingular bleſſing for Generation and Multiplication; and therefore this is the leſſe to be admired. Finally, its very probable, the Guardians and Kindred of the Royal Iſſue in *Judah*, took care that the Males ſhould marry as ſoon as was poſſible, very young, for the perpetuating of *Davids* line till the time of the *Meſſiah*, [k] *Broughton* ſaith, *Ahaz as young a father*, *as Elizabeth was an old mother*, *were both to hope in Emmanuel*, *to be borne of a Virgin*.

[h] *Wolph.* ſupplem. ad P. Mart. Com. in II Reg. 18. 1, 2.

[i] *Hier.* in Ep. ad *vitalem.*

[k] Achazo tam juveni patri, quam erat Elizabeta ſenex mater, ſperandum fuerat in Emmanuele, naſcituro ex virgine. *H. Brought. Concent. S. Script. p.* 98. *Hanov.* 1602.

Doubt IV. *It is ſaid*, *that* Hoſhea *ſlew* Pekah *ſon of* Remaliah, *and reigned in his ſtead in the* 20. *year of* Jotham *ſon of* Uzziah, 2 *Kings* 15. 30. *And yet it is evident that* Jotham *reigned but ſixteen years*, 2 Kings 15. 33. *How can theſe be reconciled?*

Anſw. 1. Either we may ſay that hence it appears, *Jotham* lived 20 years after he began to reign; but of theſe 20. he reigned only 16. reſigning up the Kingdom to his ſon *Ahaz* for the four laſt years. 2. Or ſuppoſe *Jotham* lived not 20 years, we may ſay, this 20. year of *Jotham* intimates how long after the beginning of *Iotham's* reign it was, that *Hoſhea* ſlew *Pekah*, viz. in the 20. year after: not that *Iotham* was then reigning when that fact was committed. Not in the 20. year of *Jotham's* reign, but in the 20. year after he began his reign.

Doubt V. Menahem *began to reign in the* 39. *yeare of* Azariah *King of* Judah, *and reigned ten years*, 2 Kings 15. 17. *So that his laſt yeare*, viz. *his* 10. *is parallel with* Azariah's 48. *year*. *And yet it is ſaid*, *that* Pekahiah *ſon of* Menahem *began to reign in the* 50. *yeare of* Azariah, 2 Kings 15. 23. *So that by this account*, 1 *year parallel to* Azariah's 49. *year*, *is ſlipt in the Chronology of the Kings of Iſrael*.

Anſw. This is evidently an *Inter-regnum* or *vacancy* of the Royal Government in Iſrael for one years ſpace. The troubles of the State of *Iſrael* for many years together, through ſeditions, treaſons, and murders of Kings, frequently interrupting the Royal Government, makes the *Chronology* very intricate and perplexed.

Doubt VI. Pekah *King of Iſrael is ſaid to begin his Reign in the* 52 *yeare of* Azariah

riah [or Uzziah] *King of Judah, and to reign 20 years,* 2 *Kings* 15.27. *and it is ſaid that* Hoſhea *ſon of* Elah *conſpired againſt* Pekah, *and ſlew him, and reigned in his ſtead, in the* 20. *year of* Jotham *King of Judah,* 2 *Kings* 15. 30. (Jotham's 20. *year being parallel to the year next enſuing after* Pekah's *laſt year,* 2 *Kings* 15. 32.) *and yet elſewhere it is ſaid, that* Hoſheah *ſon of* Elah *began to reign in* Samaria, *in the* 12th *year of* Ahaz *King of* Judah, 2 *Kings* 17.1. Ahaz *his firſt year being parallel with* Pekah's 17th *year,* 2 Kings 16.1. *Conſequently his* 4th *year parallel with* Pekah's 20th *year, immediately after which* Hoſhea *ſlew him. Now betwixt* Ahaz *his* 4th *year, when* Pekah's *reign determined, and* Ahaz *his* 12th *year when* Hoſhea's *reign began, there intervene full ſeven years. Whereunto ſhall theſe ſeven years be reckoned? or how ſhall theſe places be reconciled.*

Anſw. 1. It is clear by theſe places alledged, that in the Kingdom of *Iſrael* betwixt the reign of *Pekah* and *Hoſhea*, there was another *Inter-regnum*, or vacancy of the Royal Government for VII yeares together, and ſo theſe ſeven intervening yeares are to be accounted. 2. If *Hoſhea* (having murdered *Pekah*) did preſently uſurp the Throne and Regal Government, yet he is not ſaid to **begin** his reign till ſeven years after, either becauſe for that ſeven years the people did not accept him, (abhorring his bloody conſpiracy againſt *Pekah*:) or becauſe the King of *Aſſyria*, (who about his time enſlaved *Iſrael*) did not confirm *Hoſheah* in his Kingdom till the twelfth year of *Ahaz*. 3. It is not to be neglected, that where *Hoſheah's* killing of *Pekah* is recorded, It is only ſaid [*and he reigned in his ſtead,* 2 Kings 15.30.] noting out only his Succeſſion of him in the Regal Government, but not the time when he firſt became his Succeſſor; but in the twelfth year of *Ahaz* (which was ſeven years after *Pekah's* death, as hath been demonſtrated) It is ſaid, *Hoſheah ſon of Elah* **began** *to reign in Samaria,* 2 Kings 17.1. denoting the very time when he ſucceeded him in the Royal Government.

Doubt VII. Jehoahaz *ſon of* Joſiah, *was but* 23. *years old when he began to reigne, and he reigned three moneths in* Jeruſalem, 2 *Kings* 23.30,31. *and yet his younger brother* Eliakim (*whoſe name* Pharaoh Neco *turned to* Jehoiakim) *who ſucceeded him, is ſaid to be* 25 *years old when he began to reign,* 2 Kings 23. 34, 36. *So that according to this account* Jehoiakim *ſeems to be about two years elder then his elder brother, which ſeems to imply an impoſſibility.*

Anſwer. For reconciling of this *Chronology*, and reſolving this difficulty; 1. Either we muſt ſay, that there was an *Inter-regnum*, or *vacancy* in the kingdom for two or three years after *Jehoahaz* his reign; and if ſo, the abſurdity ceaſeth. 2. Or, rather we muſt conclude, that *Jehoiakim* was *Pro-rex*, or *Vice-roy*, while his brother *Jehoahaz* was Captive in *Egypt*, (as [illegible] thinks) and ſo *Jehoiakims* age of twenty five, is reckoned from his brothers death in *Egypt*, when *Vice-Roy*, *Jehoiakim* became full King. 3. Or, (which ſeems moſt ſatisfactory of all) we muſt hence determine that though *Jehoahaz* ſtept to the Throne before his brother *Jehoiakim*, yet *Jehoiakim* was the elder brother by birth, about two years. Thus [m] *Broughton*, [n] *Diodate*, [o] *Wolphius*, others, unty this knot. For, it may be that a faction among the people ſet up *Jehoahaz* to be King before his time, without due right. *See and conſider well* 2 *Kings* 23.30. Or, perhaps *King Joſiah* preferred his younger ſonne *Jehoahaz*, appointing him after him to the Crown, before *Jehoiakim* becauſe of his wickedneſſe, who yet afterwards by favour of *Pharaoh Neco* came to the Crown, 2 *Kings* 23.34. Thus God appointed *Solomon* though a younger brother to reign after *David*, 1 *Kings* 2.15. and *Rehoboam* appoints *Abijah*, a younger ſon to ſucceed him, 2 *Chron.* 11.20,22. *and* 12.

1 Natus 25 An. Jehoiakim quum regnare inciperet] *ſubeundi ſolus, poſt fratris captivi mortem: nam dum captivus viveret, putabatur ad eum jus regni pertinere: ideo hic ejus veluti Prorex erat, &c. Jun. Annot. in* II *Reg.* 24.1.

[m] JOACHAS, Joannes, ſive SALLUM naſcitur. Senior fratre ſuo regni ratione, 1 Chro. 3. Junior vero nativitate An. duob. *H. Brought. Concent. S. Script. p.* 105. *Hanov.* 1608. [n] *And the People*] Some believe that this *Jehoahaz* was inſtalled by popular faction, and not according to Birth-right, ſeeing that he was but 23 years of age when he began to reign, and reigned but three moneths: whereas his brother *Jehoiakim* who ſucceeded him, was 25 years of age when he began to reign, v.36. unleſs there were ſome vacancy or Inter-regnum after *Jehoahaz*. *Jo. Diodat. Annot. in* 2 *King.* 23.30. [o] *Joan. Wolph. Supplem. ad Pet. Mart. Com. in* 2 *Reg.* 24.1. *&c.*

S. V. Scrop

§. V. Scope.

The *Scope* of this II. KINGS (which is a Continuation of the Hiſtory begun in I. KINGS) is either 1 More *Immediate*, or 2 More *Mediate*.

1. *More Immediate*, To continue the Narration of the condition of the *Divided* State of the two Kingdoms of *Iſrael* and *Judah* from *Jehoſhaphats* reign, till the *Aſſyrians* deſolated *Iſrael*, and the *Caldeans* captived *Judah*, for their grievous ſins, aggravated by their obſtinate impenitency. Herein therefore are declared notably, 1. How *ISRAEL* perſiſting in *Jeroboams* idolatry, and adding thereunto divers abominable Pagan idolatries, was plagued with Warres, Seditions, Treaſons, murthers of Kings, *Inter-regnum's*, and interruptions of the royal Government ſometimes for many years together, yea, alterations of the royal Line, and other ſad diſaſters of State; till at laſt (no counſels or warnings of the Prophets, nor theſe heavy judgments inflicted upon them, prevailing with them to repent) they were over-runne and deſtroyed by the *Aſſyrians*, the people of Iſrael captived and utterly diſperſed, and their Kingdome poſſeſſed by Heathens mixed of ſeveral Countries, called *Samaritanes*, who ſet up a mingle-mangle Religion of Paganiſme and Judaiſme, called *Samaritaniſme*. 2. How *JUDAH* alſo (though Gods true Religion, Worſhip and Church was preſerved ſtill among them, yet) leavened with Iſraels corruptions, partly of themſelves too prone to idolatry, fell into moſt grievous ſins; from which they could never be throughly reclaimed, either by the Doctrine of Gods Prophets, or by the endeavours of divers godly Kings after Reformation, or by the Judgments of God on Iſrael or themſelves; or by the ſingular mercy of God in delivering them from the *Aſſyrians* tyranny. So that God delivered them at laſt into the hands of the *Chaldeans*, who after divers preſſures inflicted on *Judah*, took, ſackt, and burnt Jeruſalem and the Temple, and carried the people captive to *Babylon*. And afterwards the remnant of poor people left in the Land were cartied captive into *Egypt*. And yet in this moſt woful eclipſe of the Jewiſh Church, the Lord reſerved an holy ſeed to people the Church, and continued *Davids* line for the bringing forth of the *Meſſiah* according to the fleſh, as God had promiſed to *David*.

2. *More Mediately*, to delineate 1 Gods *verity* in his Threats and Promiſes, againſt all difficulties and impediments intervening, and this not only to the godly, (as to *David* and his houſe, continuing his ſeed that the *Meſſiah* might deſcend of him) but alſo even to the wicked as to Jehu, &c. together with his ſeverity in his Judgments. 2 The continual revolution of Families and States. 3 The miſchief of ſinne, eſpecially in Magiſtrates, dividing them and their people from God, and conſequently themſelves amongſt themſelves, till both Kings, People and Kingdomes be ripe and ready for utter deſolation.

§. VI. Principal parts.

The *Chief Parts* of this Hiſtory may be conſidered (as in 1. *Kings*,) according to the diſtinct Reigns of the ſeveral Kings of ISRAEL and JUDAH, Proceeding on where the former Hiſtory left, *viz.* at AHAZIAH the eighth King of Iſrael, whoſe Hiſtory is *partly* laid down in the cloſe of I. *Kings*, and *partly* in the beginning of II. *Kings*.

8. King. Ahaziah.

VIII. The eighth King of Iſrael, p AHAZIAH, ſon of *Ahab*, touching whom note
1. The time of his Reign, *viz.* two years, 1 *Kings* 22.51.
2. His great wickedneſſe, walking in the way of *Ahab*, *Jezabel*, and *Jeroboam*, ſerving *Baal*, 1 Kings 22.52,53.

[*Hitherto his Hiſtory is recorded in* I. KINGS.]

3. He is infeſted with *Moabs* rebellion againſt *Iſrael*, his father *Ahab* being dead, 2 *King.* 1.1.
4. His ſeading in his ſickneſſe to *Baal-zebub* idol-god of *Ekron*, to know whether he ſhould recover of his diſeaſe. Deſcribed 1. By the occaſion of his diſeaſe, his *falling down through a Latteſſe*, ver.2. 2. His meſſage to *Baal-zebub*, ver.2. 3. His anſwer that he ſhould die returned, *Partly* by his own meſſengers from *Elijah* the Prophet, met in their way, *ver.* 3. *to* 9. *Partly* by *Elijah* himſelf coming down to him, at the humble requeſt of the *third Captain* and his fifty, after *Elijah* had with fire from Heaven deſtroyed *two Captains* and their fifties, *ver.* 9. *to* 17.

5. His

5. His death, *ver.* 17.
6. His Succeſſour, *viz.* Jehoram his brother, (*Ahaziah* having no ſonne,) *ver.* 17.
7. His other Acts here unrecorded, *ver.* 18.

IX. The ninth King of Iſrael, [q] JEHORAM ſon of *Ahab*, *Ahaziah's* brother. In his dayes many memorable things fell out, eſpecially in reſpect of the two famous Prophets, Elijah and Eliſha who lived in his dayes. Here are particularly recorded. 9. King. [q] Jehoram. CHAP. II.

1. The Tranſlation of *Elijah*, (ὃν ἐν τῷ ἄξιος ὁ κόσμος, i. e. *Of whom the world was not worthy*, Heb. 11.38. as [r] *Broughton* noteth,) who went up to Heaven by a whirl-winde in a fiery charet, *Ch.* II. *ver.* 1. *to* 13.

[r] *H. Brought. Concent. S. Script. p.* 85. *Hamv.* 1602.

Helias ——— ſicut & *Enoch* in Teſtimonium noviſſimi temporis adhuc ſine morte ſervatur, ut ſcilicet horum in ore duorum teſtium, noviſſimi teſtimonii ſermo conſiſtat, in extremo tempore paulò antè quàm damnetur Satanas qui humanum genus aperto bello deprimat. Conveniebat ergo ut *Helias*, quem divini amoris Zelus Ignito in animo ſuo flagraſſet ardore, & per ignem miranda multa ſigna faceret, & per currum igneum ab omnibus commutatum dominus ad ſublimiorem ſtatum eveheret. *Aug. de Mirabil. S. Script. l.* 2. *c.* 22. *Tom.* 3.

2. The Succeſſion of *Eliſha* as Prophet in ſtead of *Elijah*; a double portion of his ſpiritual reſting upon him. This is diſcovered, 1. By *Eliſhahs* paſſing through *Jordan*, having divided it by *Elijah's mantle*, *ver.* 13, 14. which Act is amplified, *Partly* by the young Prophets acknowledgment hereof, *ver.* 15. *Partly* by the young Prophets importunity with *Eliſha* to let fifty men go ſeek *Elijah* againſt *Eliſha's* minde, *ver.* 16, 17, 18. 2. By *Eliſha's* healing the bad water and barren ground of *Iericho* with ſalt, *ver.* 19. *to* 23. 3. By his curſing in the Name of the Lord fourty two children that mocked him at *Beth-el*, ſo that two ſhe-bears out of the wood deſtroyed them, *ver.* 23, 24. Amplified by *Eliſha's* journey thence to *M. Carmel*, and thence to *Samaria*, ver. 25.

3. The time of JEHORAM's reign in *Samaria*, when it began, *viz.* in *Iehoſhaphat's* eighteenth year, how long it continued, *viz.* twelve years, *Ch.* III. 1. CHAP. III.

4. *Iehorams* Acts.
1. *Morall*, though he put away *Baal*, yet he followed *Ieroboam*, ver. 2, 3.
2. *Polemicall* or warlike. He warred with *Meſha* King of *Moab*, where note 1. The occaſion of the Warre, the King of *Moabs* rebellion againſt *Iſrael*, *ver.* 4, 5. 2. *Iehorams* procuring aſſiſtance of *King Jehoſhaphat*, and the King of *Edom* to joyn battel againſt *Moab*, *ver.* 6. *to* 9. 3. *Eliſha's* obtaining water for the Army of theſe three Kings in their diſtreſſe, aſſuring them alſo of victory over *Moab*. *ver.* 9. *to* 21. 4. The *Moabites*, thinking the water was the blood of the Kings that had deſtroyed one another, are ſubdued by *Iſrael*, ver. 21. to 26. 5. The King of *Moab* being in an extream ſtrait, Sacrificeth his Eldeſt Son as a Burnt-offering, whereupon the two Kings being incenſed againſt the King of [illegible]el, (whoſe wrath againſt *Moab* occaſioned this horrid Act,) withdrew, *ver.* 26, 27.

5. *Eliſha's* Acts, very wonderful, *viz.*
1. He multiplies the oyle of the Prophets widow, whereby ſhe paid her debts, *Ch.* IV, *ver.* 1. *to* 8. CHAP. IV.
2. To teſtifie his gratitude to the *Shunamite*, for her kinde entertainment of him, 1. He promiſeth her a ſonne, (though her husband was old, and ſhe childleſs,) *ver.* 8. *to* 18. 2. He raiſeth her ſonne, (being dead) to life again, *ver.* 18. *to* 38.
3. He heals the Pottage of the children of the Prophets at *Gilgal*, *ver.* 38. *to* 42.
4. He feeds one hundred men with twenty barley loaves, *ver.* 42, 43, 44.
5. He cures *Naaman* the *Syrian* of his leproſie, this cure at large deſcribed. And how he inflicted *Naamans* leproſie upon his own covetous ſervant *Gehazi*, for taking a gift of *Naaman*, *Ch.* V. throughout. CHAP. V.
6. He cauſeth an [s] Axe head to ſwim in *Jordan*, which fell from one cutting down a beam there, *Ch.* VI. 1. *to* 8. CHAP. VI.

[s] Gravem ferri naturam tenuis aquæ ſubſtantia ferre non valet. Sed tamen qui poſtmodum ſub Petri pedibus maris ſolidaverat naturam, ante illum de profundo ferrum levare jubet. *Aug. de Mirab. S. Script l.* 2. *c.* 25. *Tom.* 3.

7. He diſcovers the projects of the *Syrian* Army againſt *Iſrael* divers times, and defeats them, *ver.* 8. *to* 13. whereupon the King of *Syria*, ſending an huge hoſt to ſurprize *Eliſha* at *Dothan*, *Eliſha* [t] ſmites the people with blindneſſe, leads them into *Samaria*, opens their eyes, permits not *Jehoram* to ſmite them, directs him to feaſt them, and diſmiſſe them, *ver.* 13. *to* 24.

[t] Non ita igitur ut lucem dei non videret hic populus cæcitate percutitur, ſed præſentis *Heliſæi* & locorum per quos ambulabant agnitio ab illorum oculis occultatur. Si etenim cæcata diei lucem non conſpiceret, nequaquam tanta multitudo ſolum *Heliſæum* ſequi docentem *Samariam* potuiſſet. Ipſa igitur cæcitate percuſſi ſunt, dum quem viderunt nullo modo intellexerunt. *Aug. de Mirab. S. Script. l.* 2. *c.* 26. *Tom.* 3.

CHAP. VII.

CHAP. VIII.

8. He prophecieth of extraordinary plenty in the extream famine of *Samaria* beſieg'd by *Benhadad* King of *Syria*. Here note 1. *Benhadads* King of *Syria's* beſieging of *Samaria*, *ver.* 24. 2. Extremity of famine in *Samaria* through the ſiege; deſcribed, By the exceſſive price of food, *ver.* 25. By the womens boyling and eating of their own children, *ver.* 26. *to* 30. By the King of *Iſraels* bloody intention againſt *Eliſha*, as the cauſe of this famine, *ver.* 30. *to the end of the chapt.* 3. *Eliſha's* Prophecy of great plenty in *Samaria* on the morrow, and how the Lord brought it about by terrifying the *Syrians*, that they all fled and left their Tents with all their Proviſion, which one of the Kings Lords ſaw but taſted not thereof, becauſe he believed not *Eliſha's* Prophecy, *Chap.* VII. *throughout.*

9. He directs the woman, (whoſe ſon he had raiſed from the dead) to depart out of *Iſrael*, to ſojourn elſewhere, by reaſon of 7 years famine coming upon the land, *Ch.* VIII. 1. Conſequents whereof, 1. The womans ſojourning ſeven years in the Philiſtines land, *ver.* 2. 2. Her requeſt to the King at her return for her houſe and land, at that very time when *Gehazi Eliſha's* ſervant was talking with the King about the great acts of *Eliſha*, and particularly of raiſing this womans ſon from the dead, *ver.* 3. *to* 6. 3. Hereupon the King commands all hers to be reſtored, *ver.* 6.

10. He at *Damaſcus* anſwers *Benhadad* King of *Syria*, being ſick, (ſending *Hazael* his ſervant to *Eliſha* to know whether he ſhould recover,) *that he might recover*, [i.e. for any danger of his diſeaſe,] *yet he ſhould certainly die*, [i.e. by ſome other accident,] *ver.* 7. *to* 11. This is further amplified 1. By *Eliſha's* ſetting his countenance on *Hazael*, and weeping, becauſe of all the evil that *Hazael* ſhould do againſt *Iſrael*, when he came to be King of *Syria*, *ver.* 11 *to* 14. 2. By *Hazaels* return of his meſſage to King *Benhadad*, *ver.* 15. 3. By *Hazaels* killing *Benhadad* with a wet cloth ſpread upon his face, and reigning in his ſtead, *ver.* 15.

V. King. u JEHORAM.

V. **The fifth King of Judah**, u JEHORAM ſonne of *Jehoſhaphat*. Touching whom here are recorded,

1. The time of his reign, beginning in his fathers life time in the fifth year of *Jehoram* King of *Iſrael*, and continuing eight years, *ver.* 16, 17.

2. His Acts *Moral*, *Martial*, and *Others*.

1. *Morall*, he wickedly walked after *Ahab*. His wickedneſſe is deſcribed, 1. By the cauſe of it, Affinity with *Ahab*, *ver.* 18. 2. The effect that would have followed, (but for Gods Promiſe to *David*) viz. deſtruction of *Judah*, *ver.* 19.

2. *Martial*, ſmiting *Edom* that revolted from under the hand of *Judah*, *Libnah* alſo revolting at the ſame time, *ver.* 20. *to* 23.

3. *Other Acts* not recorded here, *ver.* 23.

3. His death and burial, *ver.* 24.

4. His Succeſſor, **Ahaziah** his ſonne, *ver.* 24.

VI. King. x AHAZIAH, *alias* Jehoahaz, & Azariah.

VI. **The ſixth King of Judah**, x AHAZIAH, youngeſt ſonne of *Jehoram*, (called alſo *Jehoahaz* and *Azariah*. *See* 2 Chron. 21. 17 *and* 22. 1, 6.) Touching whom note

1. The time of his Reign, viz. one year, *ver.* 25, 26. *and chap.* 9. 29.

2. His mother, *Athaliah* daughter of *Omri*, *ver.* 26.

3. His wickedneſſe, like the houſe of *Ahab* with which he had affinity, *ver.* 27.

4. His joyning with JEHORAM King of *Iſrael* to warre with *Hazael* King of *Syria*, *ver.* 28. This Act is deſcribed by the Events, viz.

1. *Joram* King of *Iſrael* ſon of *Ahab* wounded, went back to *Jezreel* to be cured, *ver.* 28, 29.

2. *Ahaziah* King of *Judah* goes to *Jezreel*, to viſit *Jehoram* being ſick, *ver.* 29. where (the Providence of y God ſo ordering things,) *Jehu* Annoynted King of *Iſrael* at *Ramoth-Gilead*, to cut off the houſe of *Ahab*, ſlew them both, *Ch.* IX. *ver.* 1. *to* 30.

y 2 Chro. 22. 6, 7, 8, 9.

CHAP IX.

X. King. z Jehu.

X. **The tenth King of Iſrael**, z JEHU ſonne of *Jehoſhaphat*, ſonne of *Nimſhi*. Touching whom note

1. *His unction* at Ramoth-Gilead, (while *Jehoram* and *Ahaziah* were at *Jezreel*,) by one of the ſons of the Prophets. 1. *Commanded* and directed by the Prophet *Eliſha*, *Ch.* IX. 1. *to* 4. 2. *Effected* by the young Prophet, with Gods Commiſſion to *Jehu* againſt *Ahabs* houſe for avenging the blood of Gods Prophets and ſervants thereon, *ver.* 4. *to* 11. 3. *Acknowledged* by all *Jehu's* Company, *ver.* 11. *to* 14.

2. *His Acts of Juſtice*, as the ſword of the LORD, inflicting vengeance on *Ahabs* houſe, and that related to him, viz.

1. On *Jehoram* King of *Iſrael* ſonne of *Ahab*, againſt whom *Jehu* conſpired, ſhot him through the heart, and cauſed his body to be caſt in the portion of the field of *Naboth*, *ver.* 14. *to* 27.

2. On *Ahaziah* King of *Judah*, who came with *Jehoram* againſt *Jehu*, whom he ſmote, and he died at *Megiddo*, *ver.* 27. *to* 30.

3. On *Jezebel Ahabs* wife, whom *Jehu* cauſed to be thrown out of a window, ſo ſhe was trodden under foot, and eaten up of dogs, *ver.* 30. *to the end of the chapt.*

4. On *Ahabs* ſeventy ſonnes in *Samaria*, whom he cauſed to be beheaded, and their heads to be ſent unto him to *Jezreel*, *Ch.* X. 1. *to* 11.

5. On all *Ahabs* great men, kinſfolks and Prieſts in *Jezreel*, all ſlain, *ver.* 11.

6. On fourty two brethren of *Ahaziah* King of *Judah*, going to viſit *Ahabs* ſonnes in *Samaria*, he ſlew them all, *ver.* 12, 13, 14.

7. On

7. On all that remained to *Ahab* in *Samaria* (taking *Jehonadab* along with him in his Chariot, to see his zeal for the LORD,) he slew them all, *ver.*15,16,17.
8. On all the Priests and worshippers of *Baal*, called together to *Baals* house, under pretence of a great sacrifice to *Baal*, whom he slew, utterly demolishing all *Baals* images and his house, *ver.*18. *to* 29.

These acts of *Jehu* are amplified 1. By the Lords promise to *Jehu* for this service that his sonnes of the fourth generation should sit on the Throne. 2. By *Jehu's* want of uprightnes, following *Jeroboams* idolatry, *ver.*29. *to* 32. 3. By *Hazaels* smiting *Israel* in all their coasts, *ver.*32,33.
3. His other Acts here unrecorded, *ver.*34.
4. His death and burial, *ver.*35.
5. His Successor, *viz.* **Jehoahaz** his son, *ver.*35.
6. The time of his Reign, 28. years, *ver.*36.

a ATHALIAH, Mother of King *Ahaziah*, hearing that *Ahaziah* was dead, massacred all the seed Royal (except **Jehoash** son of **Ahaziah**, who was hid six years in the House of the LORD,) and so long she usurped the Kingdome of *Judah*, *Ch.*XI.1,2,3. — a *ATHALIAH* Queen. CHAP. XI.

VII. **The seventh King of Judah**, b JEHOASH son of *Ahaziah*, Touching whom note — VII. King. b *JEHOASH*.
1. The manner how he was crowned and annointed by *Jehoiada* the Priest in the Temple of the LORD, *ver.*4. *to* 13. Amplified 1. By *Jehoiada's* Command to kill *Athaliah*, who came in at the Coronation, crying *Treason, Treason*, *ver.*13. *to* 17. 2. By the Covenant with *Jehoiada* made at the Coronation betwixt the Lord, the King and People, *ver.*17. 3. By *Jehoiada's* restoring the Worship of God, the People demolishing *Baals* house and idols, and slaying *Mattan* the Priest of *Baal* in *Judah*, as *Jehu* destroyed *Baal* in *Israel*, *ver.*18. 4. By the Kings sitting on the Throne, *ver.*19. 5. By the Consequents hereof, the Peoples joy, the Cities quiet, *ver.*20. 6. By the time when *Jehoash* was crowned, *viz.* at seven years old, *ver.*21.
2. The time of his Reign, *viz.* 40 years, *Ch.*XII. 1. — CHAP. XII.
3. His Acts, *viz.* 1. Reigned well, while *Jehoiada* the Priest instructed him, (only high-places not destroyed) *ver.*2,3. 2. Takes order about repair of the Temple, *ver.* 4. *to* 17. 3. By a Present of the Treasure, diverts *Hazael* from coming to fight against *Jerusalem*, *ver.*17. *to* 19. 4. His other Acts here unrecorded, *ver.*19.
4. His death, his servants conspiring against him, slew him, *ver.*20,21.
5. His Successor, **Amaziah** his son, *ver.*21.

XI. **The eleventh King of Israel**, c JEHOAHAZ, Son of *Jehu*, [*Jehu's* I. **Generation**,] Touching him are recorded — 11. King. c **Jehoahaz**. CHAP. XIII.
1. The time of his Reign, *viz.* 17. years, *Ch.* XIII. 1.
2. His wickedness is 1. Described, in following the sins of *Jeroboam*, *ver.* 2. 2. Punished, by the grievous oppression of *Israel*, under *Hazael* King of *Syria*; from which yet the LORD (besought by *Jehoahaz*) delivered them, *ver.*3. *to* 8.
3. His other Acts unrecorded here, *ver.*8.
4. His death and burial, *ver.*9.
5. His Successour, *viz.* **Jehoash** his son, *ver.*9.

XII. **The twelfth King of Israel**, d JEHOASH, Son of *Jehoahaz*, [*Jehu's* II. **Generation**,] Touching him are recorded, — 12. King. d **Jehoash**.
1. The time of his Reign, *viz.* 16. years, *ver.*10.
2. His wickednesse, walking in all the sins of *Jeroboam*, *ver.*11.
3. His other Acts here unrecorded, *ver.*12. (His warre with *Amaziah*, *ch.*14.8. *to* 15.)
4. His death and burial, *ver.*13. (*See in chap.*14,15,16.) } *These are here mentioned per ὑστερον σύγκρισιν, or by Anticipation.*
5. His Successor, *viz.* **Jeroboam** his son, *ver.*13. }
6. His visiting of the Prophet *ELISHA* e sick to death. Where 1. His mourning over him, *ver.*14. 2. *Elisha's* prophecying unto him of his three-fold victory over *Syria*, *ver.*15. *to* 20. 3 *Elisha's* death and burial, *ver.*20. illustrated by that **Famous Miracle wrought by Elisha's dead bones, which revived a dead man touching them in his Sepulchre**, *ver.*21. 4. *Jehoash* his three victories over *Benhadad* son of *Hazael* King of *Syria*, *ver.*22. *to the end of the chapt.* — e **Elisha's death, &c.**

VIII. **The eighth King of Judah**, f AMAZIAH son of *Jehoash* King of *Judah*. Touching whom note, — VIII. King. f *AMAZIAH* CHAP. XIV.
1. The time of his Reign, *Ch.*XIV.1,2.
2. His Acts, *Religious, Civil, Warlike, others.*
1. *Religious*, 1 Commended; he did that which was right, like *Joash*, not like *David*. 2. Dispraised, he tolerated High-places, *ver.*3,4.
2. *Civil*, he slew his servants who slew the King his father, (but slew not their children) *ver.*5,6.
3. *Warlike*; 1 With *Edom*, *ver.*7. 2 With *Jehoash* King of *Israel*, who took captive *Amaziah*, brake down the wall of *Jerusalem* 400 cubits, sackt the house of the LORD, and the Kings house; and took Hostages, *ver.* 8. *to* 15. (where mention is made of *Jehoash* his other Acts,

Death, and Succeſſour, *ver.*15,16. And of *Amaziah's* living 15. years after Jehoaſh, *ver.*17.)
4. *Other* Acts unrecorded, *ver.*18.
3. His Death by conſpiracie in *Jeruſalem*; and burial there, *ver.*19,20.
4. His Succeſſor, viz. his ſon **Uzziah**, at 16 years old, &c. *ver.*21,22.

13. King. g Jeroboam.

XIII. **The thirteenth King of Iſrael,** g JEROBOAM ſon of *Jehoaſh*, [*Jehu's* third **Generation**] Touching whom note,
1. The time of his Reign, *viz.* 41 years, *ver.*23.
2. His wickedneſſe, following *Jeroboams* ſins, *ver.*24.
3. His reſtoring the Coaſt of Iſrael, according to **Jonah's Prophecy** of the LORD's compaſſion to Iſrael, *ver.*25,26,27.
4. His other Acts here unrecorded, *ver.*28.
5. His Death, *ver.*29.
6. His Succeſſor, *viz.* **Zechariah** his ſon, *ver.*29.

IX. King. h *AZARIAH*, alias *UZZIAH*.

IX. **The ninth King of Judah,** h AZARIAH (*called alſo* **Uzziah**, 2 *Chron.* 26. 1. and 2 *Kings* 15.32.) ſon of *Amaziah*. Touching whom are noted,
1. The time of his Reign, viz. 52 years, *Ch.*XV.1,2.
2. His good Reign, ſave that he tolerated High-places, *ver.*3,4.
3. His leproſie (*inflicted on him for preſuming to burn incenſe in the Temple*, 2 Chron. 26. 16. to 22.) whereupon his ſon **Jotham** was *Pro-Rex*, or *Vice-Roy*, *ver.*5.
4. His Acts unrecorded here, *ver.*6.
5. His death and burial, *ver.*7.
6. His Succeſſor, viz. **Jotham** his ſon, *ver.*7.

CHAP. XV.

14. King. i Zechariah.

XIV. **The fourteenth King of Iſrael,** i ZECHARIAH ſon of *Jeroboam* [*Jehu's* IV. **Generation**, *which God promiſed ſhould ſit upon the Throne*, 2 Kings 10. 30. and 15. 12.] Touching him, note;
1. The time of his Reign, viz. 6. moneths, *ver.*8.
2. His wicked Reign, following *Jeroboams* ſins, *ver.*9.
3. His Death by *Shallum* ſon of *Jabeſh* conſpiring againſt him, *ver.*10.
4. His other Acts here un-recorded, *ver.*11.
5. The Cauſe why *Jehu's* fourth Generation ſate upon the Throne, *viz.* Gods promiſe, *ver.*12.

15. King. k Shallum.

XV. **The fifteenth King of Iſrael,** k SHALLUM ſon of *Jabeſh*. Of whom note,
1. Time of his Reign, 1 full moneth, *ver.*13.
2. His death by *Menahem* ſon of *Gadi*, *ver.*14.
3. His other Acts here unrecorded, *ver.*15.

16. King. l Menahem.

XVI. **The ſixteenth King of Iſrael,** l MENAHEM ſon of *Gadi*. Touching whom note,
1. His ſmiting of *Tiphah* and coaſts thereof, ripping up the women with child, *ver.*16.
2. The time of his Reign, viz. 10 years, *ver.*17.
3. His wickedneſſe, inſiſting in *Jeroboams* ſins, *ver.*18.
4. His diverting *Pul* King of *Aſſyria* from coming againſt Iſrael, and confirming the Kingdome in his hand, by giving him 1000 Talents of ſilver, exacted after of the rich men of Iſrael, *ver.*19,20.
5. His other Acts not here recorded, *ver.*21.
6. His Death, and Succeſſor, viz. **Pekahiah** his ſon, *ver.*22.

17. King. m Pekahiah.

XVII. **The ſeventeenth King of Iſrael,** m PEKAHIAH ſon of *Menahem*. Concerning whom note,
1. The time of his Reign, viz. two years, *ver.*23.
2. His wickedneſſe, following *Jeroboams* ſins, *ver.*24.
3. His Death by *Pekah* ſon of *Remaliah*, a Captain of his, conſpiring againſt him, *ver.*25.
4. His other Acts unrecorded here, *ver.*26.

18. King. n Pekah.

XVIII. **The eighteenth King of Iſrael,** n PEKAH ſon of *Remaliah*. Touching whom here are,
1. The time of his Reign, viz. 20 years, *ver.*27.
2. His wickedneſſe, following *Jeroboams* ſins, *ver.*28.
3. His grievous oppreſſion by *Tiglath-pileſer* King of *Aſſyria*, captivating all the land of *Naphtali*, *ver.*29.
4. His Death by **Hoſhea** ſon of *Elah* conſpiring againſt him, and reigning in his ſtead, *ver.*30.
5. His other Acts here unrecorded, *ver.*31.

X. King. o *JOTHAM*.

X. **The tenth King of Judah,** o JOTHAM ſon of *Uzziah*. Touching whom are recorded,
1. The time of his Reign, *ver.*32,33.

2. His

2. His good Reign, yet blemiſhed by Tolerating the High-places, *ver.*34,35.
3. His building the Higher gate of the Temple, *ver.* 35.
4. His Acts here not recorded, *ver.*36.
5. His Kingdoms oppreſſion by *Rezin* King of *Syria*, and *Pekah* King of *Iſrael*, begins, *ver.* 37.
6. His death and burial, *ver.*38.
7. His Succeſſor, viz. **Ahaz** his ſon, *ver.*38.

XI. **The eleventh King of Judah**, p AHAZ ſon of *Jotham*. Concerning him are recorded, XI. King. p *AHAZ*. CHAP. XVI.
1. The time of his Reign, viz. 16 years, *Ch.*XVI.1,2
2. His great wickedneſſe, deſcribed, *Negatively*, *Poſitively*, *ver.*2,3,4.
3. His engaging of *Tiglath-pileſer* by a Preſent to help him againſt *Rezin* King of *Syria*, and *Pekah* King of *Iſrael*, *ver.*5. *to* 10. Amplified, 1. By his ſending from *Damaſcus* (whither he went to meet *Tiglath-pileſer*) a pattern of the **Altar** there, to **Urijah** the Prieſt to make one like it, *ver.*10. *to* 14. 2. By his diverting the *brazen Altar* of the Temple to his private devotions, *ver.*14,15,16. 3. By his diſfurniſhing the Temple of utenſils for the King of *Aſſyria*, *ver.*17,18.
4. His other Acts here unrecorded, *ver.*19.
5. His Death and Burial, *ver.*20.
6. His Succeſſor, viz. **Hezekiah** his ſon, *ver.*20.

XIX. **The nineteenth and laſt King of Iſrael**, q HOSHEA ſon of *Elah*. Touching him here are, 19. King. q Hoſhea. CHAP. XVII.
1. The time of his Reign, viz. 9. years. *Ch.* XVII. 1.
2. His wickedneſs, yet not as former Kings of *Iſrael*, ver.2.
3. Gods Judgments upon him, and upon his whole Kingdom of *Iſrael* by *Shalmaneſer* King of *Aſſyria*, *viz.*
1. Upon King *Hoſhea* himſelf, being 1. Subdued, and made tributary to *Shalmaneſer*, *ver.*3. 2. Shut up and bound in priſon, for his conſpiracy with *So* King of *Egypt* againſt *Shalmaneſer*, *ver.*4.
2. Upon *Samaria* the Royal City (taken by *Shalmaneſer* after three years Siege) and upon the whole Kingdom of *Iſrael*, utterly rooting them out. 1. *By his carrying Iſrael captive out of their own Land.* 2. *By his planting a mixed people of forreign Nations in their Land.*
I. By his carrying all Iſrael Captive out of their own Land into *Aſſyria*, *ver.*5. *to* 24. This is deſcribed,
1. By the particular places whither they were carried Captive, *ver.*6.
2. By the Cauſes of their Captivity, viz. Their many and great ſins, eſpecially their various and notorious Idolatries from the dayes of *Jeroboam ſon of Nebat*, *ver.* 7. *to* 24. wherein are inſerted theſe Aggravation's of their ſins; They were 1. Againſt Gods mercies to them, who brought them out of *Egypt*. 2. Contrary to all Gods warnings by his Prophets. 3. Contagious even to *Judah* alſo.
II. By his planting mixed people of heathen Countries in Cities of *Samaria*; who being plagued with Lyons for their Pagan Idolatries, make a mixture of Religion of Judaiſme and Paganiſme, *ver.*24. *to the end of the chapt.*
Thus was the Kingdome of Iſrael utterly deſtroyed for the great iniquities thereof.

XII. **The twelfth King of Judah**, r HEZEKIAH ſon of *Ahaz*. Touching whom here are recorded, XII. King. r *HEZEKIAH* CH. XVIII.
1. The time of his Reign, viz. 29 years, *Ch.*XVIII.1,2.
2. His good Reign, *Commended* and *Rewarded*.
I. *Commended* 1. Comparatively, *like David*, *ver.* 3. 2. Poſitively, he reformed Religion aboliſhing Idolatry, particularly **High-places**, and *Moſes* his **Brazen Serpent** idolized, *ver.*4. 3. Superlatively, he excelled all the Kings of *Judah*, in faith, obedience, and conſtancy therein, *ver.*5,6.
II. *Rewarded* with many ſingular bleſſings from God. As
1. The LORDS preſence with him, *ver.*7.
2. His proſperous ſucceſſe in all his enterprizes, *ver.* 7.
3. His ability to reject the *Aſſyrian* yoke, *ver.*7.
4. His victory over the *Philiſtines*, *ver.*8.
5. His and his Kingdoms preſervation, in the fourth year of his Reign, &c. when all Iſrael were ruined and carried Captive by the *Aſſyrian*, *ver.* 9. *to* 14.
6. His delivering of himſelf and Kingdome in the fourteenth year of his Reign from *Sennacherib*, King of *Aſſyria*, by ſubmitting to a Tribute, *ver.*13 *to* 17.
7. His and *Jeruſalems* wonderful preſervation after this, againſt the King of *Aſſyria*, Army coming to beſiege *Jeruſalem*, where note 1. The *Aſſyrians* approach to *Jeruſalem*, *ver.* 17. 2. *Rabſhakehs* proud railing ſpeech to the Kings Meſſengers, inviting the people to revolt from King *Hezekiah* to the King of *Aſſyria*, *ver.*18. *to the end of the chapt.* 3. *Hezekiah* deeply perplexed hereat, ſends to the Prophet **Iſaiah** to pray for the remnant left, *Ch.* XIX. 1. *to* 6. CHAP. XIX.
4. **Iſaiahs** encouraging meſſage from the Lord to *Hezekiah*, *ver.*6,7. 5. *Rabſhakehs* diverſion

for preſent from *Jeruſalem*, *ver.* 8. 6. *Rabſhekah's* blaſphemous letter afterwards to *Hezekiah*, *ver.* 9. *to* 14. 7. *Hezekiah's* Prayer to the Lord upon it in the Temple, **ſpreading the Letter** before the Lord, *ver.* 14. *to* 20. 8. The Lords moſt comfortable meſſage again by the Prophet *Iſaiah* to *Hezekiah*, touching *Jeruſalems* preſervation, and *Sennacheribs* deſtruction, *ver.* 20. *to* 35. 9. The Lords vengeance on both *Sennacheribs* Army, (an *Angel*, that night ſlaying 185000. of them) and *Sennacherib* himſelf murdered at his idolatrous worſhip by two of his own ſons, *ver.* 35. *to the end of the chapt.*

CHAP. XX.

8. His reprieve from the ſentence of death ſent him from God, where 1. The ſentence of death is declared, *Ch.* XX. 1. 2. *Hezekiah's* **Prayer** for reſpite, *ver.* 2, 3. 3. The Lords Anſwer of his Prayer, adding to his life fifteen years, giving him a Signe, viz. the [f] **Sun going back ten degrees**, and recovering him from his ſickneſſe, by a lump of **figs** healing his **boyle**, (it ſeems he was ſick of the Peſtilence,) *ver.* 4. *to* 12. This recovery of *Hezekiah* is amplyfied by *Berodach-Baladan*, ſonne of *Baladan* King of *Babylons* Congratulation hereat, to whom *Hezekiah* ſhews all his treaſures, whereupon *Iſaiah* threatens the ſad **Babyloniſh Captivity**; to which ſevere threatning *Hezekiah* ſelf-denyingly ſubmits, *ver.* 12. *to* 20.

[f] *Convenienter autem tale Signum Regi in mortis expectatione poſito aptiſſime evenit, quod dominus per ſolem fieri taliter; per ſolem congrua diſpenſatione diſpoſuit, quoniam ſicut Sol in procinctu occaſus ſui poſitus, in diei initium reducitur: Sic rex in mortis expectatione conſtitutus, quaſi ad incipientia vitæ gaudia revocatur.* Auguſt. de Mirabil. S. Script. l. 2. c. 28. Tom. 3.

Retroceſſionem vero ſolis quod attinet, erat ætate illa, qua CHRISTUS promiſſus eſt, FILIUS VIRGINIS, primo regi, qui hoc credidit, idem reipſa, quod fuit eclipſis Centurioni, *Matth.* 27. *qua per motus eum filium Dei agnovit. Hic vero attende malitiam pariter & ſtultitiam Ethnicorum.* Merodac *Rex Babyloniæ miſit Jeroſolymam ſciſcitatum ſuper hac re. Hoc ex Scriptura didicimus.* Aſtronomi *tamen* Chaldæi *hæc omnia conantur ſupprimere, qui apud* Ptolomeum *multos referentes Eclipſes, quæ circa hæc tempora acciderunt, hoc miraculum ſilentio prætereunt. Græci convertunt in* Fabulam, *Solem inimicum ob* Herculis *Nativitatem noctem protraxiſſe.* Lucian. *Et tamen hæc fabula nonnihil ad veritatem accedit.* H. Brought. Concent. S. Script. p. 103. 105. Hanov. 1602.

3. *Hezekiahs* other Acts here unrecorded in particular, *ver.* 20.
4. His death, *ver.* 21.
5. His Succeſſor, viz. **Manaſſeh** his ſon, *ver.* 21.

XIII. King. [t] *MANASSEH.*

CHAP. XXI.

XIII. **The thirteenth King of Judah,** [t] MANASSEH ſon of *Hezekiah*. Touching whom note

1. The time of his Reign, 55 years, *Ch* XXI. 1.
2. The unparallel'd wickedneſſe of his Reign, emphatically 1. *Deſcribed*, 2. *Aggravated*, 3. *Threatned* with the ruine of *Judah* and *Jeruſalem*, ver. 2. to 17.
3. His other Acts, *ver.* 17.
4. His death and burial, *ver.* 18.
5. His Succeſſor, viz. **Amon** his ſon, *ver.* 18.

XIV. King. [u] *AMON.*

XIV. **The fourteenth King of Judah,** [u] AMON, ſon of *Manaſſeh*, Touching whom note

1. The time of his Reign, *viz.* 2 years, *ver.* 19.
2. His great wickedneſſe, treading in his fathers ſteps, *ver.* 20, 21, 22.
3. His untimely death by his own ſervants conſpiring againſt him; all whom the people of the Land deſtroyed, *ver.* 23, 24.
4. His other Acts not here recorded, *ver.* 25.
5. His burial, *ver.* 26.
6. His Succeſſor, viz. h's ſon **Joſiah**, ſet up by the People, *ver.* 24, 26.

XV. King. [x] *JOSIAH.*

CHAP. XXII.

XV. **The fifteenth King of Judah,** that excellent [x] JOSIAH ſon of *Amon*, (*the Flower, the Crown, the Glory, the abſolute Non-ſuch* among all the Kings of *Judah*.) Touching him are recorded

1. The time of his Reign, viz. 31 years, *Ch.* XXII. 1.
2. The ſingular and incomparable Piety of his Reign is *deſcribed*
   1. More generally, in his accurate walking in all the wayes of *David*, *ver.* 2.
   2. More particularly, in
      1. His taking care to repair the temple of the LORD, *ver.* 3. *to* 8.
      2. His *tenderneſſe* of heart, at the reading of the Book of the Law found in the Temple, threatning their *Captivity* for their ſins, whereof he knew his Kingdome to be deeply guilty, Amplyfied 1. By his ſending to **Huldah** the Propheteſſe, to enquire of the Lord for him and the Land, *ver.* 8. *to* 15. 2. By **Huldahs** Anſwer, propheeying the deſtruction of *Jeruſalem* for their ſins, promiſing yet a reſpite thereof in *Joſiah's* dayes, *ver.* 15. *to the end of the chapt.*

CHAP. XXIII.

3. His cauſing the Book of the Law to be publiquely read before all the people, *Ch.* XXIII. 1, 2.
4. His renewing **Covenant** with the Lord and the people, *ver.* 3.
5. His impartial and utter deſtruction of **Idolatry**, and all the Monuments and Reliques of

of Abominations both out of the houſe of the Lord, Jeruſalem, and the whole Land; deſtroying all the Prieſts of the High-places, burning their bones upon their Altars, *ver.*4. *to* 21.

6. His celebrating of the moſt famous **Paſſeover** in Jeruſalem, *ver.*21,22,23.

7. His putting away Wizards, familiar ſpirits, images, idols, and all abominations diſcovered in the Land, *ver.*24.

All theſe Acts are amplyfied, 1. By Gods ſingular commendation of *Joſiah* for all this, *ver.*25. 2. By Gods retaining his diſpleaſure ſtill againſt *Judah* and *Jeruſalem* for *Manaſſeh's* ſins, notwithſtanding all that *Joſiah* had done, *ver.* 26,27.

3. The other Acts of *Joſiah* not recorded here, *ver.*28.

4. His death, being ſlain by *Pharaoh Necho* King of *Egypt*, at *Megiddo*. *ver.*29,30.

5. His Succeſſor, viz. **Jehoahaz** his ſon, *ver.*30.

XVI. **The ſixteenth King of Judah,** y *JEHOAHAZ* ſon of *Joſiah*. Concerning whom note,

1. The time of his Reign, *viz.* 3. moneths, *ver.* 31.
2. His wickedneſs, *ver.* 32.
3. His depoſing by *Pharaoh Necho*, who put the land to a Tribute, and ſet up his Brother **Eliakim** (changing his name to **Jehoiakim**) King in his ſtead, *ver.*33,34,35.

XVI. King. y *JEHOAHAZ*

XVII. **The ſeventeenth King of Judah,** z *ELIAKIM, alias JEHOIAKIM* ſon of *Joſiah*. Concerning whom are recorded,

1. The time of his Reign, 11 years, *ver.*36.
2. His wickedneſſe, *ver.*37.
3. His puniſhment, being 1. Subdued by *Nebuchadnezzar* King of *Babylon*. 2. Rebelling againſt *Nebuchadnezzar*, invaded by bands of *Chaldees, Syrians, Moabites and Ammonites*, for *Manaſſeh's* ſins, and the *innocent blood which he ſhed, which God would not pardon, Ch.* XXIV. 1. *to* 5.
4. His other Acts, *ver.*5.
5. His death, *ver.*6.
6. His Succeſſor, viz. **Jehoiachin** his ſon, *ver.*6. [The King of *Egypt* ſubdued by the King of *Babylon*, is quiet, *ver.*7.]

XVII. King. z ELIAKIM, *alias* **Jehoiakim.**

CH. XXIV.

XVIII. **The eighteenth King of Judah,** a *JEHOIACHIN* ſon of *Jehoiakim*. Touching him note,

1. The time of his Reign, viz. three moneths, *ver.*8.
2. His wickedneſſe, *ver.*9.
3. His, and all Judah's Captivity. **Jeruſalem taken and ſackt**; All ſave the poorer and weaker ſort of people, were carried captive by *Nebuchadnezzar* into *Babylon*, *ver.*10. *to* 17.
4. His Succeſſor, viz. **Mattaniah** his fathers brother, ſet up by the King of *Babylon*, whom he called **Zedekiah**, *ver.*17.

XVIII. King. a JEHOIACHIN.

XIX. **The nineteenth King of Judah,** b *MATTANIAH, alias ZEDEKIAH, Jehoiachins* father's brother. Touching whom are recorded,

1. The time of his Reign, viz. 11. years in *Jeruſalem*, *ver.*18.
2. His great wickedneſſe, *ver.*19.
3. His puniſhment, in the deſtruction of *Jeruſalem*. Where, *ſee* 1. The immediate Occaſion hereof, *Zedekiahs* rebellion againſt the King of *Babylon*, *ver.*20. 2. *Jeruſalem* is taken after two years ſiege by *Nebuchadnezzar*, *Ch.* XXV. 1,2,3,4. 3. *Zedekiah* flying is taken, his ſons ſlain before his eyes, and his eyes put out, *ver.*4. *to* 8. 4. After this, *Nebuzaradan* **burnt the Temple,** Kings houſe, all the great houſes, and breaks down the walls of Jeruſalem round about, *ver.* 8,9,10. Captives the **reſt** of the people (except the poor of the land) *ver.* 11, 12. Carries away the utenſils of the Temple. *ver.* 13, *to* 18. The Prieſts and other Officers he puts to death at c *Riblah*, *ver.*18. *to* 22. 5. *Nebuchadnezzars* ſets *Gedaliah* ſon of *Ahikam*, Ruler over the people that remained in the land, *ver.* 22. *to* 27. 6. *Evil-Merodach* King of *Babylon*, in his firſt year advanceth *Jehoiachin* in the 37. year of his Captivity, *ver.* 27. *to the end of the Book.*

XIX. King. b MATTANIAH, *alias* **Zedekiah.**

CHAP. XXV.

c In *Riblatha in terra Emah, quæ nunc eſt Antiochia.* Aug. de Mirab. S. Script. l. 2. c. 29. Tom. 3.

Thus Judah *and* Jeruſalem, *for their many great ſins, and* Manaſſeh's *horrid abominations, are caſt off by God, and deſolated; their inhabitants carried captive to* Babylon, *and in as forlorn a condition there, as* **Dry Bones,** or the dead and **Buried in their graves,** Ezek. 37. 2, 3, 4. &c. 11, 12, 13, 14. *And herein how black was the cloud, how doleful the Eclipſe, upon all the viſible glory of the Church of God!*

I. Chronicles.

§. I. Order.

IN former Histories the State of the Kingdom hath been described, I. As **United**, *viz.* in 1 *and* 2 *Sam.* 2. As **Divided**, *viz.* in 1 *and* 2 *Kings.* 3. Now it comes to be considered, as, Both **United and Divided**, in 1 *and* 2 *Chron.*

§. II. Name.

The *Hebr.* stile this Book דברי הימים *Dibre Haijamim*, viz. **The words of Dayes**, or, *The words of Yeares.* (יום *jom*, being oft-times taken for *yeares*) because this Book is a *Sacred DIARY*, or *Holy ANNALS* reporting the memorable Acts and Occurrents in the Church of God, and Civil States both Domestick and Forreign. Hence [a] some, not unfitly entitle them, *The Books of Annals.* ([b] *Annals, barely declaring matters of fact in order for divers yeares.*) So these two Books are the *CHURCHES ANNALS.*

[a] Libros Annalium. Munsterm.
[b] Gellius de N.A. l. 5. c. 18.

The *Greek* in the same sense calls them χρονικὰ, (whence the Latin, *Chronica*; and our English, *CHRONICLES*;) and Βίβλοι παραλειπομένων, *Biblons Paraleipomenon*, viz. *The Books of things Omitted*; or *BOOKS OF REMAINES*: because some things omitted, or not so fully described in the former Histories, *viz.* the *Pentateuch* of *Moses*, *Joshua*, *Judges*, *Ruth*, *Samuel* and *Kings*, are here summarily explicated and supplied, especially touching the Kings of *Israel* and *Judah*.

Hierom calls the *Chronicles*, deservedly, [c] *The Epitome or Abridgment of the Old Testament*: and saith that this History is *of such consequence, that whosoever would arrogate to himself the knowledge of the Scriptures without it, doth but mock and abuse himself.* And elsewhere he stiles it, [d] *The Chronicle of the whole Divine History.* Understand him, in reference to all the foregoing Books especially, of which it is a most compendious Abstract. Some [e] think, That the Book of the *Chronicles*, so often mentioned in the Book of *Kings*, is not this Book, but perhaps some other Epitome of the whole Sacred History. But if the Additional Supplements in I. and II. *Chron.* to I. and II. *Kings* be well considered, the contrary seems more probable.

[c] Instrumenti veteris Epitomen, &c. *Hieron. in Epist. ad Paulin.*
[d] Totius divinæ historiæ χρονικὸν. *Hier. in prolog. Galeat.*
[e] *Vatablus.*

§. III. Penman.

Penmen of *I. and II. Chron.* are uncertain. Authors seem much unresolved herein. [f] Some note, that *R. Solomon* & *R. D. Kimchi* were of opinion, it was *Ezra*. Learned [g] *Junius* also is of the same Judgement. The argument that generally inclines them to this opinion, is, That the same words used in the close of the *Chronicles*, 2 *Chron.* 36. 23. are also used in the beginning of *Ezra*, *Ezr.* 1. 1, 2, 3. Yet against this *Opinion* there lies this *Objection*, *That the Books of Kings and Chronicles seem to be contemporary, and extant about the same time, forasmuch as they reciprocally referre to one another so often*; but *the Books of the Kings seem to be long before Ezra's dayes.* [h] *Pareus* therefore thinks their opinion more probable, that hold, the *Chronicles*, as the *Kings*, were written by severall Prophets, each Prophet recording the things that fell out under the Kings in their times. And that perhaps

[f] H. Altied. Precog. Theol. l. 2. c. 120.
[g] Fran. Jun. Annot. in 1 Reg. 11. 41. & in procem. 1 Chron.
[h] D. Pareus in Adverss. in 1 Chron. in Proem.

perhaps it may be granted, that *Ezra* digeſted thoſe ſeverall Records into this Order, prefixing the *Genealogies* before the beginning, and adding the Cloſe of 2 *Chron.* which is the ſame with the beginning of *Ezra*.

§. IIII. Time, or Chronologie.

Theſe 2 *Books* ſeem to be written about the ſame time with the 2 *Books of Kings*, ſeeing they mutually alledge one another very often.

This *I. Chron.* principally inſiſts upon the Hiſtory of *David*, delineating his *Genealogy* from the **First Adam**, and carrying it forwards towards the **Second Adam**, wherein the 12 *Tribes* and their families are recorded, *Chap.* 1. *to* 10. And afterwards his famous Acts, eſpecially; *Ch.* 10 *to the end of the Book*. So that this Book is a **Compendious Chronologie** (anſwering to the times of all the former *Books*, till I. **Kings**) recording Perſons and their Acts in the Church of God, from the *Creation* of the world, till about the *yeare* 2984. *viz.* Of

	Years
GENESIS.	2368
EXODUS	142
LEVITICUS	38
NUMBERS	
DEUTERONOMY	
JOSHUA	17
JUDGES and RUTH	299
I. *SAMUEL*	80
II. *SAMUEL*	40.
	i 2984

All which have heretofore been particularly demonſtrated in the § **Chronologp** of the ſeveral *Books*. *There ſee.* So this 1 *Chro.* is an Hiſtory for the longeſt time of any one Book in the whole *Bible*.

i D. *Pareus in Adverſ. in 1 Chron. in Proem.*

§. V. Scope.

Scope of this Book is either 1 *Immediate*, or 2 *Mediate*:

1. *Immediate.* To deſcribe, 1. The *Genealogies* of thoſe People, among whom the Lord continued his Church from *Adam* till the Return from the Babyloniſh Captivity. 2. Gods ſingular Accompliſhment of his Promiſes to *Abraham*, &c. in multiplying their Seed ſo numerouſly. 3. An Abſtract (with ſome Explanatory Additionals interwoven) of the Reign of *David*, and of his Excellent Acts, whether *Eccleſiaſtical*, *Polemical*, *Political*, or *Oeconomical*. How he ordered the whole ſervice and worſhip of God, and how liberally he prepared for the building of the **Temple**, (whereof he gave *Solomon* the *Model* from the LORD, becauſe he was to build it,) both by conſecrated ſpoils, as alſo by his own and the Peoples Free-will offerings thereunto; delivering all into *Solomons* hand before his death.

2. *Mediate.* 1. Clearly to draw down from *Adam* the Line and Genealogie of *Jeſus Chriſt*, the k *MESSIAH* promiſed to the Fathers, but eſpecially to *David*, *Abraham*, and *Adam*. That when in fulneſſe of time this promiſed Mediator ſhould be performed and revealed in our fleſh, the Church and People of God might infallibly know, That this and no other was that very promiſed *SEED OF THE WOMAN*, the Son of *Abraham*, the Son of *David*. And this is the principal ſcope of the Genealogie in the nine firſt Chapters. 2. To propound in *David* the pattern of a good King indeed, and how happy that Kingdom and People are who are ſo governed.

k Longa hæc ſeries Genealogiarum uſque ad cap. 10.

1. Eſt in ſigne teſtimonium creationis, conſervationis, & propagationis Eccleſiæ Judaicæ in reliquo genere humano.

2. Propter Meſſiam recitatur hæc ſeries, ut conſtaret de genere & familia Meſſiæ.

3. Eſt impletio promiſſionis Abrahamo factæ, Multiplicabo ſemen tuum ſicut arenam maris. D. *Pareus in Not. Brevior. in 1 Chron. 1.*

§. VI. Principal Parts.

In this Book are *Principally* conſiderable 1. The *Foundation*. 2. The *Conſtitution* and *Condition* of the Iſraelitiſh Kingdom.

I. The FOUNDATION of the Israelitish Kingdom in the first Original of both the People and Kings of *Israel*, drawn down in a lineal descent from *Adam*, the common root of all mankinde, unto Saul and *David* their first Kings, and thence to the Captivity. Here are the l *Genealogies*

1. Of the ten first Patriarchs, viz. from *Adam* to *Noah* inclusively, *Ch.*I *ver.*1,2,3,4.

2. Of *Noah* to *Esau* and *JACOB*, alias *ISRAEL*, ver. 5. to 34. *and so to the end of the chapt.*

3. Of *JACOB*, viz. his 12. sons, The *PATRIARKS*, Ch. II. 1. 2. These 12. Patriarks are described by their Genealogies, *viz.*

J. *JUDAH's* Generations,

1. By *Shua's* daughter the Canaanites, *ver.*3.

2. By *Tamar* his daughter in law, of whom descended David, and all the Kings of Judah, *ver.* 4. *to the end of the chapt. Ch.* III. *&* *ch.* IV. *to ver.* 24.

II. *SIMEON's* Generations, their habitations, and some of their Acts in *K. Hezekiahs* dayes, *ver.* 24. *to the end of the chap.*

III. *REUBEN's* Generations (who lost his *Birth-right*, and it became Josephs) with their habitations and conquest in dayes of *Saul*, *Ch.* V. 1. *to* 11.

IV. *GAD's* Generations, with their habitations, *ver.*11. *to* 18.

V. Half-tribe of *MANASSEH'S* Generations, and habitations. *Amplified by* 1. The number. 2. The Martial Exploits. 3. And the Captivity of the *Reubenites*, *Gadites*, and half-tribe of *Manasseh*, for their sins; by *Pul* and *Tiglath-pileser*, Kings of *Assyria*, *ver.* 18. *to the end of the chapt.*

VI. *LEVI's* Generations, by

1. Kohath, father of Amram, father of Aaron, Moses, and Miriam. Drawn down to the Captivity, *Ch.*VI. 1. to 16. of whom came Samuel, *ver.*21. to 29.

2. Gershom *ver.*17,20,21.

3. Merari, *ver.*29,30.

All these are *amplified*, 1. By their Offices, *ver.*31. to 54. 2. By their dwellings in the Land of *Canaan*, *ver.* 54. *to the end of the chapt.*

VII. *ISSACHAR's* Generations with their number, and men of might, *Ch.*VII. 1. to 6.

VIII. *NAPHTALI's* Generations, *ver.*13.

IX. *MANASSEH's* Generations, *ver.*14. *to* 20.

X. *EPHRAIM's* Generations, with their habitations, *ver.*20. *to* 30.

XI. *ASHER's* Generations, and Number, *ver.*30. *to the end.*

XII. *BENIAMIN's* Generations 1. *More imperfectly* reckoned with their number and mighty men, *Ch.* 7. *ver.* 6. *to* 13. 2. *More fully* drawn down to K. Saul and *Jonathans* Posterity, *Chap.* VIII *throughout.*

These Genealogies are closed up with the first Original of these *Genealogies*, *Ch.*IX. 1. 2. With the first inhabitants of all these in *Jerusalem*, *Israelites*, *Priests*, *Levites* and *Nethinims*, with their offices there, *ver.*2. *to the end of the chapt.* Among which number are reckoned the Predecessors of King *Saul*, and so a facile Translation is made to the History of the first Kings, Saul and David.

Thus of the first foundation of the Israelitish Kingdom.

II. The CONSTITUTION and CONDITION of the Israelitish Kingdom, what it was 1. Under *Saul*. 2. Under DAVID, the two *first Kings*, is described, from *ch.*9. *ver.*35. *to the end of this Book.*

m Saul, King. I. Under m SAUL, touching whom are recorded,

1. *His Genealogy* resumed to make entrance upon his story, *ch.*9. 35. *to the end of the chapt.*

2. *His death*, described by 1. *The manner of it*, being wounded in the great Battel with the *Philistines* in *M. Gilboa*, himself took a sword and fell upon it, *Ch.* X. 1. *to* 5. 2. *The Consequents of it*; To his *Armour-Bearer*, who also fell on his sword, *ver.*5. To the Israelites who fled, &c. *ver.* 6,7. To *Saul*, whose head the Philistines cut off, and fastned it in *Dagons* Temple, *ver* 8, 9, 10. Whose body and bodies of his sonnes the men of *Iabesh Gilead* buried, *ver.* 11, 12, 13. 3. The procuring cause hereof, *viz.* Sauls sinnes mentioned, *ver.* 13, 14.

n DAVID K. II. Under n DAVID, concerning him are recorded 1. His *Regall Inauguration*, 2. *His Reigne* or *Administration*. 3. *His Death.*

I. DAVIDS *Inauguration* or Manner how he obtained the Crown, *viz.*

1. By *Israels desire*; Grounded 1. On natural Relation to *David*. 2. On Divine designation of *David* to the Kingdom, whereupon they anoint him in *Hebron*, *Ch.*XI. 1, 2, 3.

2. *By the singular valour of* Davids *Worthies*, by taking *Jebus*, that is, *Jerusalem* from the *Jebusites*, and by strengthening themselves and *David* to make him King. These Worthies are named, and some of their valiant Acts are mentioned, *ver.*4. *to the end of the chapt.*

3. *By the Accession of great multitudes of brave Warriours to* David. 1. While *David* kept himself close from *Saul*, in the Hold at *Ziklag*, &c. till he had a *great Hoast like the Hoast of God*, *Ch.* XII. 1. *to* 23. 2. When *David* came to *Hebron*, there came many from the several Tribes to turn the Kingdom from *Saul* to *David*, *ver.*23 *to the end of the chapt.*

II. DAVID's *Reign* or *Royal Administration*, being now advanced to the Throne; where consider his Acts 1 *Ecclesiastical.* 2 *Polemical.* 3 *Political.* 4 *Oeconomical.* These four sorts of his Acts are here recorded; yet not so *distinctly* and *severally* by themselves, but that here and there they are intermingled with one another.

1. Ec-

CHAP. II. CHAP. III. CHAP. IV. CHAP. V. CHAP. VI. CHAP VII. CHAP.VIII. CHAP.IX. CHAP.X. CHAP.XI. CHAP.XII.

1. Eccleſiaſtical or **Religious Acts** of *David*, relate 1. To the *Ark*, 2. To the *Temple*.

I. *To the* o **Ark** *of God*, which he brought up from *Baal*, *viz. Kiriath-jearim*.

1. To the houſe of *Obed-edom*, where note 1. The Conſultation and determination about it, *Ch.* XIII. 1. *to* 6. 2. The manner of bringing it up, *ver.* 6, 7, 8. 3. The death of *Uzzah* for touching the Ark, *ver.* 9. *to* 13. 4. The carrying the Ark aſide hereupon unto *Obed-edoms* houſe, which abode there three moneths, and brought a bleſſing upon *Obed-edoms* houſe, *ver.* 13, 14.

[*Here are inſerted*, 1. *Hirams* kindneſſe to *David*, congratulating his Inauguration, ſending him Materials and Workmen to build him an houſe, *Ch.* XIV. 1, 2. 2. *Davids* wives and children at *Jeruſalem*, *ver.* 3. *to* 8. 3. *Davids* victory over the Philiſtines, (at the mulberry trees) maligning *Davids* Inauguration, *ver.* 8. *to the end of the chapt.*]

2. To the City of *David* in *Jeruſalem*, where note

1. His preparing a fit place for the Ark, *Ch.* XV. 1.

2. His appointing the Prieſts and Levites to ſanctifie themſelves to bring up the *Ark* in a due order, *ver.* 2. *to* 25.

3. The great ſolemnity of bringing up the *Ark*: *David* clothed in a white linnen robe Dancing for joy before the Ark, *ver.* 25. *to* 29. Amplified by *Michals* deſpiſing *David* for this Act, *ver.* 29.

4. His ſetting the Ark in the place prepared for it; with Sacrifices, Bleſſing and feeding the people, *Ch.* XVI. 1, 2, 3.

5. His appointing officers, to ſing and play on inſtruments before the Ark, *ver.* 4. *to* 7.

6. His delivering that day, firſt into the hand of *Aſaph*, **A Pſalme of Thankſgiving** at the bringing up of the Ark to the City of *David*, recorded at large, *ver.* 7. *to* 37.

7. His leaving of the officers before the *Ark*, to miniſter there continually, as every dayes work required, *ver.* 37. *to* 43.

8. His and the Peoples departures to their own Houſes, *ver.* 43.

II. To the **Temple** of the LORD. Touching which here are declared

1. *Davids* p **Purpoſe and pious Reſolution to build the Temple** himſelf; declared to, and approved by *Nathan*, *Ch.* XVII. 1, 2. Amplified 1. *Partly* by the Lords meſſage to *David*, 1 Prohibiting him to build the Temple. 2 Promiſing to him many great bleſſings in reference to his Kingdome, Himſelf, his Houſe, and his Sonne that ſhould build the houſe of the LORD, *ver.* 3. *to* 16. 2. *Partly* by *Davids* thankfull Prayer thereupon to the LORD, *Admiring* with a raviſhed ſpirit Gods wonderful goodneſſe to him; and *petitioning* for the Accompliſhment of the Lords promiſes to himſelf, his family and Kingdome, *ver.* 16. *to the end of the chapt.*

2. *Davids* **Preparation for** *Solomons* **building the Temple.** *See after* **Polemical Acts.**

2. **Polemical** or **warlike Acts of** *David*, viz.

1. He ſubdued the *Philiſtines*, and took *Gath*, *Ch.* XVIII. 1.

2. He ſubdued *Moab*, *ver.* 2.

3. He ſmote *Hadarezer* King of *Zobah*, and ſpoiled him, and ſlew 22000. *Syrians* that came to help him, ſpoiling them alſo, *ver.* 3. *to* 9. Amplified 1. By *Tou* King of *Hamaths* Congratulation, and rich Preſents to *David*, (for *Hadarezer* had warred with *Tou*,) *ver.* 9, 10. 2. By *Davids* dedicating theſe Preſents, and his rich ſpoyles taken from his enemies to the Lord, *ver.* 11.

4. He ſlew 18000 *Edomites* in the valley of Salt, by *Abiſhai* engariſoning *Edom*, *ver.* 12, 13. Theſe Acts are Amplified 1. By *Davids* juſt Reign, *ver.* 14. 2. By *Davids* chief Officers, *ver.* 15, 16, 17.

5. He avengeth the villanous abuſe of his meſſengers ſent to comfort *Hanun* King of *Ammon*, upon his fathers death, in two victorious battels, *viz.* 1. Subduing the *Ammonites* and *Syrians* joyned, *Ch.* XIX. 1. *to* 16. 2. Conquering the *Syrians* beyond the river with a great ſlaughter, *ver.* 16. *to the end of the chapt.*

6. He waſteth the country of *Ammon*, ſpoyleth *Rabbah*, cutting the people with ſawes, harrowes of iron, and axes, *Ch.* XX. 1. *to* 4.

7. He by his worthies ſlayeth three Gyants in three ſeveral battels with the Philiſtines, *ver.* 4. *to the end.*

All theſe warlike Acts of *David*, are cloſed up with that ſad ſtory of *Davids* numbring the People through carnal confidence and vain-glory in the Arm of fleſh. *Ch.* XXI. *throughout.* Deſcribed 1 By the provoking cauſe of it, *Satan*, *ver.* 1. 2. By the manner of it, how preſcribed, performed, *ver.* 2. *to* 7. 3. By the events hereof, viz. Gods Diſpleaſure. *Davids* Repentance. Gods Propoſal of the choice of three judgments to *David*, and upon his choice ſlaying 70000 men by the Peſtilence, *ver.* 7. *to* 15. But the LORD ſtayed the hand of the deſtroying Angel, by the **Threſhing-floor** of *Ornan* the *Jebuſite*, where *David* lamenting his fault, at the Lords appointment purchaſeth the *Threſhing-floor* of *Ornan*, Sacrificeth there, and the Lord anſwered him by fire from heaven, and healed the land, *ver.* 15. *to the end of the chapt.*

Theſe **Polemical Acts** *of* David *are inſerted, as it ſeems they fell out, among his* **Eccleſiaſtical** or **Religious Acts.**

2. q *Davids* **Preparations for** *Solomons* **building of the Temple**, (Himſelf being prohibited to build it; and informed, both that *Solomon* ſhould build it, 1 *Chron.* 17. 12. and alſo of the place where the Lord would have it builded, viz. on the *Threſhing-floor* of *Ornan*, God anſwering *David* there by fire from heaven. *Compare* 1 *Chron.* 21. 28, 29, 30. *with* 1 *Chron.* 22. 1. and revealing this unto him.)

o The Ark brought up. CHAP. XIII.

CHAP. XIV.

CHAP. XV.

CHAP. XVI.

p Davids Purpoſe of building the TEMPLE. CH. XVII.

CH. XVIII.

CHAP. XIX.

CHAP. XX.

CHAP. XXI.

q David's Preparations for Solomon's building the TEMPLE.

CHAP. XXII.

CHAP. XXIII.

CHAP. XXIV.

CHAP. XXV.

CHAP. XXVI.

CH. XXVII.

CH. XXVIII.

CH. XXIX.

c Davids Death.

Davids preparatory Acts for building the Temple, were these.

I. He provides Materials in great abundance, *Ch.* XXII. 1. *to* 5.

II. He instructs *Solomon* in Gods Promises, and his duty about building the Temple, *ver.* 5. *to* 17.

III. He commands all the Princes of Israel to assist *Solomon* herein, *ver.* 17, 18, 19. whom in his old age he made King, *Ch.* XXIII. 1.

IV. He orders all the several sorts of *Officers* for the service of the House of the LORD, viz. 1. He numbers the *Levites* from 30 years old and upwards, viz. 38000 in all, *ver.* 2, 3. II. He casts them into 4 Ranks, viz. 1. Promoters of the work of the House of the LORD, 24000. *ver.* 4. 2. Officers and Judges, 6000. *ver.* 4. 3. Porters, 4000 *ver.* 5. 4. Praisers of the LORD with Instruments of *David*, 4000. *ver.* 5. III. He distributes them into Courses, viz. *Gershonites*, *Kohathites*, and *Merarites*, from the age of 20 years and upwards, *ver.* 6. *to* 24. IV. He appoints their Offices and Imployments, *ver.* 24. *to the end of the chapt.* V. He distributes the Priests the sons of *Aaron* into 24 Courses by Lot, *Ch.* XXIV. 1. *to* 20. VI. He divides the rest of the sons of *Aaron* and *Merari* (not forementioned) by Lot, *ver.* 20. *to the end of the chapt.* VII. He appoints Singers for the Temple, who should prophecie with Harps, Psalteries, and Cymbals; the sons of *Asaph*, *Heman*, and *Jeduthun*, *Ch* XXV. 1. &c. where, 1. Their Numbers and Office, *ver.* 2. *to* 8. 2. Their distribution by lot into 24 Courses, correspondent to the Priests, *ver.* 8. *to the end of the chapt.* VIII. He distributes the Porters; who casts lots for the Gates where they should attend, *Ch.* XXVI. 1. *to* 20. IX. He appoints Officers over the Treasures of the House of the Lord, and the Dedicate things, *ver.* 20. *to* 29. X. He sets of the *Levites*, chief Officers, 1. Over the outward business of *Israel*, *ver.* 29. 2. Over all affairs of the LORD, and of the King, either on this side Jordan, *ver.* 30. or on the other side Jordan, *ver.* 31, 32.

3. **Political** or **Civil Acts** of **David**, in reference to his Kingdom, viz.

1. He orders 12 Courses of *Captains* to serve the King by turns, for the 12 moneths of the year, *Ch.* XXVII. 1. *to* 16.

2. He appoints 12 *Princes* or *Rulers*, over the 12 Tribes, *ver.* 16. *to* 23.

3. He is hindred from numbring the people; and why, *ver.* 23, 24.

4. **Oeconomical** or **Domestical Acts** of *David*, in reference to his own *House*. He constitutes several sorts of Officers, *ver.* 25. *to the end of the chapt.*

III. *DAVID's* Death is set forth, 1. By the *Antecedents* of it, 2. By the *Circumstances* of it, 3. By the *Consequents* of it.

I. **Antecedent Passages** not long before his *Death*, in his extreme old age, at the *Solemn Assembly* of all his Princes, Captains and other Officers, convened at Jerusalem, *viz.*

1. He declares Gods great goodnesse to himself, and to his son *Solomon* who should build the *Temple*, exhorting them to obedience, *Ch.* XXVIII. 1. *to* 9.

2. He chargeth *Solomon* to serve the Lord uprightly and willingly, *ver.* 9, 10.

3. He gives to *Solomon* the **Pattern of the House of the Lord**, and of all the Utensils thereof, which he had received of the Lord, *ver.* 11. *to* 20.

4. He encourageth *Solomon* to the building of the Temple. *ver.* 20, 21.

5. He effectually perswadeth the Princes and people to offer willingly to it, *Chap.* XXIX. *ver.* 1. *to* 10.

6. He *blesseth* the LORD, with heavenly enlargement of spirit, for enabling him and his people to offer thus cheerfully; *Praying* for the peoples constancy, and for *Solomons* integrity and ability to finish this work, *ver.* 10. *to* 20. This is further illustrated 1. By *Davids* inciting all the Assembly to blesse the LORD with him. 2. By the abundance of Sacrifices, next day offered. 3. By the Peoples feasting before the Lord with joy. 4. By their Anointing *Solomon* to be King the *second time*, who sate upon the Throne with great Majesty, all Israel accepting him and submitting to him, *ver.* 20. *to* 26.

II. **Circumstances** of r *Davids* Death, *viz.*

1. Time when; *viz.* after 40 years reign, *ver.* 26, 27.

2. State and condition wherein; *full of Dayes, Riches, and Honour*, *ver.* 28.

III. **Consequent**, viz. *Solomons* Reign after him as his Successor, (reference being made to other Books for *Davids* other Acts) *ver.* 28, 29, 30.

AN

AN APPENDIX TO I. CHRON.

VIZ.

DAVID's Psalme of Thanksgiving to the LORD,

At the Bringing up of the *ARK* of God into the CITY of *DAVID.*

Recorded in 1 CHRON. 16. *from ver.* 7. *to* 37.

§. I.

DAVID, that [s] *man after Gods own heart*, that [t] *sweet Psalmist of Israel*, being after *K. Sauls* Death, established on the Throne in the Kingdom of *Israel*, makes it his first and chiefest care to advance Religion and the true worship of God in his Kingdome. To this end he [u] fetches the Ark of God first from *Kiriath-Jearim*, to *Obed-Edom's* house, (And [x] afterwards with great solemnity and better order, from *Obed-Edom's* house) to the *City of David* in *Jerusalem*. For which singular mercy, that *David* might testifie his special thankfulnesse to the LORD, having Penned this excellent Psalm, which is partly *Eucharistical*, partly *Prophetical*: He [y] *then on that day first, delivered this Psalme, to give thanks unto the LORD, into the hands of Asaph and his brethren.* (So that some Psalms which have *Asaph's* name prefixed, may yet be penned by *David*,) Which may therefore fitly be denominated, David's Psalm of Thanksgiving to the LORD at the bringing up of the ARK.

It is very remarkable, that this Psalm of Thanksgiving is collected, or gleaned by parcels out of divers other *Psalms*, suitable to the present *Occasion* of bringing up the *Ark*, and so the severall parcels (only some few words altered) are joyned together in this form or method by *David*, as it is here represented. *viz.*

1. *Verse* 8. *to* 23.	is	1. *Part of Psal.* 105. viz. *from verse* 1. *to* 16.
2. *Verse* 23. *to* 34.		2. *The whole* 96. *Psalm.*
3. *Verse* 34.		3. *Part of divers*, viz. *Psal.* 107. 1. and 118. 1. and 136. 1.
4. *Verse* 35, 36.		4. *Part of Psalm* 106. viz. *verse* 47, 48.

[z] Some hereupon account this not *one*, but three *distinct Psalms* delivered by *David* to *Asaph* at one and the same time. But by the same reason there should be here 4 Psalms, and one of them but one verse. 2. The series of the Psalm is continued, as being one, not divers. 3. Nothing in this Chap. induceth us to think otherwise. Now this course of *David* may seem to warrant and instruct us in like manner to extract and connect several suitable and pertinent passages out of several Psalms, to Pray to, or Praise the LORD withall, upon speciall Occasions.

[s] Act. 13. 22.
[t] 2 Sam. 23. 1.
[u] 1 Chron. 13.
[x] 1 Chron. c. 15. & 16.
[y] 1 Chron. 16. 7
[z] *First*] These 3 several Psalms of *ver.* 8. 23. 34. were the first he gave them of his pening; peradventure to be sung by three divers Quires, whereof every one had his chief, and they were to sing one after another, until the People had ended this Action, saying *Amen*, *ver.* 36. And afterwards *David* compos'd and gave them many more. 2 *Sam.* 23. 1. *Ja. Diod. Annot. on* 1 *Chro.* 16. 7.

§. II.

Scope of this Psalm is, 1. To exhort and incite the Church and people of God to bless and praise the LORD, not onely in word and voice, but also in true worship and obedience, for all his wondrous works wrought for his people; for the judgements of his mouth, and Covenant with his people touching *Canaan*, As also for his singular Majesty, Greatness and Dominion, above all Idol-gods throughout the world. How suitably! The ARK, now brought up, being a special *sign* or token of Gods [a] power and gracious Presence with his people; and the *Cabinet of the Covenant*. 2. To insinuate *Prophetically* the propagating of the Kingdom of the *MESSIAH* from *Jews* to *Gentiles*; exhorting the *Jews* to publish and preach Gods praises to the *Gentiles*, and thereupon the *Gentiles*, to acknowledge Gods majesty, power, and benefits performed by CHRIST to the Church; to renounce idols, turn to God, and serve him according to his Word. How appositely! The ARK being a singular Type of JESUS CHRIST, the true [b] *Propitiatory* or *Mercy-seat*, covering our sins condemned in Gods Law; The true [c] *Ark of Gods Testament*, which shall fully be seen in Heaven by the Elect to their endlesse joy.

a Num 10.35, 36. 1 Sam. 4. 21, 22.

b Rom. 3.25. and 1 Jo. 2. 2.

c Rev. 11. 19.

Visa est Arca fœderis] Perstitit in veteris Templi Allegoria, in cujus abdito erat Arca fœderis, *CHRISTI* Typus; nulli visa, nisi Pontifici semel quotannis. Sic Christus olim fuit occultus vix per transennam populo cognitus. In novo Testamento apparuit in carne: sed humilis, nec gloria ejus cernitur nunc in Evangelio, nisi fide. Judicio peracto videbitur Arca fœderis in cœlo, hoc est, apparebit CHRISTUS suis electis in gloria cœlesti, sicuti est. Nunc videmus in ænigmate & speculo, tunc videbimus à facie ad faciem. Hæc visio erit sanctorum felicitas, quando Christus se intuendum perfecte fruendumque præbebit, & gratiam fœderis ratam persectamque præstabit. *D. Paræus in Com. in Rev.* 11. 19.

Touching the signification, or mystical sense of this Type, the Ark; see *August. Quest. super Exod, lib.* 2. ¶. 105. *&c. Tom.* 4. *&* *And. Rivet. Com in Exod.* 25. 10. *ad* 22.

§. III.

Touching this Psalme consider therein, 1. The *Proem*, or *Inscription*. 2. The *Substance* of the Psalme. 3. The *Conclusion*.

I. **The Proem** or **Inscription** prefixed, denoting 1. The *Occasion*, 2. *Penman*, 3. *Scope* and use of this Psalme, 1 *Chron.* 16. *ver.* 7.

II. **The Body** or **Substance of the Psalme**; which is, 1. Partly *Eucharistical*, 2 Partly *Prophetical*, both laid down in an *Hortatory* forme.

I. **Eucharistical.** Pathetically exhorting and inciting *Israel*, the Church of God, to all possible expressions of thankful praises to the Lord: herein note,

1. *The Duty* exhorted to, *viz.* Thankful praising of God, 1. In Heart; *Glorying,——Rejoycing,——Remembring his wonders and judgements, viz.* On *Egypt* especially. 2. In Tongue; *Giving Thanks,—Calling on his Name,—Publishing his deeds;—Singing,—Singing Psalmes.——Talking of all his wondrous works.* 3. In Life; *seeking the Lord and his strength,* (*viz.* his Arke, a Symbole of his power, presence, favour,) *seeking his face,* (*viz.* His Oracle) *continually, ver.* 8. *to* 14.

2. *The Arguments* or *Grounds* whereupon this Duty is urged, and for which he is thus to be celebrated, *viz.* 1. His Sovereignty, *He is the Lord our God*, therefore all praise is his due, *ver.* 14. 2. His judgments on all his enemies, *ver.* 14. 3. His gracious everlasting Covenant to *Abraham*, *Isaac* and *Jacob*, touching *Canaan* (a Type of heavens rest) *ver.* 15. *to* 19. Amplified by his singular providence and tender care over them, though *few, strangers, passing from Nation to Nation*, yet none were permitted to wrong them, *he reproved Kings for them*, (as for *Abraham*, *Gen.* 12. 14. *to* 18. *and* 20. *throughout.*) *ver.* 19. *to* 23.

II. **Prophetical.** Containing (as [d] some have well noted) *A Prophecy of Christs Kingdome, and of the calling of the Gentiles from Idols to serve and praise the living God.* This is laid down in forme of an *Exhortation* to all the Jews, to preach sweetly the LORDS Glory and Wonders shewed in *Israel* unto the *Gentiles*, that forsaking vaine idols, they praise, and serve the true God only, acknowledging and celebrating his benefits and dominion by Jesus Christ. This *Exhortation* is 1. *Proposed.* 2. *Enforced.* 3. *Amplified.*

1. *Proposed*, wherein consider 1. Who are exhorted, viz. *All the earth*, viz. [e] all the Land of *Israel*. 2. Duties whereunto they are exhorted, viz. 1. To *sing to the Lord.* To *Evangelize* (as the Hebrew בשר properly signifies) *day by day his salvation*, (viz. of sinners by Jesus Christ especially.)

I.

II.

d *H. Ainsworth* Annot. on. Psal. 96. 1. *Fran. Jun.* Annot. in 1 Chron. 16. *H. Muller.* Com in Psal. 96. *Jo. Calv.* Com. in Psal. 96.

e *Jun. Annot.* in 1 Chron. 16.

cially.) 2. To *declare his glory and wonders* (*viz.* revealed to *Israel* especially in that salvation.) 3. Where these duties to be performed; *Among the Gentiles, among all Nations,* (A clear intimation that Christ and his Gospel should be preached to the Gentiles throughout the world) *ver.*23,24.

2. *Enforced,* by divers cogent Arguments, *viz.* 1. The greatnesse of God. 2. The Praise-worthinesse of God. 3. The dreadfulnesse of the Lord above all Gods; proved by the vast disparity betwixt him and them, *All they are idols. The Lord created the Heavens, i. e. the world. Synecbd.* How should this therefore convince all *Gentiles,* to renounce vain idols to laud and serve the only true God that made the Heavens, &c.) *ver.* 25, 26. IV. The glorious Majesty, might and gladnesse in the Lords Presence and Place (these are evident in the world, but especially in his Church, by the Ark of his Presence, &c.) *ver.*27.

3. *Amplified* hereupon, *ver.*28. *to* 34. wherein. The [f] *Gentiles* (thus preached unto and instructed by the Jews,) are incited 1. To give the Lord due praises; 2. To joyn with his Church in his worship and fear, *ver.*28,29,30. 2. The settlement and establishment of the whole earth, weakned and ruined by sin, is hereupon promised in Christs Kingdome, *ver.*30. 3. The universal triumph and gladnesse as it were of all creatures (in an elegant Prosopopeia) is intimated, upon the Lords Presence and dominion among the *Gentiles,* as well as the *Jews, ver.*31,32,33.

[f] *Jun.* Annot. in 1 Chro. 16.

The Conclusion of the Psalm containing 1 An *invitation* to give thanks to the Lord for his goodnesse and everlasting loving-kindnesses, *ver.*34. 2. A *Direction* to *Israel* how to pray for their salvation and deliverance from the *Heathen, ver.*35. 3. A concluding *Doxology,* ascribing endless Blisse and Praise to the Lord God of Israel, *ver.*36. III.

(*This may be sung as Psal.* 100. *or as* X. *Command.*)

1 CHRON. XVI. 7. to 37.

7. In that day then gave David, first, *This Psalme,* To confess unto the Lord into the Hand of Asaph and his brethren.

§. I. (*Psal.* 105. 1. *to* 16.)

8. [g] *Laud-yee the* LORD, *call on his Name:*
Make known his Acts among the folk.
9. *Sing-yee to him, to him sing-Psalme:*
Do yee of all his wonders talke.

[g] *Heb.* Confess-yee to the LORD.

10. [h] *Glory in name of his holinesse;*
Their heart that seek the LORD *let joy.*
11. *The* LORD *seek, and his powerfulnesse:*
Seek yee his face continually.

[h] *Heb.* Praise-your selves, *or,* Boast-yee.

12. *His-wondrous-works which he hath done,*
[i] *Do-yee-to-memory-recall:*
His Stately *marvels* every one,
And of his mouth the judgments all.

[i] *Heb.* Remember-yee.

13. O yee *his servant* ISRAEL's *seed:*
Yee *Jakob's sons his chosen* deare.
14. *He* is *the* LORD *our God* indeed:
In all the earth his judgments were.

15. *His Covenant for-evermore*
Remember yee unto your sons;
The word he did command before
To thousand Generations.

16.

16. *Which ſtrike with Abraham did he:*
k *His Oath to Iſaac* (loved well.)
17. l *He ſet it Jacob for Decree:*
m *An endleſſe Leagne to Iſrael.*

18. *Saying; I'le give thee Canan-land:*
Of your inheritance the line.
19. *When they* n by *count* few *men were* found;
Moſt few, and ſojourners therein.

20. *And from* one *Nation* when *they*
Walkt to another *Nation;*
And from one *Kingdom* quite away
To other People paſſed on:

21. *To-wrong-them he permitted* o *none:*
But Kings for them reproved ſtill.
22. *O touch not mine-Anointed-ones:*
And to my Prophets do none ill.

§. II. (*Pſal.* 96. *throughout.*)

23. *O all the earth ſing* praiſe alway
Unto the holy *LORD* alone
Evangelize from day to day
His glorious *ſalvation.*

24. *In Nations tell his glory* raiſ'd:
Among all folk his marvels ſpread:
25. *For great's the LORD, and greatly praiſ'd:*
p *Above all gods hee's full-of-dread.*

26. *For all the folks Gods* q *idols* be:
But Heavn's the LORD did make and grace.
27. r *With him* is *Glory and Majeſtie:*
Both *ſtrength and gladneſſe in his place.*

28. *Attribute yee unto the LORD*
Yee *Peoples families* at length:
Attribute yee unto the LORD
Surpaſſing *Glorioufneſſe and ſtrength.*

29. *His name's* due *glory give the LORD;*
s *Bring gift, and come before-his-face;*
Bow-downe-your ſelves unto the LORD
In Beauty t *of the Holy-place.*

30. *O all the earth* as ſtoniſhed,
Before his awfull *Preſence quake:*
Likewiſe the world eſtabliſhed
Shall-be full ſure, *leſt it ſhould ſhake.*

31. *Let Heavens rejoyce* both night and day,
And let the earth exult amain:

k *Heb.* And.
l *Heb.* And he ſet it to.
m *Heb.* A Covenant of eternity.
n *Heb.* were men of number, *viz.* Eaſily numbred; few. *The contrary is,* without number.
o *Heb.* Not a man.
p *Heb.* And.
q *Heb.* meer nothings, as 1 *Cor.* 8. 4. *or,* Not-gods.
r *Heb.* At-his faces.
s *Heb.* Lift-up.
t *Heb.* of holineſs.

u *Let*

u *Let them among the Gentiles say,*
The LORD Omnipotent *doth reigne.*

32. *Let sea and her fulnesse roare-out;*
Let field and x *all therein shew-mirth.*
33. *Then* y *Trees before the* LORD *shall shout:*
Because he comes to judge the earth.

§. III. (*Psal.* 136. 1. *and* 106. 47, 48.)

34. z *Laud ye the* LORD, *for* he is *good:*
For, his kind-mercy is *for aye.*
35. *Say yee likewise, Save us O God*
Our deare *Salvation* day by day.

And gather us (now out of frame,)
And from the Heathen us deliver:
To confesse a *to thine Holy name,*
b *To glory in thy praise* for ever.

36. O *blest for ever and for aye*
Be *Israel's God, the* LORD ador'd:
Likewise let all the People say
AMEN, Amen; *And praise the* LORD.

u *Heb.* And.

x *Heb.* All that *is* in it.
y *Heb.* Trees of the wood shall shout from before-the-faces.
z *Heb.* Confess-ye to JEHOVAH.

a *Heb.* To the name of thine holyaesse.
b *Heb.* To praise-themselves, or to-triumph.

II. Chronicles.

§. I. Order.

IN the former Book, *viz.*, I CHRON. the state and condition of the Kingdome of Israel hath been described, in respect of 1. *The Inchoation*, or beginning of it, under **Saul**. 2. *The Augmentation*, or Increase of it, under **David**. Now in this II CHRON. it is further described, in respect of 3. *The Perfection*, or highest temporal Glory of it, under **Solomon**. 4. The *diminution* or decay of it, after the unhappy Division under **Rehoboam**, &c. till at last it even failed under **Zedekiah**, by reason of *Judah's* 70 yeares captivity in *Babylon*. So that this Book is a *Chronicle*, or *Chronical Abridgement* of both the books of *KINGS*; with some Explanations, and Additions at the end of the Book.

§. II. Name.

The reason of the Denomination, or *Name* of this Book, see in *I. Chron.* This being but a Continuation of the same History, according to the same intent and purpose of the *I Chron.*

§. III. Penman.

Who also may probably be thought to be the Amanuenses of the Holy Ghost in penning this Book. *See in* 1 *Chron.*

§. IV. Time of Chronology.

This book relates the ſtate of the Iſraelitiſh Kingdom, from the beginning of King *Solomons* Reign, till after *Judah's* Return from the Babyloniſh Captivity, which fell out in the firſt yeare of *CYRUS* King of *Perſia*. And ſo it contains in the whole an Hiſtory of about 541 years. Which may be thus computed, *viz.*

	years.
From the beginning of *K. Solomons* Reign (wherewith this book begins) to the end of *K. Jehoſhaphats* Reign (wherewith *I. KINGS* ends) 126 years. As hath been formerly demonſtrated in Particulars, on I. *KINGS* §. IV.	126
From the end of *K. Jehoſhaphats* Reign till *JUDAH* was wholly carried captive into Babylon in the 11. of *Zedekiah*, (which is the whole time of the Hiſtory deſcribed in *II KINGS*) about 344 years and a half. As hath been formerly cleared, on *II. KINGS*, §. III. *in a Table, in particulars.*	344½
From the 11. year of *Zedekiah*, a when *Judah* was carried captive to *Babylon*, to the end of the Captivity, 70 years; mentioned in 2 *Chron.* 36. 20, 22. even till *the reign of the Kingdome of Perſia.*	70.
The *Return* of *Judah* out of Captivity of *Ieruſalem*, to build the Houſe of God, in the firſt yeare of *CYRUS* King of *Perſia*, and according to the liberty granted by his Proclamation; here alſo recorded. 2 *Chron.* 36. 20, 21, 22, 23.	1
	541½

a Becauſe there is ſome queſtion made from what time the Calculation of the 70 years *Captivity* do commence; we muſt obſerve, that in the Books of *Kings* and *Chronicles* we finde mention of 4 *Babyloniſh Captivities.*

In the firſt, *Manaſſeh* was carried away captive, 2 *Chron.* 33. 11.

In the ſecond, *Jehoiakim* was carried away captive, 2 *Chron.* 36. 6. In which Captivity *Daniel* the Prophet was carried to *Babylon*, *Dan.* 1. 6.

In the third, *Jehoiachin* was carried away captive, 2 *Kings* 24. 14. And in this captivity the Prophet *Ezekiel* was Captive, *Ezek.* 1. 2.

In the fourth, *Zedekiah* was carried away captive with the whole Nation except ſome of the poor, 2 *Kings* 25. 2 *Chron.* 36. And from this Captivity did the 70 years commence: for in this only the whole Land was made a deſolation, and then only did that Nation ſerve *Nebuchadnezzar* King of *Babylon* 70 years, as was fore-prophecied, *Jer.* 25. 11, 12. And then only did the Land enjoy her Sabbaths, 2 *Chron.* 36. 21. *Jer.* 25. 9. & 12. *Jo. Diod. in his Obſervations after II. Chron.*

§. V. Doubts and Difficulties Chronological.

Doubt. I. *Mention is made of a* Writing *or* Letter *ſent from the Prophet* Elijah *to that wicked* Jehoram, *Sonne and Succeſſor of* Jehoſhaphat *King of Judah, threatning him with a lamentable death by falling out of his bowels, for his wicked Reigne, and for murdering his brethren that were better than himſelf*, 2 Chro. 21. 12, to 16. *Now how could* Elijah *ſend a Letter to this* Jehoram, *when* Elijah *ſeems to be taken up to heaven in a fiery chariot before* Jehoram *began to reigne? For* Jehoram *began not to reigne till he was thirty two years old*, 2 Chron. 21. 5. *this his thirty ſecond yeare was the fifth yeare of* Jehoram *ſonne of* Ahab *King of* Iſrael, 2 *King.* 8, 16, 17. *But* Elijah *was tranſlated in the time of* Jehoſhaphat, *preſently after the death of* Ahaziah *ſonne of* Ahab, *probably in the very firſt yeare of* Jehoram *ſonne of* Ahab, *Succeſſour of* Ahaziah, *the ſtory of* Elijahs *rapture being recorded betwixt the death of* Ahaziah, *and the reigne of* Jehoram *King of* Iſrael. *Compare* 2 *Kings* 2. *throughout with* 2 *Kings* 3. 1.

Anſw. 1. To ſay that *Elijah* wrote this Letter after his rapture up into heaven, would gratify the *Pontificians*, who hold that the dead have often written to the living. But (as[b] *Broughton* ſaith) *this is but a Dotage.* We leave therefore that opinion to the deluded *Papiſts* and their lying *Legends.*

b *Epiſtola hæc ſcripta fuit ante Aſſumptionem. Nam mortuos ad vivos ſcribere etſi factitatum fuiſſe ſæpe tenent Pontificii, Deliramentum eſt. Erasmus. H. Brought. Concent. S. Script p. 88. in marg. Hanov. 1602.*

2. To

2. To ſay as [c] ſome, that this muſt be ſome other *Elijah* that wrote this letter, ſeeing the great Prophet *Elijah* was already taken up into heaven in theſe dayes, as appeareth by 2 *Kings* 2. 11. ſeems not ſo ſafe and conſonant to Scripture, which mentions no *Elijahs*, but *Elijah* the *Thiſbite*, 1 *King.* 17. 1. and *John the B.* the N. T. *Elijah*, who was to come in the power and ſpirit of *Elijah*, *Mat.* 4. 5, 6. *with Matt.* 11. 14. *Mar.* 9. 11. *Luk.* 1. 17. Nor is it needfull to flie to this imagination about another *Elijah*, there being other wayes of untying this knot.

3. Moſt thinke *this letter was written by* Elijah *before his Aſſumption into heaven, of the future Kingdome of* Iehoram, *as* Iſaiah *wrote of the future Kingdome of* Cyrus; *Iſa.* 44. *and* 45. *And* Ahijah *of the Kingdome of* Joſiah, 1 *Kings* 13. 2. *So it was meet an impious King ſhould be reproved by the abſent, who would not endure the preſent.* Thus [d] *Junius*, with whom [e] *Pareus* conſents, tranſcribing his very words; *H. Brought.* and *Jo. Diodate* alſo inclineth to this Opinion, as appears by their words formerly alledged.

4. But may we not haply pitch upon a better reſolution then all theſe? what if we ſay *Elijah* both wrote and ſent this Letter to *Jehoram* ſonne of *Jehoſhaphat*, before his own Aſſumption into Heaven, and this before the death of *Jehoſhaphat*; and this furthermore in the time of his ſonne *Jehorams* reign? would not then the reſolution be evident? But how can this be? Eaſily. Thus. *Elijah* ſeems to be caught up to Heaven in the firſt year of *Jehoram* ſonne of *Ahab* King of *Iſrael*, as was before intimated. *Jehoram* ſonne of *Ahab* began to reign in the eighteenth yeare of *Jehoſhaphat* King of *Judah*, 2 Kings 3. 1. (*Jehoſhaphat* reigning twenty five years in all, 1 *Kings* 22.42.) This firſt year of *Jehoram* ſonne of *Ahab*, was parallel to the ſecond year of *Jehoram* ſonne of *Jehoſhaphat*, 2 *Kings* 1. 17. for this *Jehoram* was *Pro-rex* or *Vice-roy*, twice in his fathers life-time, *viz.* in his ſeventeenth and twenty ſecond yeare, as hath been demonſtrated on II. *Kings* 5. III. *There ſee.* Now this was a year of two before *Elijahs* Aſſumption into Heaven, as appears by what hath been ſaid. *Jehoram* therefore in the dayes of *Elijah*, being made *Vice-roy*, (probably upon ſome expedition of *Jehoſhaphat* abroad,) and taking the advantage of his fathers abſence to kill all his brethren for the making the Crown ſurer to himſelf, 2 *Chron.* 21.4. hereupon *Elijah* might ſend him this terrible Letter, none daring to reprove him face to face, he was ſo deſperately wicked and cruel.

Doubt. II. *It is ſaid that* Jehoram *ſonne of* Jehoſhaphat *was thirty two years old when he began to reign, and reigned eight yeares*, 2 Chron. 21.20. *ſo that he lived but fourty years in all. And yet his ſonne* Ahaziah, *(who ſucceeded him the ſame yeare) is ſaid to be fourty two years old when he began to reign, and he reigned one yeare, &c.* 2 Chron. 22. 2. *By this reckoning* Ahaziah *ſhould be one or two years older then his own father, which is both impoſſible and abſurd to imagine.*

Anſw. 1. This ſeems ſuch an intricate and indiſſoluble knot, that [f] ſome think this difficulty is not to be reſolved.

2. Some [g] ſuſpect here the corruption of the Text, by ſome miſtake of the Tranſcribers, and think the age of theſe Kings might in old time be writ in numeral letters, not in words at length; and ſo the letters כב ſtanding for fourty two, might eaſily be put for the letters כב (ſomewhat reſembling it,) which ſtand but for twenty two. *Anſw.* 1. But [h] *This remedy is worſe then the malady.* How dangerous a thing is it once to admit any ſuch corruption of the original Text? for, where then ſhall

c V. 12. [*Elijah*] The great Prophet *Elijah* was already taken up into Heaven, in theſe days, as appeareth by 2 *Kings* 2. 11. Wherefore this muſt be ſome other *Elijah*, or elſe it muſt be that the great *Elijah* had written this Prophecie in his life-time, and appointed that in its due time it ſhould be delivered to *Jehoram*. *Jo. Diod. Annot. on* 2 *Chron.* 21. 12.

d *Scripſum ab Elija*] Quod Elija antequam aſſumeretur, ſcripſerat de futuro regno Jehorami: ut Jeſchabia de futuro regno *Cyri*, *Jeſchab.* 44, 45. *&* *Achija* de regno Joſchija, 1 *Reg.* 13. 3. Sic oportuit impium Regem ab abſentibus reprehendi, qui præſentes non fuiſſet paſſus: Nam *Elijam* temporibus *Joſaphati* raptum fuiſſet ante hujus regnum, docetur, 2 *Reg* 2.11. *Fran. Jan. Annot. in* 2 *Chron.* 21. 12. e *D. Pareus in Not. Breviorib. in* 2 *Chro.* 21.12.

f V. 2. *Fourty and two*] 2 Kings 8. 26. It is ſaid that he was two and twenty years of age, which is confirmed by that, that *Iehoram* the father of *Ahaziah* was two and thirty years of age when he began to reign, and reigned eight years, 2 *Chron.* 21. 5. which in all is fourty, whereupon he could not have a ſonne of fourty two years of age when he ſucceeded his father. This difficulty is not to be reſolved; and it is likely that there is ſome alteration happened in theſe Accounts. *Jo. Diod. Annot. on* 2 *Chron.* 22. 2.

g *Diodate as above. And. Jo. Marian. Schol. in loc.*

h Morbo medicina nocentior ipſo.

shall we stop? what Scripture will not be suspected of corruption? how will this shake the *instrumental foundation* of faith, obedience, comfort and all Religion? where shall we have a certain Canon or Rule, whereby to try and examine and amend all translations? [i] *Bellarmine* indeed grants some lesser corruption in the text, either by reason of likenesse of the letters, or vowel-points. But [k] others abhorre this opinion, and demonstrate by cogent Arguments, the purity of the Hebrew and Greek texts against all corruption.

3 Some [l] Expositors answer, that (as *Hierome* testifyeth) *Jehoram* reigned twenty eight years, but only eight years are computed in the number, because so long he reigned well: the rest are omitted, because in them he gave himselfe to the service of idolatry. In which sence *Saul* is said to *reign two years*. Therefore the twenty yeares wherein *Jehoram* reigned wickedly, which are not mentioned in II. *Kings*, in this place are added to the years of his sons life, (lest there should be any breach in the Chronology,) whereupon the years of the sonne arise to fourty two, (*viz.* twenty years redundant.)

4. I like their opinion best that referre this fourty two years to the time of the reigne of the house of *Omri*, which was just fourty two years, till the beginning of *Ahaziah's* Reigne, whose mother was *Athaliah* the daughter of [m] *Omri*. *Ahaziah* himselfe then was twenty two years old when he began to reigne, as 2 *Kings* 8. 26. But his mothers house, *viz. Omri's*, was thus fourty two years standing in respect of the kingdome. Thus that accurate [n] *Broughton*; Ahaziah *a son of twenty two years of his own age, is a sonne of fourty two years of Omri's house.* Seder-Olam *and other learned among the Hebrews, have thus reconciled those texts long ago.* Acute [o] *Junius* also showes that here is a more obscure *Trajection* or *Transposition* of the phrases in this verse, as in 1 *Sam.* 20. 16. *Ezra.* 10. 17. and *Neh.* 12. 22. which not being well observed involves the text with Questions and Interpretations. And therefore he thus reads the text —— *So Ahaziah son of Iehoram King of* Judah reign'd, *whose mothers name was* Athaliah *daughter of* Omri, *being fourty two years old when* Ahaziah reigned, *who reigned one year at* Jerusalem.

Doubt. III. *It is said* Jehoiachin *was eight years old when he began to reigne*, &c. 2 Chro. 36. 9. *But elsewhere*, Jehoiachin *was eighteen years old when he began to reigne, and he reigned in* Jerusalem *three moneths*, 2 Kings 24. 8. *Here's ten years difference, how may these be reconciled?*

Answ. 1. Here again some imagine the text corrupted. [p] *Diodate* saith, *It is not certainly known how this diversity should be reconciled: only it is certain that in the Books of* Chronicles, *the numbers seems to have suffered an Alteration by some unknown Accident.* But this is a dangerous Concession: farre safer for us to acknowledge our own inability to understand Scripture, then to call in question the purity of Scripture, *See above.* And how unlikely any corruption in these two places: seeing *all the Hebrew Copies* (as [q] *Glassius* hath observed,) *unanimously hould the received reading, nor can one be produced to the contrary; nor do the Greek and Latin versions differ from the fountaine.* Therefore we must study to *reconcile* not to *reforme* these Scriptures. I exceedingly applaud that saying of [r] *Wolphius*, *Those Solutions* (*that I may confesse what I thinke*) *please not me, that are made with the Emendation of the sacred* BIBLE.

2. Some thus reconcile these two places; *Jehoiachin was eight years old when he* [*viz.* his father Jehoiakim,] *began to reign, and he* [*viz.* Jehoiachin his sonne,] *reigned three moneths in* Jerusalem, 2 *Chron.* 36. 9. A like place see in the History of *Ahaz*, 2 King. 16. 2. Thus [s] *Iunius*.

3. Others thus, Its probable that *Iehoiakim* (who reigned eleven years,) did in the beginning of his reigne, about his second yeare, joyne his sonne *Iehoiachin* at eight years of age in the Government of the kingdome with himselfe, by reason of the many mutations in the Kingdome of *Iudah* at that time. But *Iehoiakim* the father being carried captive to *Babylon*, *Iehoiachin* the son plenarily possessed the kingdome. So that he was eight years old when he began to reigne with his father joyntly,

i *Bellarm. de verb. Dei lib. 2. cap. 1 sub finem.*
k *Salomon Glassius* in Philolog. sac. de text. purit. l. 1. fere per tot.
l *Dionys. Carthusian. Enarrat. in 2. Paralip. cap. 22. Nic de Lyra sup. Glos. ordinar. in loc.*
m 2 Chron. 22. 2.
n Achaziah Ben. 22. An. ætatis suæ, est Ben. 42. An. Domini Omri Seder-Olam, aliique docti inter Hebræos sic textus hos jamdudum reconciliarunt. *H. Brought. Concent. S. Script. p. 88. in mar.*
o *Fran. Jun. Annot. in 2 Chron. 22. 2.*
p *Jo. Diod. Annot. on 2 Chron. 36. 9.*
q *Solom. Glass. in Phil. sacr. l. 1. Tract. 1. § 30.*
r Mihi quoque (ut fatear quod sentio) non arrident quæ sacri codicis emendatione fiunt Solutiones. *Joan. Wolph. Comment. in 1 Reg. 24. 8.*
s *Fran. Jun. Annot. in 2 Chron. 36. 9.*

joyntly, according to that of *Chronicles*: but eighteen years old when he began to reigne alone, (his father being carried captive to *Babylon*,) which the History of *Kings* intends. Thus [t] *Pareus*, [u] *Wolphius*, [x] *Glassius*: And *Glassius* adds this Reason out of *R. David Kimchi*, why *Jehoiakim* joyned *Jehoiachin* with himself in Government. *Perhaps* (saith he) *he* (*viz.* Jehoiakim) *had other sons: and therefore, because he saw the Kingdome was suspended in the hands of others* [viz. Egyptians, 2 Chron. 36. 3, 4.] *he knew not whether he might be disturbed from his Kingdome; as it fell out to his brother* [*viz.* Jehoahaz. 2 *Chron.* 36. 2, 3, 4.] *therefore he made his sonne Jehoiachin reigne with himselfe, who was to reigne after him, and in his stead.*

Let the judicious Reader well weigh and chuse which of these two last ways of Reconciling he pleaseth. [y] *Pareus* confesseth, that of *Junius* is the neater; *for why* (saith he) *should Jehoiakim, joyne a childe of eight yeares old with him in Government?* But some Reason hath been hinted, and perhaps the then state of the Kingdome might minister other Causes.

Other doubts Chronological see resolved formerly on II. KINGS §. IV.

t D. Pareus in Not. Brev. in 2 Chron. 36. 9.
u Wolph. Com. in loc.
x Solom. Glass. in Philolog. Sacr. lib. 1. Tract. 1. §. XXX.
y D. Pareus.

§. VI. Scope.

The chief *Intent* or *Scope* of this Book (which is an Abridgement of the two Books of *Kings*) is

1. For Substance one and the same, with that of I. and II. KINGS. Save only that after the divided state of the Kingdome under *Rehoboam*, the History of the Kings of **Israel** (whereof there was not one good, but every one wicked) is wholly waved; and the History of the Kings of JUDAH (divers whereof were good, and truly godly) is continued unto the *Babylonish Captivity*. To evidence the Accomplishment of Gods Promises, especially to *David* and his seed, and through *Davids* family to clear the line of **Christ the Messiah**.

2. To intimate after this the term of the *Captivities* Continuance, *viz.* 70 years, according to the Word of the LORD.

3. To declare the wonderful *Return* of the Captives of *Judah* from *Babylon* (in the first year of *Cyrus*) when the terme was expired; and how easily God brought about that difficult work, by working upon the heart of *Cyrus* the *Persian*.

§. VII. Principal Parts.

This Book contains an Historical Narration of the *Flourishing* and *Fading* Condition of the Kingdom of *Israel*; The *Top-Glory* of it under *Solomon*; The *Eccliple of that Glory*, under all the Succeeding Kings, till the *Sunne* of that State *did sadly set* in the doleful Babylonish Captivity.

The flourishing or Top-glory of Israels Kingdome *under* z *King Solomon.* Touching *Solomon* and his Reign, here are recorded

I. *Solomons Piety* and **Religion** to God; discovered

I. In his solemn sacrificing at *Gibeon*, the Tabernacle being there, described 1. By the Antecedents, *viz.* Solomons establishment in his Kingdome, &c. *Ch.* I. 1. 2. By the manner of this solemnity, *ver.* 2. *to* 7. 3. By the Consequents thereupon, *viz.* *Partly* Gods appearing to him in a night-vision, and promising *Solomon*, what, and above what he asked, *ver.* 7. *to* 13. *Partly* by the Lords furnishing *Solomon* with great riches and honour according to his Promise, *ver.* 13. *to the end of the chapt.*

II. In his building of the most magnificent **Temple of the LORD**, described at large
1. By his Preparations for it, *Ch.* II. *throughout.*
2. By his extruction of it, *viz.*
1. Of the Temple containing, where note 1. The place where, *viz.* At *Jerusalem*, in M. *Moriah*, in *Ornans* threshing-floor, *Ch.* III. 1. 2. Time when, *viz.* in the second day of the second moneth, in the fourth year of his reign, *ver.* 2. 3. The Dimensions and glorious Ornaments of the House, *ver.* 3. *to* 20.
2. Of the Utensils contained, *ver.* 20. *to the end of the chapt. and Ch.* IV. *throughout.* Amplified by his bringing up all *David's* dedicate things unto the Temple, *Ch.* V. 1.
3. By his solemn Dedication of the house thus builded, *viz.*
1. *Partly* by bringing up the **Ark**, (wherein only were the two Tables,) from the City of *David* into the most holy place, *ver.* 2. *to* 11.

I. z King Solomon.

CHAP. I.

CHAP. II.

CHAP. III.

CHAP. IV.

CHAP. V.

CHAP. VI.

2. *Partly* by the Levites solemn praises to the LORD; who thereupon filled his house with a cloud, and the glory of the LORD, *ver.* 11. *to the end of the chap.*

3. *Partly* by *Solomons* blessing the People, and praising God, *Ch.* VI. 1. *to* 11.

4. *Partly* by *Solomons* admirable Prayer to the LORD, upon the brazen Scaffold, *ver.* 12. *to the end of the chap.*

5. *Partly* by Sacrifices, *Ch.* VII. 1. *to* 11.

CHAP. VII.

All these amplified, 1. By the Lords apparition to *Solomon*, *ver.* 12. 2. By the Lords grant of his petitions; with his *Promises* and *Threatnings*, relating To the *People* of Israel, To the *Temple*, and *Solomons* house, *ver* 12. *to the end of the chap.*

CHAP. VIII.

II. Solomon's *various Acts*, viz. his

1. Building the Kings house, and divers Cities, *Ch.* VIII. 1. *to* 7.

2. Making the *Canaanites* Tributaries, *ver.* 7. *to* 11.

3. Bringing up his wife, *Pharaohs* daughter, out of the City of *David*, to her house, ver. 11.

4. Solemn Sacrifices at 3 Feasts in the year, *ver.* 12, 13.

5. Appointment of the Priests and Levites to their Courses, according to *Davids* order, *ver.* 14. *to* 17.

6. Sending to *Ophir* for Gold, *ver.* 17, 18.

CHAP. IX.

III. *Solomon's great Wisdome*, discovered in resolving the Queen of *Sheba's* Questions, *Ch.* IX. 1. *to* 13.

IV. *Solomon's great Riches, Honour*, and prosperous Reign, *ver.* 13. *to* 29.

V. *Solomon's other Acts* unrecorded here, *ver.* 29.

VI. *His long Reign*, 40. years, *ver.* 30.

VII. *His Death*, Burial, and **Successour**, viz. his son *Rehoboam*, ver. 31.

Thus of the Glory of Israels Kingdome; next, of the **Eclipse** *of this Glory.*

II.

The Eclipse of the Glory of Israels Kingdome, under all *Solomon's* Successours; the Kingdom being divided and rent in two parts in the dayes of *Rehoboam*; and that Division continued under all the succeeding Kings, till *Israels* utter Captivity by the *Assyrians*.

1. **The Rent and Division of the Kingdom** under *Rehoboam*.

1. King of *JUDAH*, a **Rehoboam.**

I. **The first King of Judah**, a *REHOBOAM*, Touching him are recorded,

CHAP. X.

1. His Coronation at *Sichem*, *Ch.* X. 1.

2. His harsh Answer to *Jeroboam* and the people, (suing for a lightening of their yoke) according to advice of his young rash Counsellors, *ver.* 2. *to* 15. Amplified, 1. By the Revolt of *Israel* from the house of *David*, according to the word of the Lord, *ver.* 15. *to the end of the chap.* 2. By *Rehoboams* intention and preparation to regain them again by force of arms, *Ch.* XI. 1. 3. By the Lords warning him to desist, *ver.* 2, 3, 4.

CHAP. XI.

3. His fortifying and strengthening of his own Kingdom of *Judah*, by Forts, Martial provisions, and the Assistance of the Priests and Levites, cast off by *Jeroboam* in the other Tribes, *ver.* 5. *to* 18.

4. His wives and children, *ver.* 18. *to the end of the chap.*

CHAP. XII.

5. His wicked forsaking of the LORD, being stablished in his Kingdome, *Ch.* XII. 1. Amplified by Consequents ensuing, viz. 1. [illegible] and Judah's punishment by *Shishak* King of *Egypt* taking their fenced Cities, *ver.* 2, 3, 4. and robbing the Treasuries of the Lords House, and the Kings House. 2. The Lords abating somewhat of the Judgment, upon their humbling themselves at the warning of *Shemaiah* the Prophet, *ver.* 5. *to* 13.

6. His time of Reign, 17 years, *ver.* 13.

7. His wickednesse, *ver.* 14.

8. His other Acts not here recorded, *ver.* 15.

9. His Death, Burial, and **Successour**, viz. *Abijah* his son, *ver.* 16.

2. **The continuance of the Kingdoms division under the succeeding Kings.**

2. King, b **Abijah.**

CHAP. XIII.

II. **The second King of Judah**, b *ABIJAH* son of *Rehoboam*. Touching him are mentioned,

1. The time of his Reign, viz. 3 years, *Ch.* XIII. 1, 2.

2. His warres with *Jeroboam* King of *Israel*, and victory over him, *ver.* 2 *to* 21.

3. His wives and children, *ver.* 21.

4. His other Acts and sayings elsewhere written, *ver.* 22.

CHAP. XIV.

5. His Death, Burial, and **Successour**, viz. *Asa* his son, *Ch.* XIV. 1.

3 King, c **Asa.**

III. **The third King of Judah**, c *ASA* son of *Abijah*. Touching whom note,

1. The tranquillity of the Land 10 years, *ver.* 1.

2. His good Reign, destroying idolatry, and commanding the service of God, *ver.* 2. *to* 6.

3. His strengthening his Kingdom by Fortifications and Armies, *ver.* 6 *to* 9.

4. His glorious victory over *Zerah* the Ethiopian with an host of a thousand thousand and three hundred Charets. Described, 1. By the Antecedents, viz. Mutual preparations, *ver.* 9, 10. *Asa's* Prayer to the LORD, *ver.* 11. 2. By the manner of the victory, *ver.* 12. *to the end of the chapt.* 3. By the Event, viz. *Asa's* zealous Reformation, upon the encouragement of *Azariah*; wherein, He destroyed abominable Idols, Repaired the Altar of the LORD, Made an excellent Covenant with the LORD for Reformation; Removed his Mother *Maacha* from being Queen, because of her idol, which he destroyed; Brought dedicate things into the House of the Lord: and for all was

rewarded

rewarded with peace till the 30. year of his Reign, *Ch.XV. throughout.*

5. His diverting of *Baasha* King of Israel from building *Ramah* against him, engaging for him *Benhadad* King of *Syria*, by presents taken out of the treasures of the Temple and Kings House, *Ch.XVI.1. to 7.* Amplified, 1. By *Hanani* the Seers reproof, and threatning of *Asa*, for relying on the King of *Syria*, not on the LORD, *ver. 7, 8, 9.* 2. By *Asa's* imprisoning the Seer hereupon. 3. By his oppressing the people, *ver.10.*

6. His other Acts elsewhere recorded, *ver.11.*

7. His disease in his feet: wherein he sought not to the Lord, but to the Physitians, *ver.12.*

8. Time of his Reign, 40 years, *ver.13.*

9. His Death, and solemn Burial, *ver.13, 14.*

10. His Successour, *viz.* his son *Jehoshaphat*, *Ch.XVII.1.*

CHAP. XV.

CHAP. XVI.

CHAP. XVII.

IV. The fourth King of Judah, d *JEHOSHAPHAT.* Touching whom consider,

1. His strengthening himself by forces against Israel, *ver.1,2.*

2. His religious Reign, many waies rewarded by the Lord, *ver.3. to the end of the chapt.*

3. His affinity with *Ahab*, by whom he is perswaded to go up with him against *Ramoth-Gilead*, contrary to *Micaiah's* prophecie; in which expedition *Ahab* was slain, *Ch. XVIII. throughout.* And for which assistance, *Jehoshaphat* is threatned by *Hanani* the *Seer*, *Ch.XIX.1,2,3.*

4. His visiting his Kingdom, and bringing them back to the God of their fathers, *ver. 4.* Amplified by his 1. Instructions to the Judges set up, *ver. 5, 6, 7.* 2. Instructions and incouragements to the Priests and Levites, *ver. 8. to the end of the chap.*

5. His admirable victory over his enemies, *Moab*, *Ammon*, and *Mount Seir*; at large described, By the *Antecedents*, *Manner*, and *Consequents* thereof, *Ch XX. 1. to 31.*

6. His time of Reign, *viz.* 25. years, *ver.31.*

7. The Praise and Dispraise of his Reigne, *ver. 32,33.*

8. His other Acts here not mentioned, *ver.34.*

9. His miscarriage in joyning with *Ahaziah*, in making ships to go to *Tharshish*, which the LORD broke, *ver.35,36,37.*

10. His Death, Burial, and Successour, *viz. Jehoram* his son, *Ch.XXI.1.*

4. King. d Jehoshaphat.

CHAP.XVIII.

CHAP XIX.

CHAP.XX.

CHAP.XXI.

V. The fifth King of Judah, e *JEHORAM* son of *Jehoshaphat.* Touching whom note,

1. His slaying all his Brethren, to strengthen the Kingdom to himself, *ver.1,3,4.*

2. His time of Reign, 8. years, *ver.5.* and *ver.20.*

3. His great wickedness, *described*, I. By the cause of it, affinity with Ahab, *ver.6.* II. By the consequents of it, laid down, 1. *Negatively*, not utter destruction of his house for *Davids* sake, *ver.7.* 2. *Affirmatively*, 1 *Partly* in the revolt of *Edom* and *Libnah* from his dominion, because he had forsaken the LORD, *ver.8 to 12.* 2 *Partly* in the Lords stirring up against him, *Philistines* and *Arabians*, *ver.16,17.* 3 *Partly* in his woful personal diseases, his bowels at last falling out. *Threatned* by the Prophet *ELIJAH's LETTER*, *ver.13,14,15.* *Inflicted*, *ver.18,19.*

4. His Death and Burial. *He departed without being desired*, *ver.20.*

5. His Successour, *viz.* His youngest son *Ahaziah. Ch.XXII.1.*

5. King. e Jehoram.

CHAP.XXII.

VI. The sixth King of Judah, f AHAZIAH youngest son of *Jehoram.* Of whom observe

1. Time of his Reign, 1 year, *ver.2.*

2. His great wickedness, *described*, 1. By the cause thereof, his mother *Athaliah's* counsel, of the house of *Omri*, *ver.3,4,5.* 2. By the consequents thereof, *viz.* Wounded by *Hazael* King of Syria, *ver.5,6.* Slain by *Jehu* King of Israel, *ver.7,8,9.* Whereupon *Athaliah* massacres all the Seed Royall, except *Joash* hid from her, and usurped the Throne 6 years, *ver. 10,11, 12.*

6. King. f Ahaziah.

7. K. g Jehoash.

VII. The seventh King of Judah, g JEHOASH sonne of *Ahaziah.* Touching whom, note

1. The singular manner of his Coronation in the Temple by Jehoiadah described, *Chap.XXIII, throughout.*

2. The time of his Reign, *viz.* 40 years, *chap.XXIV.1.*

3. The nature and manner of his Reign. *viz.*

1. *Good*, during the life of *Jehoiadah* the Priest, *ver. 2.* Where, 1. How he followed *Jehoiadah's* advice in his marriage, *ver.3.* 2. How he repaired the House of the LORD, *ver.4 to 15.* 3. *Jehoiadah's* death, *ver.15,16.*

2. *Bad*, forsaking God, embracing Idolatry, *ver.17,18.* Amplified by events hereupon. 1. Gods wrath on the Land, *ver.18.* 2. Gods warning them to repent, By his Prophets, yet rejected, *ver.19.* By *Zechariah*, *Jehoiadah's* sonne, whom *Jehoash* ingratefully caused to be stoned to death, *ver. 20. to 23.* 3. He is spoyled by the Syrians, and at last murdered in his bed by his servants, *ver. 23. to 27.* 4. His other affairs here are unrecorded, *ver.27.* 5. His Successour, *viz.* His son *Amaziah*, *ver. 27.*

CHAP.XXIII

CHAP.XXIV.

8. King. h Amaziah.

VIII. The eighth King of Judah, h AMAZIAH son of *Joash*, Of whom, note

1. Time of his Reign, *Chap.XXV.1.*

CHAP. XXV

2. His

2. His Acts. 1. Did good not uprightly, *ver.* 2. 2. Slew them that killed the King his father, *v.* 3, 4. 3. Conquers the *Edomites* without Israels Army which he had hired, &c. *ver.* 5. *to* 14. Amplified by his serving *Edom's* Idols, contrary to the warning of Gods Prophet, *v.* 14. *to* 17. 4. Is conquered and spoyled by *Jehoash* King of Israel, *ver.* 17. *to* 26. 5. His other Acts not here mentioned, *ver.* 26.
3. His death by Conspiracy and Burial, *ver.* 27. 28.
4. His **Successour**, *viz.* his son *Uzziah* (alias *Azariah*) *Chap XXVI.* 1, 2.

CHAP. XXVI.

9. King i Uzziah.

IX. **The ninth King of Judah**, i UZZIAH, Son of *Amaziah*, touching whom, note
1. The time of his Reign *viz.* 52. y. *ver.* 3.
2. The manner of his Reign, I. *Partly* Good, in dayes of *Zechariah* the Propher, all which time he prospered, *ver.* 4. *to* 16. II. *Partly* bad; when he was strong, he invaded the Priests Office, presuming to burn incense, for which he was presently smitten with Leprosie to the day of his death, *ver.* 16. *to* 22.
3. His other Acts here not mentioned, *ver.* 22.
4. His death, burial, and **Successour**, *viz. Jotham* his son, *ver.* 23.

10. King k Jotham. CHAP. XXVII

X. **The tenth King of Judah** k JOTHAM son of *Uzziah*, of whom, note
1. Time of his Reign, *viz.* 16. years, *Ch. XXVII.* 1. 8.
2. His Acts, *viz.* 1. Ruled well, *ver.* 2. 2. Erected many buildings, *ver.* 3, 4. 3. He subdued the *Ammonites* and made them Tributaries, *ver.* 5, 6. 4. His other Acts not mentioned, *ver.* 7.
3. His Death, Burial and **Successour**, viz. *Ahaz* his son, *ver.* 9.

11. King l Ahaz. CHA. XX VIII

XI. **The eleventh King of Judah**, l AHAZ son of *Jotham*, Touching whom, consider
1. The time of his Reign, *viz.* 16. years. *Ch. XXVIII.* 1.
2. His extreme wicked Reign. 1 Described, *ver.* 1, 2, 3, 4. 2 Punished, *Partly* by the Syrians, *ver.* 5. *Partly* by *Pekah* King of Israel, *ver.* 6. *to* 16. *Partly* by the Edomites and Philistines (the King of *Assyria* also distressing, but not helping him) *ver.* 16. *to* 22. 3 Aggravated, *Ahaz* trespassing more in the dayes of his distresse, *ver.* 22. *to* 26.
3. His other Acts not mentioned, *ver.* 26.
4. His Death, Burial, and **Successour**, *viz. Hezekiah* his son, *ver.* 27.

12. King m Hezekiah. CHAP. XXIX.

XII. **The twelfth King of Judah**, m *HEZEKIAH* son of *Ahaz*. Concerning him consider
1. The time of his Reign, *viz.* 29 years, (*chap.* XXIX. 1.
2. His good Reign described, *ver.* 2. *&c.* 1. He opened, and repaired the Temple, *ver.* 3. 2. He causeth the Priests and Levites to sanctifie themselves and cleanse the Temple, *ver.* 4. *to* 20. 3. He causeth solemn sacrifices to be offered in the House of the LORD, *ver* 20. *to the end of the chap.* 4. He by proclamation causeth a solemn Passeover to be observed, *Chap.* XXX. *throughout.* After which the people zealously destroy idolatry, *Chap.* XXXI. 1. 5. He appointeth the Courses of the Priests and Levites, *ver.* 2, 3. 6. He takes effectual care for their due maintenance, *ver.* 3. *to* 20. And all this *Hezekiah* did with all his heart, and prospered, *ver.* 20, 21.
3. His and Jerusalems wonderful preservation from *Sennacheribs* Army, *Ch.* XXXII. 1. *to* 24.
4. His sickness, and recovery, *ver.* 24, 25, 26.
5. His great wealth, and prosperity, *ver.* 27 *to* 31.
6. His miscariage in the matter of the *Babylonish Ambassadours*, ver. 31.
7. His other Acts here unmentioned, *ver.* 32.
8. His Death, honourable Burial; and **Successour**, *viz.* his son *Manasseh*, ver. 33.

CHAP. XXX
CHAP. XXXI.
CHAP. XXXII

13. King n Manasseh. CH. XXXIII.

XIII. **The thirteenth King of Judah**, n *MANASSEH* son of *Hezekiah*. Touching whom observe
1. The time of his Reign, *viz.* 55. years, *Ch.* XXXIII. 1.
2. His excessive wickedness, *ver.* 2. *to* 10. Aggravated 1 By his, and his peoples obstinacy therein, *ver.* 10. 2 By Gods judgement upon *Manasseh*, carried captive to Babylon, *ver.* 11.
3. His Repentance in affliction, with the fruits thereof; 1 His Restitution to, 2 His Reformation of his Kingdom, *ver.* 12. to 18.
4. His other Acts here not described, *ver.* 18, 19.
5. His Death, Burial, and **Successour**, *viz. Amon* his son, *ver.* 20.

14. King o Amon.

XIV. **The fourteenth King of Judah**, o *AMON* son of *Manasseh*. Of whom note, 1. The time of his Reign, *viz.* 2. years, *ver.* 21. 2. His great wickedness, and yet he humbled not himself, as *Manasseh* did, *ver.* 22, 23. 3. His death by his servants conspiracie, for which they are slain by the people, *ver.* 24, 25. 4. His **Successour**, *viz.* that unparallel'd **Josiah** his son, *ver.* 25.

15. King p Josiah. CH. XXXIV.

XV. **The fifteenth King of Judah**, p *JOSIAH* son of *Amon*. Concerning whom, observe
1. The time of his Reign, *viz.* 31. years, *Ch.* XXXIV. 1.
2. His most religious and upright Reign, *ver.* 2. For, 1. He sought after the Lord, being yet young, *ver.* 3. 2. He purged Judah and Jerusalem of idolatry, *ver.* 3. *to* 8. 3. He repaired the house of the Lord, *ver.* 8. *to* 14. 4. His heart melts at the reading of the Book of the Law found,

and

and he hath a ſweet meſſage from God for it, *ver.* 14. *to* 19. 5. He engages the people in a ſolemn Covenant for Reformation, *ver.* 29. *to the end of the chap.* 6. He kept the moſt ſolemn Paſſeover, *Ch.* XXXV. 1. *to* 20.

3. His much lamented death, being ſlain by *Pharaoh Necho* King of Egypt, not coming to war againſt him, but againſt *Carchemiſh*, ver. 20. *to* 26.

4. His other acts and goodneſſe here unrecorded, *ver.* 26, 27.

5. His Succeſſour, *viz.* his ſon *Jehoahaz*, *Ch. XXXVI.* 1.

CH. XXXV.

CH. XXXVI.

XVI. **The ſixteenth King of Judah,** q JEHOAHAZ ſon of *Joſiah*. Where, note 1. Time of his Reign, three moneths, *ver.* 2. 2. His depoſing by *Necho*, carrying him to Egypt, *ver.* 3, 4. 3. His Succeſſour ſet up by *Necho* his brother *Eliakim* called *Jehoiakim*, ver. 4.

16. King. q Jehoahaz.

XVII. **The ſeventeenth King of Judah,** r JEHOIAKIM. Touching whom, conſider 1. Time of his Reign, *viz.* 11 years, *ver.* 5. 2. His wickedneſſe, *ver.* 5. 3. His carrying Captive to *Babylon* by *Nebuchadnezzar*, ver. 6, 7. 4. His other Acts unmentioned here, *ver.* 8. 5. His *Succeſſour*, *viz.* *Jehoiachin* his ſon, *ver.* 8.

17. King. r Jehoiakim.

XVIII. **The eighteenth King of Judah,** s JEHOIACHIN ſon of *Jehoiakim*. Here note 1. Time of his Reigne, *viz.* 3 moneths, 10 dayes, *ver.* 9. 2. His wickedneſſe, *ver.* 9. 3. His Captivity in *Babylon*, *ver.* 10. 4. His *Succeſſor*, his brother *Zedekiah*, *ver.* 10.

18. King. s Jehoiachin.

XIX. **The nineteenth and laſt King of Judah,** t ZEDEKIAH, Concerning him, note

1. The time of his Reign, *viz.* 11 years, *ver.* 11.

2. The wickedneſſe of his Reigne, I. *Aggravated*, 1. By his obſtinacy. 2. By his perfidiouſneſſe with *Nebuchadnezzar*, *ver.* 12, 13. 3. By the ſuitable wickedneſſe of Prieſts and people, *ver.* 14. 4. By their contempt of Gods meſſages, mocking and miſuſing his Meſſengers; till THERE WAS NO HEALING, *ver.* 15, 16. II. *Puniſhed* with the mercileſſe cruelty of the *Chaldees*, who Sackt *Jeruſalem*, Burnt the *Temple*, and Carried them captive to *Babylon*, &c. *ver.* 17, 18, 19, 20. This captivity is amplified, 1. By the length of it, *viz.* 70. years, *ver.* 21. 2. By their Reduction to Jeruſalem at the end of theſe years upon the Proclamation of Cyrus the firſt *Perſian* Monarch, (who took Babylon, and put a Period to the Babylonian Monarchy) *ver.* 22, 23.

19. King. t Zedekiah.

Thus far of thoſe HISTORICAL *Books, deſcribing the ſtate of the Jewiſh Church* BEFORE *the Babyloniſh Captivity.*

Next come to be conſidered thoſe Hiſtorical Books, which deſcribe the Churches ſtate UNDER *the Babyloniſh Captivity, as the B. of* ESTHER; *and* AFTER *the Babyloniſh Captivity.* 1. *According to the truth and manner of it, as the Book of* EZRA. 2. *According to the fruit and event of it, as* NEHEMIAH. *Perhaps the Book of* Eſther (*though in order of Hiſtory it ſhould be ranked before the other two, yet*) *is in our Bibles placed after them both; becauſe of the clear Hiſtorical connexion and continuation of* II. Chron. *and* Ezra; *this Book evidently beginning with the very ſelf-ſame words, wherewith that ends. Compare* 2 Chron. 36. 22, 23. *with* Ezra 1. 1, 2, 3.

Now becauſe theſe Hiſtories declare things that fell out under the II. *MONARCHY, viz. the Perſian Monarchy: It may be very uſeful and neceſſary for the better underſtanding of theſe three Books, (before they be ſpoken to in particular) as alſo of the Prophecie of* Daniel, *to repreſent to the Readers view,* A *brief Chronology of the Reign of the Perſian Monarchs, with the Continuance and Period of that Monarchy, according to the judgement of beſt-approved* [a] *Authors and Chronologers.*

[a] Here I ſhall chiefly make uſe of theſe; viz. *Cluv. Helvici Chronologia Syſtema. p. XVII. Gieſſe. M. D. C. XIIX. Franciſc. Jun. annot. ante Ezram, & Nehemiam, &c. H. Alſted. Theſaurus Chronologiæ, p. 270, &c. Herborn.* 1628. *Mr. William Pemble his Period of the Perſian Monarchy, in his works in fol. pp.* 347. &c. *Lond.* 1635. *Johan. Functii Chronologia p.* 64. *ad* 74. *Witteberg. An.* 1570. *Gerard. Mercatoris Chronologia p.* 69. *ad* 47. *Colon.* 1569. & *M. Henrici Buntingi Chronologia, p.* 87. *ad* 125. *Swerſii, An. Dom.* 1590.

2. His Acts. 1. Did good not uprightly, *ver.* 2. 2. Slew them that killed the King his father, *v.* 3, 4. 3. Conquers the *Edomites* without Israels Army which he had hired, &c. *ver.* 5. *to* 14. Amplified by his serving *Edom's* Idols, contrary to the warning of Gods Prophet, *v.* 14. *to* 17. 4. Is conquered and spoyled by *Jehoash* King of Israel, *ver.* 17. *to* 26. 5. His other Acts not here mentioned, *ver.* 26.
3. His death by Conspiracy and Burial, *ver.* 27. 28.
4. His **Successour**, *viz.* his son *Uzziah* (alias *Azariah*) *Chap XXVI.* 1, 2.

CHAP. XXVI.

9. King i Uzziah.

IX. **The ninth King of Judah,** i UZZIAH, Son of *Amaziah*, touching whom, note
1. The time of his Reign *viz.* 52. y. *ver.* 3.
2. The manner of his Reign, I. *Partly* Good, in dayes of *Zechariah* the Propher, all which time he prospered, *ver.* 4. *to* 16. II. *Partly* bad; when he was strong, he invaded the Priests Office, presuming to burn incense, for which he was presently smitten with Leprosie to the day of his death, *ver.* 16. *to* 22.
3. His other Acts here not mentioned, *ver.* 22.
4. His death, burial, and **Successour**, *viz. Jotham* his son, *ver.* 23.

10. King k Jotham. CHAP. XXVII

X. **The tenth King of Judah** k JOTHAM son of *Uzziah*, of whom, note
1. Time of his Reign, *viz.* 16. years, *Ch. XXVII.* 1. 8.
2. His Acts, *viz.* 1. Ruled well, *ver.* 2. 2. Erected many buildings, *ver.* 3, 4. 3. He subdued the *Ammonites* and made them Tributaries, *ver.* 5, 6. 4. His other Acts not mentioned, *ver.* 7.
3. His Death, Burial and **Successour**, viz. *Ahaz* his son, *ver.* 9.

11. King l Ahaz. CHA. XX VIII

XI. **The eleventh King of Judah,** l AHAZ son of *Jotham*, Touching whom, consider
1. The time of his Reign, *viz.* 16. years. *Ch. XXVIII.* 1.
2. His extreme wicked Reign. 1 Described, *ver.* 1, 2, 3, 4. 2 Punished, *Partly* by the Syrians, *ver.* 5. *Partly* by *Pekah* King of Israel, *ver.* 6. *to* 16. *Partly* by the Edomites and Philistines (the King of *Assyria* also distressing, but not helping him) *ver.* 16. *to* 22. 3 Aggravated, *Ahaz* trespassing more in the dayes of his distresse, *ver.* 22. *to* 26.
3. His other Acts not mentioned, *ver.* 26.
4. His Death, Burial, and **Successour**, *viz. Hezekiah* his son, *ver.* 27.

12. King m Hezekiah. CHAP. XXIX.

XII. **The twelfth King of Judah,** m *HEZEKIAH* son of *Ahaz*. Concerning him consider
1. The time of his Reign, *viz.* 29 years, *Chap.* XXIX. 1.
2. His good Reign described, *ver.* 2. *&c.* 1. He opened, and repaired the Temple, *ver.* 3. 2. He causeth the Priests and Levites to sanctifie themselves and cleanse the Temple, *ver.* 4. *to* 20. 3. He causeth solemn sacrifices to be offered in the House of the LORD, *ver* 20. *to the end of the chap.* 4. He by proclamation causeth a solemn Passeover to be observed, *Chap.* XXX. *throughout.* After which the people zealously destroy idolatry, *Chap.* XXXI. 1. 5. He appointeth the Courses of the Priests and Levites, *ver.* 2, 3. 6. He takes effectual care for their due maintenance, *ver.* 3. *to* 20. And all this *Hezekiah* did with all his heart, and prospered, *ver.* 20, 21.

CHAP. XXX
CHAP. XXXI.

CHAP. XXXII

3. His and Jerusalems wonderful preservation from *Sennacheribs* Army, *Ch.* XXXII. 1. *to* 24.
4. His sickness, and recovery, *ver.* 24, 25, 26.
5. His great wealth, and prosperity, *ver.* 27 *to* 31.
6. His miscariage in the matter of the *Babylonish Ambassadours*, ver. 31.
7. His other Acts here unmentioned, *ver.* 32.
8. His Death, honourable Burial; and **Successour**, *viz.* his son *Manasseh*, ver. 33.

13. King n Manasseh. CH. XXXIII.

XIII. **The thirteenth King of Judah,** n *MANASSEH* son of *Hezekiah*. Touching whom observe
1. The time of his Reign, *viz.* 55. years, *Ch.* XXXIII. 1.
2. His excessive wickedness, *ver.* 2. *to* 10. Aggravated 1 By his, and his peoples obstinacy therein, *ver.* 10. 2 By Gods judgement upon *Manasseh*, carried captive to Babylon, *ver.* 11.
3. His Repentance in affliction, with the fruits thereof; 1 His Restitution to, 2 His Reformation of his Kingdom, *ver.* 12. to 18.
4. His other Acts here not described, *ver.* 18, 19.
5. His Death, Burial, and **Successour**, *viz Amon* his son, *ver.* 20.

14. King o Amon.

XIV. **The fourteenth King of Judah,** o *AMON* son of *Manasseh*. Of whom note, 1. The time of his Reign, *viz.* 2. years, *ver.* 21. 2. His great wickedness, and yet he humbled not himself, as *Manasseh* did, *ver.* 22, 23. 3. His death by his servants conspiracie, for which they are slain by the people, *ver.* 24, 25. 4. His **Successour**, *viz.* that unparallel'd **Josiah** his son, *ver.* 25.

15. King p Josiah. CH. XXXIV.

XV. **The fifteenth King of Judah,** p *JOSIAH* son of *Amon*. Concerning whom, observe
1. The time of his Reign, *ver.* 31. years, *Ch.* XXXIV. 1.
2. His most religious and upright Reign, *ver.* 2. For, 1. He sought after the Lord, being yet young, *ver.* 3. 2. He purged Judah and Jerusalem of idolatry, *ver.* 3. *to* 8. 3. He repaired the house of the Lord, *ver.* 8. *to* 14. 4. His heart melts at the reading of the Book of the Law found,

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3. His much lamented death, being ſlain by *Pharaoh Necho* King of Egypt, not coming to war againſt him, but againſt *Carchemiſh*, ver. 20. *to* 26.

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CH. XXXV.

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XVIII. **The eighteenth King of Judah,** s JEHOIACHIN ſon of *Jehoiakim*. Here note 1. Time of his Reigne, *viz.* 3 moneths, 10 dayes, *ver.* 9. 2. His wickedneſſe, *ver.* 9. 3. His Captivity in *Babylon*, *ver.* 10. 4. His *Succeſſor*, his brother *Zedekiah*, *ver.* 10.

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A Chronology of the several Reigns of all the PERSIAN MONARCHS, Together with the Period of the *Persian Monarchy*. Very useful and necessary for the better understanding of divers Books of Holy Scripture, especially *Ezra*, *Nehemiah*, *Esther*, and *Daniel*.

	Helvicus		Junius.		Usher.		Petavius		Mercator		Bunting.	
	year.	mo.	y.	m.	y.	m.	y.	m.	y.	m.	y.	m.
I. CYRUS (named, and promised for the Churches good, long before he was borne, *Isa.* 44. 28. & 45. 1. *&c.*) about the 19. year of his *Persian* Reign, conquered *Darius* the *Mede*, King of *Babylon*, and translated his Monarchy to the *Persians*; saith *Helvicus* out of *Josephus*. In the 10. year after this Conquest, *Cyrus* obtains Rule over all *Asia*, (as *Helvicus* and *Usher* note) and so reigned two years. In the first of these two years he releases the Jews from Captivity in *Babylon*, to return under *Zerubbabel*; as is noted in Scripture, 2 *Chron.* 36. 22, 23. *Ezra* 1. 1. *&c.* and 2. 1. *&c.*) Yet all his time, the building of the Temple, and repairing of the City was hindred, till the time of *Darius*, (*Ezra* 4. 5.) viz. *Hystaspis* as judicious Writers, (mentioned in *Helvic.*) interpret it.	2		2		2	three months	9		9		7		7	
II. CAMBYSES son of *Cyrus*, comprehended (saith *Usher*) under the name of *Cyrus*, in *Ezra* 4. 5. called in *Daniel*, *the Prince of the Kingdom of Persia*, (Dan. 10. 13.) because he reigned as *Pro-rex* or *Vice-roy* in his fathers life-time, during his warlike expedition abroad. And after his death, about 7 years. During all his time, he hindred the work of the building the Temple. He died without Issue.	7		5	7	7		5	8	7		7	5
III. The MAGI governed 7 moneths; which are by some partly included in the 5 moneths of *Cambyses*.		7	1			7m. includ. in Cs. 5.				7		7
IV. DARIUS HYSTASPIS, or *Darius I.* (the *Magi* being slain,) chose Emperour by the 7 Princes of *Persia*, at the *hinnying* of an horse, as *Helvic.* observes out of *Herodot. Justin. &c.* Till his time the *Temple-building* was hindred (*Ezra* 4. 5.) He reigned about 36 years.	36		36		36	incomplet.	36		36		36	
V. XERXES, first son of *Darius*, by *Atoss* daughter of *Cyrus*; called *Artaxerxes the Great*; in Scripture, Ahasuerus the husband of Q. *Esther* the Iew, (*Esth.* 1. 1. & 2. 17.) (*Herodotus nomen ejus vocat Ameslrin, quasi* Hamo Esther. *Helvic.*) In his time, some hindred the building of the Temple, *&c.* (*Ezra* 4. 6.) He reigned about 21 years, two of which as *Vice-roy* with his father.	21		22		21	incomplet.	20	somewhat above.	21		13		13	
VI. ARTABANUS, reigned about 7 moneths, included in *Xerxes* 21. year, was slain.	7					7m. included in Xerxes 21								
VII. ARTAXERXES LONGIMANUS, or, *Long hand*, son of *Xerxes* by Q. *Esther*. In his time, some hindred the building of the Temple (*Ezra* 4. 7.) He reigned about 41 years. From his 7. year to Christs death, are precisely (saith *Helvic.*) 490 y. Hence therefore *Funccius* and others begin *Daniels* 70 weeks.	40		40		40	incomplet.	41		44		40		40	
VIII. XERXES II. begotten by his son, reigned 2 moneths, slain by *Sogdianus* his bastard-brother.	2				2	Both inclu. in Chr. 40. yr.	2				2			
IX. SOGDIANUS, reigned 7 moneths, slain also.	7				7						8		8	
X. DARIUS NOTHUS; so denominated because he was the Bastard of *Artaxerxes*, Called also Darius Cyrus, before his reign called Darius Ochus, or Arsus, in the Persian tongue *Achaseh*, i.e. A Prince (saith *Usher*.) He had the honour to have the Temple finished in the 6. y. of his Reign, (*Ezra* 6. 13, 14, 15.) He reigned about 19 years.	19		19		19		19	6	19		19		19	
XI. ARTAXERXES (Artaxerxes) MNEMON, viz. The mindful *Artaxerxes the Great*. In the 7. year of his Reign, *Ezra* goes up from Babylon to Jerusalem. (*Ezra* 7. 7, 8, 11, *&c.*) in his dayes (saith Mr. Pemble) the Prophet Malachi flourished. *Cyrus* his brother, called *Cyrus the younger*, warred against him, and was slain. He reigned about 43 years. He was Nehemiah's Lord and Master. He in the 20. year of his Reign, sends *Nehemiah* to Jerusalem, to build the City and Walls. (*Neh.* 2. 1. *&c.*)	43		43		43		43		36		43		43	
XII. OCHUS, or Darius Artaxerxes Ochus, slain by Bagoas an Eunuch. Reigned about 23 years.	23		23		23		23		26		23		23	
XIII. ARSES, or Darius Arsames. Conveyed away, and slain also by Bagoas the Eunuch. He reigned about 4 years.	4	incompl.	3		4	incompl.	3		4		3	incompl.	3	incompl.
XIV. DARIUS CODOMANNUS, *Arses* his son, mentioned in *Nehemiah*, [c. 12. 22.] reigned about 6 years. In this 6. year of his Reign, *Alexander the Great* conquered him, and *Bessus* (Governour of *Bactria* one of *Alexanders* Princes) slew him. *And so the Persian Monarchy was translated to the* GRECIANS.	6		5		6		6		6		6	& above	6	
	Sum tot.	301	5	201	0	201	5	207	11	209	0	197	5	197	5

According therefore to these Authors judgments in this Table, the continuance of the whole Persian Monarchy, *(counting from* Cyrus *his last year save one, wherein he first obtained Government over all* Asia*) is about* * 201 *years, according to the Compute of most accurate Chronologers; and they that adde more, begin their Computation sooner, either at his taking of* Babylon, *or at his first year of his Persian Reigne. Other differences in Chronologers about the* Persian Monarchs *Reigns, is inconsiderable, being chiefly about parts of years.*

* *Dionys. Halicarn.* Proœmio scribit *Persarum* imperium paululum ultra 200 annos stetisse. Quod exactè congruit, si Monarchiam à postremis annis *Cyri* intelligas, quibus totius *Asiæ* imperium obtinuit. Quanquam etiamsi ab initio regni numeres, nihil falsi subest. *Helvic. Chronol. p. 17. Giessæ, M.D.C.XIIX.*

Ezra.

§. I. Name, and Penman.

THe *Truth and Manner* of the *Jewes* RETURN from BABYLON, is described in the Book of *EZRA*. So called, 1. Partly from *Ezra* the Penman of it. 2. Partly from *Ezra's* Acts, a chief part of the *Subject-matter* of it. עזרא *Hbezra* signifies, *An Helper*. How fitly was he so stiled, who so wonderfully *helped* the Jewes to settlement, after their Return from *Babylon*!

Some [a] count, and call *Ezra* a Prophet. But [b] *Augustine* doubts whether he may be called a Prophet. [c] *Hierome* saith, he was *Josedech*, whose sonne was *Jesus* the High-Priest. But how can he be denyed to be a Prophet, when Christ himself stiles all the Books of the Old Testament, [d] *Moses and the Prophets*? It is a Tradition among the Hebrews, that Ezra was the Prophet Malachi; as *Buntingus* notes *in his Chronologie*, p. 101. *Servestæ*, 1590.

This is certain, *Ezra* was [e] a *Priest*. He was of the house and linage of *Aaron*: see his [f] pedigree. A most expert and [g] ready scribe in the Law of *Moses*. He was sent with [h] Commission by *Artaxerxes Mnemon* from *Babylon* to *Jerusalem*, &c.

Zerubbabel restored the Temple:
Ezra, the Worship of GOD:
Nehemiah, the City *Jerusalem*.

This Book, and that of *Nehemiah* following, are by the Hebrews reputed as but one Volumne; and that is called by [i] them, The I. *of Ezra*; This, the II. *of Ezra*. The Greek and Latine divide them (as our English) into two Books; the former being ascribed to *Ezra*, the latter to *Nehemiah*.

a *Lactant. l. 4. Inst. c. 11.*
b *Aug. de Civ. Dei, l. 18. c. 36.*
c See *Lud. Viv. in Aug. de Civ. Dei, l. 18. c. 36.*
d Luk. 16. 29, 30.
e Ezr. 7. 11, 12.
f Ezr. 7. 1, 2, 3, 4, 5.
g Ezr. 7. 6, 10, 11.
h Ezr. 7. 1, 7, 8, 11, &c.
i *Hier. in ep. ad Paulin. Lactant. Instit. l. 4. c. 11.*

§. II. Time, or Chronologie.

This Book contains an History of things done from [k] the first year of Cyrus, (viz. over all *Asia*) the first *Persian Monarch*; untill the [l] 20th year of *Artaxerxes*, viz. *Mnemon*. *Viz.* (according to the former Chronological Table) for about 145 years: As followeth. Of

	years.	months.
1. *Cyrus*	2	0
2. *Cambyses*	7	0
3. *Magi*	0	7
4. *Darius Hystaspis*	36	0
5. *Xerxes* I. or *Ahasuerus*	21	6
6. *Artabanus*	0	7

k Ezr. 1. 1, &c.
l *Compare* Ezr. 7. 1. 7. *with* Neh. 1. 1. *and* 2. 1.

	years.	min.
7. *Artaxerxes Longi-manus*	40	0
8. *Xerxes* II.	0	2
9. *Sogdianus*	0	7
10. *Darius Nothus*	19	0
11. *Artaxerxes Mnemon*	19	0
	145	11

§. III. Scope.

Chief *Scope* of this History is,

1. *Immediately*, To describe the *Iewes* Return from the Captivity of *Babylon* at two severall times, *viz.* 1. In the first year of *Cyrus* the first Persian Monarch, who by Proclamation granted leave to all the Jews that would, to return to *Jerusalem*, under conduct of *Zerubbabel* (of *Davids* line) as their Governour, and *Ioshuah* the High-Priest; for Restauration of the Temple, Worship of God, City *Jerusalem*, and Jewish Common-wealth. Many therefore went up, began to build the Temple, but were interrupted many years by the Samaritans and other adversaries, till the reign of [m] *Darius Nothus*, who according to *Cyrus* his Decree causes the Temple to be built; and it was finished in his *sixth year*. 2. In the Reign of [n] *Artaxerxes Mnemon*, in his seventh year, Another great company of the Jewes went up under the conduct of *Ezra* (the ready Scribe in the Law of *Moses*,) the King granting him all his request, for restoring the service of God. Who coming to *Jerusalem*, reforms the mixed marriages of Jewes with Profane Pagans, causing them to put away all their strange wives, and their children by them, (for which Gods wrath was heavy upon them) that so they might be preserved an holy seed, and not be drawn away from their God.

2. *Mediately*, To evidence how punctually faithfull, and all-sufficiently able God is, in performing of his Promises to his Church and people in their season, touching their deliverance and restauration, against all impediments, improbabilities, and seeming impossibilities. For he made *Cyrus* an heathen King his shepheard, and nursing father to his Church, to bring them out of *Babylon*, (wherein they were as helplesse and hopelesse, as dead bodies or dry bones in a [o] grave) to build the [p] Temple, and restore *Jerusalem*.

[m] Ezra. 6. 12, 13, 14, 15.
[n] Ezra. 7. 1, 7, 8, 11, &c.
[o] Ezek. 37. 2, 5, 11, 12, 13.
[p] Isa. 44. 28. and 45. 1. *Compared with* Ezr. 1. 1. 2, &c.

§. IV. Principal Parts.

In this Book is described the first, and second return of the Jews out of Babylons Captivity, *viz.* 1. In dayes of *Cyrus*. 2. In dayes of *Artaxerxes Mnemon*.

In dayes of Cyrus the first Persian Monarch, after the seventy years captivity were ended, under the conduct of *Zerubbabel* and *Jeshua*, the [q] Jews Return to Jerusalem is described,

I. **By the causes of their Return**, *viz.* 1. Efficient, 2. Materiall.

1. *Efficient*, either 1. Principall, *viz.* The LORD'S stirring up *Cyrus* his spirit thereto. *Ch.* I. 1. 2. Instrumentall, *viz. Cyrus*, who incourageth the Jews to return to Jerusalem, *Partly* by his Proclamation, *ver.* 1. *to* 7. *Partly* by his Restitution of the Vessels of the Temple to them, *ver.* 7. *to the end of the chap.*

2. *Material*, *viz.* the Persons that went up, described, 1. By the number of their persons, according to their severall families. *Ch.* II. *ver.* 1. *to* 66. 2. By the number of their Cattel, *viz.* Horses, Mules, Camels, and Asses, which they took up with them, *ver.* 66, 67.

[q] Jews return from Babylon. CHAP. I.

CHAP. II.

II. **By the effects of their Return**, *viz.*

1. The Offerings of the chief of the Fathers, when they came to Jerusalem, towards the building of the house of the LORD, *ver.* 68, 69, 70.
2. The erecting of the [r] **Altar** of God, and his Sacrifices, *Ch.* III. 1, 2, 3.
3. The observation of the solemn festivals, and Offerings, *ver.* 4, 5, 6.
4. Preparations for the building of the Temple, *ver.* 7.
5. The laying of the [s] **Foundation of the Temple**, The young men shouting, the old men weeping, *ver.* 8. *to the end of the chap.* This building of the Temple is set forth, 1. As *Obstructed*, 2. As *Promoted*, the obstructions being removed.

[r] Altar erected. CHAP. III.

[s] Temple founded.

1. *As Obstructed*, till the second year of *Darius* the King by the *Samaritanes*, 1. Pretending to build

build with them, *Ch.* IV. 1, 2, 3. 2. Hiring Counsellours against them, *ver.* 4, 5. 3. Writing Letters full of false malicious accusations against them, To *Ahashuerus*, *ver.* 6. To *Artaxerxes*, *ver.* 7, *to* 23. 4. Causing the work to cease by force and power, *ver.* 23, 24. CHAP. IV.

2. *As Promoted* and perfected, 1. By the Encouragements of the Prophets *Haggai* and *Zechariah* against all the discouragements and oppositions of *Tatnai* and others, *Ch.* V. *throughout.* 2. By the Decree of *Darius* confirming and enforcing the first Decree of *Cyrus*, *Ch.* VI. 1. *to* 13. 3. By the Assistance of their very enemies, *viz.* Tatnai, &c. So that in [t] Darius 6 year the Temple was finished, *ver.* 13, 14, 15. This finishing of the Temple, is further amplifyed, 1. *Partly* by the Solemn Dedication of it, *ver.* 16. *to* 19. 2. *Partly* by the Solemn Passeover which they afterwards observed, *ver.* 19. *to the end of the chapt.* CHAP. V.

[t] Temple finished. CHAP. VI.

In the dayes of Artaxerxes (viz. *Mnemon*) in his seventh year. The Temple being now builded, another company return, under the conduct of Ezra, from Babylon to Jerusalem. Here note II.

1. The Description of *Ezra*, 1. By his Family, of *Aaron's* house, *Ch.* VII. 1. *to* 6. 2. By his Function, and expertness therein, A ready Scribe in Moses Law, *ver.* 6. CHAP. VII.

2. His expedition to Jerusalem, according to *Artaxerxes* liberall Commission to him, *ver.* 6. *to* 11. More particularly herein are declared, 1. A Copy of *Artaxerxes* his excellent Commission to *Ezra*, *ver.* 11, *to* 27. 2. *Ezra's* blessing of God for it, *ver.* 27, 28. 3. *Ezra's* gathering the Company that went up with him to the River of *Ahava*, *Ch.* VIII. 1. *to* 15. Where, 1. He sends to *Iddo* for Ministers for the Temple, *ver.* 15. *to* 21. 2. He proclaims a Fast to seek of the Lord a right way, *ver.* 21, 22, 23. 3. He commits the treasures and vessels of the Temple to the Priests, *ver.* 24. *to* 31. 4. *Ezra's* journey from the River of *Ahava* to *Jerusalem*, *ver.* 31, 32. CHAP. VIII.

3. The Consequents of this expedition, *viz.*

1. The weighing of the treasures in the Temple, on the fourth day after they came to Jerusalem, *ver.* 33, 34.
2. The offering of burnt-Offerings, *ver.* 35.
3. Delivering the Kings Commissions to the Kings Lieutenants, who furthered the House of God, *ver.* 36.
4. *Ezra's* Reformation of [u] Strange Marriages of the Jews with the Pagans, whereby they were drawn to do according to their abominations; where note, 1. *Ezra's* deep laying to heart of those prophane Marriages, the Princes informing him of them, *Ch.* IX. 1. *to* 5. 2. His fervent prayer to the Lord for the people, bewailing their sins, *ver.* 5. *to the end of the chapt.* 3. His engaging the Priests, Levites, and all Israel in a Covenant to God to reform those marriages; according as *Shechaniah* encouraged *Ezra*, Ch. X. 1, *to* 6. 4. His mourning for their sins, *ver.* 6. 5. His assembling all the people by proclamation under severe penalties at Jerusalem; where he perswades the people effectually to give their hands to reform their strange Marriages; by putting away their strange wives, and children by them, *ver.* 7. *to* 20. 6. The names of them who had married strange wives, is expressed, *ver.* 20. *to the end of the Book.*

[u] Strange Marriages reformed. CHAP. IX.

CHAP. X.

Nehemiah.

§. I. Order.

THe *Return* of the Jewes out of *Babylon's* Captivity to *Jerusalem* hath been declared in the Book of *EZRA*; according to the *Truth and manner of it*: And how the *Altar* and *Temple* were built, and Mixt *Marriages reformed*. Now in this B. of *NEHEMIAH* it is described, according to the *Happy fruits and Events of it*; how the City *Jerusalem* was repaired, Civill Government therein setled, and divers affaires in reference to both Church and State, happily ordered.

§. II. Name.

This History is called by some, the II. of *EZRA*, 1. Either out of an Opinion that *Ezra* Penned this as well as the former Book, that bears his name. 2. Or, because the History of the *Jewes* return from *Babylon*, begun in *Ezra*, is here continued:

ed: this Book being as an *Additional Supplement*, or *Continuation* to that.

But others better denominate it *NEHEMIAH*. And thus it is commonly ſtiled, 1. *Partly* becauſe *Nehemiah* was the Inſtrumental Author or Penman (as will appear after.) 2. *Partly* becauſe the Acts of *Nehemiah* are the principal Subject-matter of it.

Who was this *Nehemiah*? נחמיה i. e. *Nechemiah* [a] ſignifies either, *The reſt of the LORD*; from נוח *Nuach*, *To reſt*: by the bleſſing of the LORD he ſetled the Jewes, returned from Captivity, in happy *reſt* in their own land. Or, *The Conſolation of the LORD*; from נחם *Nicham*, *To comfort*: How appoſitely! ſeeing he was ſuch an excellent inſtrument of *Comfort* to the Jewes, after their long and mournful Captivity; he being the famous Repairer and Reſtorer of *Jeruſalem* and her Priviledges.

Nehemiah is called, התרשתא *Hattirſhatha*, viz. [b] *The Tirſhatha*. Interpreters much vary among themſelves about the Notation and genuine ſignification of this name. Some think it ſignifies, *A Diſſolver of the Foundation*: ſome, *The foundation*, or *Drink of them that contemplate*: ſome, *One that contemplates the year*, or *Time*; from the Hebr. and Syr. both together: ſome, *One that had liberty to drink* wine in the Kings houſe, for his office ſake there; from the Chald. תחר *to give licence*, and שתא *to drink*. Or rather, it ſignifies, *A diſpenſer* or *giver of drink*: ſo pointing out *Nehemiah's* office about the King of *Perſia*, as [c] *Wolphius* hath noted. [d] *Gerhard* thinks it ſignifies, *A Cup-bearer*; (And it is evident, that was [e] *Nehemiah's* office.) But in the Chaldee language, is a Title of Dignity and Honour. [f] *Junius* tranſlates it, *Legatus Regis*, viz. *The Kings Legate*, *Ambaſſador*, or *Commiſſary*, (who yet ſomewhat ſtrangly interprets and applies this to *Shazbazzar*, whom many think to be *Zerubbabel.*) In the Margin of our Engliſh Bibles, it is rendred, *Governour*. This [g] *Nehemiah* was the ſon of *Hachaliah*; Cup-bearer to King *Artaxerxes*, in *Shuſhan* the Palace (that being the Metropolis of *Perſia*, built (as [h] *Pliny* thinks) by *Darius Hyſtaſpis*. He was ſent with [i] Letters of Commiſſion from the King to *Jeruſalem*, to repair and build *Jeruſalem*, which he ſucceſsfully effected againſt all diſcouragements and oppoſitions.

a Vid. *Joh. Wolph. com. in Neh. in Tit. p. 1. Greg. Gregorii Fran. Lexicon ſanct.* §. 5. p. 5, 6

b Ezr. 2. 63. Neh. 8. 9.

c *J. Wolph. quo ſupr.*

d *Gerh. loc. com. 1. De Scri. in. Exeg.* §. 132.

e Neh. 1. 1.

f *Jun Annot. bib. in Neh.* 8, 9 & Ezr. 2. 63.

g Neh. 1. 1. 11. & 2. 1.

h Plin. *Nat. Hiſt. l.* 6. *c.* 27.

i Neh. 2. 5, 6, &c.

§. III. Penman.

It is noted by [k] ſome, to be the opinion of divers learned Fathers, viz. *Athanaſius*, *Epiphanius*, *Chryſoſtome*, with others; that *Ezra* who penned the former book, was Penman alſo of this book. But the received opinion ſeems rather to be adhered to, That *Nehemiah* himſelf was Penman of this book. 1. Becauſe the very inſcription of this book evinceth it, [l] *The words of Nehemiah ſon of Hachaliah*, &c. When the Holy Ghoſt calls them *Nehemiah's words*, ſhall we count them anothers? 2. Becauſe no ſolid Reaſon is brought to the contrary by any of that opinion. 3. That learned and ponderous *Hierome* ſaith, [m] *Ezra and Nehemiah*, viz. *The Helper, and the Comforter from the LORD, are joyned together in one volume*; intimating that they were two diſtinct Authors. 4. Becauſe throughout the whole current of this Hiſtory, *Nehemiah* is brought in relating his own Acts, in the firſt perſon. [n] *As I was in Shuſhan——I was the Kings Cup-bearer*, &c.

k Johan. *Wolphii comment. in Neh. in Tit. p. a.*

l Neh. 1. 1.

m Eſdras & Nehemias, Adjutor videlicet & Conſolator à Domino, in unum volumen coarctantur. *Hier. in Epiſt. ad Paulin.*

n Neh. 1. 1, &c. 11. & 2. 1, &c.

§. IV. Time, or Chronologie.

This book contains an Hiſtory of Occurrents about the Reſtauration of *Jeruſalem*, &c. by *Nehemiah* (who is [o] thought to be very young, when he firſt engaged in it) from the 20. year of *Artaxerxes Mnemon*, to the laſt year of *Darius* the laſt, the Period of the *Perſian Monarchy*; for about 55 years, *viz.*

o J. *Wolph. comment. in Neh. Tit. p. 2. d.*

From the [p] 20. year of *Artaxerxes Mnemon* (who reigned in all 43 years) inclusively——24 *years.*

p Neh. 1. 1. & 2. 1.

Of

Of *Darius Artaxerxes* OCHUS, about——23
Of *Arſes*, or *Darius Arſames*, about——3
Of *Darius the laſt*, or *Darius Codomannus*, about——5

55

§. V. Scope.

The *Scope* or *Drift* of this book (as of others) is 1. *Primary*, 2. *Secondary*.

1. *Primary and more immediate*, To deſcribe *Nehemiah's* notable Acts for Reſtauration of *Jeruſalem*, with eſtabliſhment of other Civil and Eccleſiaſtical priviledges among the returned Jewes. How being affected deeply with *Jeruſalems* ruines, he obtained Commiſſion from King *Artaxerxes* for rebuilding *Jeruſalem*; and ſucceſſfully effected it againſt all oppoſition. How he reformed the *Uſurious oppreſſions* among them. How he took care for *Jeruſalems* ſecurity. How for advancement of Gods true Religion and Worſhip, he engaged them all in a moſt **Solemn Covenant** with God, ſealed to by their Princes, Levites and Prieſts. How he diſpoſed of the inhabitants by lot, ſome to dwell at *Jeruſalem*, ſome in other Cities. How he **Dedicates** the walls of *Jeruſalem*. How he appointed the Offices of Prieſts and Levites in the Temple. And all this being done in 12 years q ſpace, in the 32 year of *Artaxerxes* he returned to *Babylon*. But afterwards returning again to *Jeruſalem* a ſecond time, he found and reformed many corruptions that had crept in among them. q Neh. 13. 6.

2. *Secondary, and more mediate*; To let us know, 1. How deep and deſperate the diſtreſſes of the Church may grow, before God will reſtore her. 2. How difficult, ſlow and perplexed a work, the work of Reformation is, both by reaſon of adverſaries to be oppoſed and publike corruptions to be removed. 3. How eaſily and wonderfully God can bring Reformation to perfection againſt all impediments whatſoever, when he is reſolved to carry it on. 4. What excellent and uſefull inſtruments pious and faithful Magiſtrates are for the accompliſhing both of Civil and Eccleſiaſtical Reformation; *Nehemiah* being a lively Pattern of a true Reformer indeed.

§. VI. Principal Parts.

The r Reſtauration of Jeruſalem by *Nehemiah*, is here deſcribed, r Jeruſalems walls repaired.
1. By the *Antecedents*. 2. By the *Work* it ſelf. 3 By the *Conſequents* enſuing.

By the Antecedents, or *things going before* Jeruſalem's Reparation, *viz.* I.

1. *The Occaſion* inviting thereto, *viz.* *Nehemiah's* knowledge of Jeruſalem's diſtreſſe deſcribed, 1. By the time when, and place where he received it, *Ch.* I. 1. 2. By the information given him, *ver.* 2, 3. 3. By his deep laying to heart the Jews diſtreſſes, *ver.* 4. 4. By his zealous prayer to the LORD for his ſucceſſe in this matter, with the King *ver.* 5. *to the end of the chapter.* CHAP. I.

2. *The Aſſiſtance* obtained, *viz.* The Kings Commiſſions to the Governour **beyond** the River, for his Convoy, and ſupply of materials, *Ch.* II. 1. *to* 9. Amplifyed, 1. By the delivering of thoſe Commiſſions, *ver.* 9. 2. By *Tobiah's* and *Sanballat's* diſcontent at his coming, *ver.* 10. 3. By his coming to Jeruſalem, *ver.* 11. CHAP. II.

3. *The preparation* for the work. *viz.* 1. *Nehemiah* ſecretly by night views the ruines of the Wall, *ver.* 12. *to* 17. 2. Perſwadeth the Jews to build them, *ver.* 17, 18. 3. Repelleth *Tobiah's*, *Sanballats* and *Geſhem's* diſcouragements, *ver.* 19, 20.

By the work it ſelf, Touching which here are declared, 1. The *Inchoation* of it, 2. The *progreſſe* of it notwithſtanding many impediments. 3. The *Conſummation* of it happily at laſt. II.

1. *The Inchoation*; or *beginning* of the work, where is a particular enumeration of the ſeveral families, and of their Order in which they did the work, *Ch.* III. *throughout.* CHAP. III.

2. *The Continuation*, or *Progreſſe* of the work, againſt all impediments, *viz.* I. External, which were, 1. *Partly*, Scorns and Scoffs, againſt which Nehemiah arms himſelf by Prayer to God. *Ch.* IV. 1. *to* 7. 2. *Partly*, crafty combinations of the adverſaries to come to fight with them, and ſuddainly ſurprize them. Theſe conſpirers are diſcovered to Nehemiah, *ver.* 7. *to* 13. Prevented by Nehemiah, *ver.* 13. *to the end of the chapt.* CHAP. IV.

II. Internal, viz. the cries of the Jews by reaſon of their Debts, Morgages, and Bondage, *Ch.* V. 1. *to* 6. Which *Nehemiah* appeaſeth, 1. By engaging the Nobles and Rulers to ceaſe their **Uſurious Exactions** and to make **Reſtitution** of their Lands, Vineyards, &c. *ver.* 6. *to* 14. 2. By forbearing his own allowance from the people, ſubſiſting of himſelf, and keeping notwithſtanding great Hoſpitality. *ver.* 14. *to the end of the chapter.* CHAP. V.

III. Mixt, viz. Impedimens

pediments from without and within, (the walls being finiſhed, but doors not ſet up upon the Gates,) 1. Subtile pretences of *Sanballat* and *Geſhem* deſiring four times to confer with *Nehemiah*, intending to do him miſchief, *Ch.*6.1. *to* 5. 2. Pretended rumours that *Nehemiah* and the people intended to rebell, *ver.*5. *to* 10. 3. *Shemiah's* counterfeit propheſy (whereunto he was hired by the enemies) to diſcourage *Nehemiah*, ver.10. *to* 15. 4. Intelligence held by letters betwixt Tobiah and the Nobles of Judah, *ver.*17,18,19.

3. *The Conſummation*, or *perfecting* of the work in 52 dayes; notwithſtanding all impediments, and diſcouragements to the contrary, *ver.* 15.

III. **By the Conſequents** enſuing upon the finiſhing of the work, and compleating of the Walls and Gates of Jeruſalem, viz.

1. The terrour of the Jews enemies, *ver.*16.

2. The cuſtody and charge of *Jeruſalem* thus repaired, is committed to faithful and pious hands, *Ch.*VII.1. *to* 5.

CHAP. VII. 3. The review of the *Genealogy* of all the Jews that returned from Babylon (being in all 49942) which Genealogy with the numbers of them, is particularly expreſſed, *ver.*5. *to* 70. as alſo the oblations for the carrying on the work at firſt, *vers.*70,71,72,73.

[f] Number of the Jews that returned from *Babylon*.

4. The ſolemn and religious manner both of Reading and expounding the Law, in the audience of all the people. And their joyful keeping [r] **The Feaſt of Tabernacles**, *Ch.* VIII. *throughout.*

CHAP. VIII.

[r] Feaſt of Tabernacles

5. The ſolemn Faſt obſerved by the Jews for obtaining Atonement and reconciliation with God, where are ſet forth, 1. The religious manner how it was obſerved, *Ch.*IX. 1,2,3. 2. The fervent Prayer made by the Levites, wherein they acknowledge Gods goodneſs to them and their Fathers, even from dayes of *Abraham*, to that day; as alſo their ſins and great unworthineſſes of ſuch mercies, beſeeching the LORD to lay to heart all their trouble, *ver.*4. *to* 38. 3. Their [u] **Covenant for Reformation**, wherewith their Prayers were concluded, *ver.*38. Deſcribed, 1 *Partly* by the Catalogue of their Princes, Levites and Prieſts, that ſealed to it, *Ch.*X. 1. *to* 28. 2 *Partly* by the concurrence of all the reſt with them, that were of knowledge and underſtanding, *ver.*28,29. 3 *Partly* by the particular contents of the Covenant it ſelf, *ver.*29. *to the end.*

CHAP. IX.

[u] COVENANT for Reformation.

CHAP. X.

6. The orderly diſpoſal of the Jews to their ſeveral habitations, viz. 1. At *Jeruſalem* dwelt the Rulers of the people, Voluntiers, and every tenth man choſen by lot. Of whoſe families and their number here is a Catalogue, *Ch.*XI.1. *to* 26. 2. At other Cities and places throughout the Kingdom, all the reſt of the people dwelt; of whoſe families and reſpective habitations there is another Catalogue, *ver.*20. *to the end of the chap.*

CHAP. XI.

7. The Religious [x] **Dedication of the City and Walls** (now finiſhed) with the inhabitants (now ſeated therein) unto the LORD; and this by the miniſtry of the Prieſts and Levites, gathered from all parts of the Land. Deſcribed 1. By the Antecedents, viz. The taking the Catalogues of all the Prieſts and Levites (that came up from Babylon) with their Deſcents, who were to be imployed in this Dedication, *Ch.* XII.1. *to* 27. 2. By the manner of the ſolemnity, with Muſical inſtruments, Thankſgivings, Sacrifices, and great joyfulneſſe; ſo that the joy of Jeruſalem was heard afar off, *ver.*27. *to* 44. 3. By the appointment of Prieſts and Levites over the Treaſures of the Temple, and to other ſervices, *ver.*44. *to the end of the chap.* 4. By ſeparating the mixed multitude of *Moabites* and *Ammonites* from among them, *Ch.* XIII.1,2,3. Theſe things diſpatched, *Nehemiah* returns to *Babylon*.

[x] Dedication of Jeruſalems Walls.

CHAP. XII.

8. *Finally*, The Reformation made by *Nehemiah* at his ſecond Return to *Jeruſalem*. Where, 1. He cauſeth the Chambers of the Temple to be cleanſed, wherein *Eliaſhib* the Prieſt had entertained *Tobiah* allied unto him, *ver.*4. *to* 10. 2. He reſtoreth the Levites portions to them, unjuſtly detained from them, for which they were forced to forſake the Temple, and go to their own fields, *ver.*10. *to* 15. 3. He reformeth the Prophanations of the Sabbath, *ver.*15. *to* 23. 4. He ſeverely puniſheth the Jews ſtrange Marriages with Wives of *Aſhdod*, *Ammon*, and *Moab*, ver. 23. *to the end of the Book.*

CHAP. XIII.

ESTHER.

Eſther.

§. I. Order.

IN the two former Hiſtories of *Ezra* and *Nehemiah*, The Return of the Jews from the Babylonian Captivity to *Jeruſalem* hath been deſcribed. Now in this Book of *Eſther*, ſome remarkable Occurrents that befel the Jews in their Captivity under one of the *Perſian* Monarchs, viz. *Ahaſhuerus*, is recorded. This book ſeems placed after the other two (though before them in time) for reaſons formerly intimated, before *Ezra*.

§. II. Name.

The Hebrews call this book מגילת אסתר *Megillath Eſther*, i. e. *The volume of Eſther*. From the chief Subject-matter thereof, *viz.* The Hiſtory of Q. *Eſther* the Jew; whoſe faithful ſervice done for the oppreſſed Church and people of the Jews in extremity of ſtraits, is here deſcribed.

§. III. Penman.

Penman is not ſo unanimouſly determined upon among Authors. *R. Moſes* (as [a] ſome obſerve) contends it was written by the *Men of the Great Synagogue*. [b] *Philo*, that it was compoſed by *Joachin* ſon of *Jeſus* the High-Prieſt, who returned with *Zorobbabel* and was his Companion. *R. Abraham*, that it was written by *Mordecai*; from that paſſage, *Eſth.* 9.20,23. *And Mordecai wrote theſe things. —As Mordecai had written to them.* But this writing of *Mordecai* relates not to this whole Hiſtory, but only to the *Anniverſary Feſtival* appointed to be obſerved for the Jewes deliverance, &c. But more probably [c] *Auguſtine* and others think it was penned by *Ezra* or *Nehemiah*.

It is very obſervable of this book of *Eſther*, that it is the only book in the whole Bible, wherein the Name of GOD is not at all found. Perhaps upon this conſideration it is that [d] ſome have excluded it out of the Canon of Sacred Writ. But [e] others finding theſe X. Chapters in the Hebrew original, upon better ground receive and reckon it as part of the Canon.

§. IV. Time, or Chronologie.

This Book contains an Hiſtory of the ſtate of the Church in Captivity, [f] under the Reign of *Ahaſhuerus* King of *Perſia*, from about the 2. year of his reign, till the end of his reign, which was about 18 or 20 years, (ſuppoſing him to be *Xerxes*) for he reigned about 20 or 21 y. as hath been formerly intimated. Thus compute the time:

	year.
Ahaſhuerus makes his [g] Feaſt, in his	3
He [h] marrieth *Eſther* the Jew, in his	7
Haman [i] conſpires againſt the Jews, and is hanged, in his	12
Thence *Eſther* and *Mordecai* Govern, the reſidue of his reign	

a *Hen. Alſted. Præcog. Theol. l.2.c.120.*
b *Philo Judæus in Chronol.*
c Poſt hos tres Prophetas *Aggæum, Zachariam, Malachiam*, per idem tempus liberationis populi ex Babylonica ſervitute, ſcripſit etiam *Eſdras*, qui magis rerum geſtarum Scriptor eſt habitus, quàm Propheta: ſicut eſt liber qui appellatur Heſter, cujus res geſtæ in laudem Dei non longè ab his temporibus inveniuntur, &c. *Aug. de Civ. Dei. l.18. c.36 Tom.5.*
d *Melito Aſianus apud Euſeb. Hiſt. l.4.c.26. Athanaſ. in Synopſ. Greg. Nazianz. in Carm.*
e *Hier. Orig. in Pſal.1. Euſeb. hiſt. l.3. c.25. Cyril. catech.4. Damaſc. en. l.4.c.18. Hilar. in Pſal.1. Ruffin. in Symb. Aug. de Doct. Chriſt. l.2.c.8. Tom.3.*
f Eſth. 1.1,2,3
g Eſth. 1.3.
h Eſth. 2.16.
i Eſth. 3.7. & 7.10.

§. V. Scope.

Scope, To declare not only the extreme fury and subtilty of the Devil and his instruments against the Church and people of God, but also the singular vigilancy of Gods providence over his Church in greatest straits and deepest dangers, Preserving them from them, Advantaging them by them, and Returning their enemies plots upon their own heads, when neerest execution. For in this book, King *Ahashuerus* having put away Q. *Vashti*, marrieth *Esther* the Jew, and advanceth *Mordecai* her kinsman for his faithfulnesse in detecting a conspiracie against the Kings life; and appoints *Haman* to honour him like a Prince (at that very time that *Haman* came to sue to have *Mordecai* hanged for not bowing to him, and all the Jewes destroyed.) Which design through *Mordecai's* instigation, and *Esthers* intercession with the King is prevented, and all the mischief returned upon *Haman* and his confederates, to the great triumph and advantage of the Jews in all the Kings provinces. From all which we may see, that *verily there is a reward for the righteous, verily there is a God that judgeth in the earth.*

§. VI. Principal Parts.

This Book chiefly declares the *Jewes* deliverance from *Hamans* Plot; By what *means*, and in what *manner* it was effected.

The Means of this strange deliverance was *Esthers* Advancement. Her Advancement is described, 1. By the occasion of it. 2. By the Manner of it.

1. *The Occasion* of her Advancement, *viz.* Queen *Vashtie's* refusal to come to the King at his Royal Feast, when he would have shown her beauty to his Princes and people, *Ch.* I. 1. *to* 13. The effect whereof was a decree, That *Vashti* should be put away; and that all men should rule over their wives, *ver.* 13. *to the end of the chapt.*

I. CHAP. I.

2. *The Manner* of her Advancement to be h Queen, at large described, *Ch.* II. 1. *to* 21.

h Esther made Queen. CHAP. II.

The Manner, of the deliverance is set forth, 1. By the conspiracy of *Haman* against the Jewes, 2. By the countermining of this subtile and cruel Plot.

II. CHAP. III.

1. *Hamans* Conspiracy is described, 1. By the Antecedent passages, foregoing, *viz.* 1. *Mordecai's* detection and prevention of a conspiracy against the Kings life, *ver.* 21, 22, 23. 2. *Hamans* high advancement by the King, and his haughtinesse thereupon, *Ch.* III. 1, 2. 3. *Mordecai's* refusing to bow to *Haman* as the Persians did, *ver.* 2 *to* 8. II. By the Matter of the cruel contrivement it self, *viz.* *Haman* obtaining by false information, a Decree from the King to destroy all the Jewes in all the Kings Provinces, *ver.* 8. *to* 12. III. The Consequents hereupon, *viz.* 1. The dispatching of these Letters by Posts into all the Kings Provinces for the speedy execution of the Jewes, *ver.* 12. *to the end of the chapt.* 2. The great Peril hereupon, *Generally* to all the Jewes: whereupon *Mordecai* and the Jewes mourn, and puts *Esther* upon suit to the King for their lives, *Ch.* IV. *throughout, and Ch.* V. 1. *to* 9. *Particularly* to *Mordecai* himself. *Hamans* high favour with the King enraging him so much the more against *Mordecai* for not bowing to him, so that he erected a Gallows 50 cubits high, intending to beg *Mordecai* of the King to be hanged thereon, *ver.* 9. *to the end of the chapt.*

CHAP. IV.

2. Gods countermining of *Hamans* plot, and undermining design, which he did, 1. By *Mordecai's* singular and unexpected advancement, for his former faithfulness to the King: and this by the ministry of *Haman*, *Ch.* VI. *throughout.* 2. By the ruine of *Haman*, hanged on his own Gallowes, *Ch.* VII. *throughout*, and *Ch.* VIII. 1, 2. 3. By the reversing of the Letters and Decrees procured by *Haman*, that the Jewes might every where have liberty to defend their own lives, and destroy their enemies. This is 1 *Impetrated*, or obtained from the King at *Esthers* suit, *ver.* 3. *to the end of the chapt.* 2 *Perpetrated*, or acted by the Jewes against their enemies, *Ch.* IX. 1. *to* 20. Amplified 1. By the Appointment of the two m dayes of Purim annually in token of gratitude, *ver.* 20. *to the end of the chapt.* 2. By *Mordecai's* great advancement, and good affection to all his seed, *Ch.* X. 1, 2, 3.

i Hamans cruel plot against the Jewes defeated, and turned upon his own head. m Purim Feast. CHAP. V. CHAP. VI. CHAP. VII. CHAP. VIII. CHAP. IX. CHAP. X.

II. DOGMATICAL, *or* DOCTRINAL *Books.*

THus far of those Books which are more properly *Historical*; Now of the Books which were written in the same times with the former, which declare to us the Will

Will of God in a more *Doctrinal* way, and therefore for distinction sake called *DOCTRINAL*. They are also called the *Poetical Books*, because it is conceived that they, or most of them in Hebrew were written in *Metre*, or *Poetical Measures*; which now are not so easie to be found out.

These DOGMATICAL Books contain in them Doctrines

I. Of more special and particular reference to some particular individual Person, as touching *Job's* afflictions in the Book of *JOB*.

II. Of more general reference and respect to all; and this either 1. In *Davids* book, *viz.* The *PSALMS*. Or, 2. In *Solomons* Books, which are 1 Proverbial, *viz. PROVERBS.* 2 Penitential, *viz. ECCLESIASTES.* 3 Nuptial, *viz. CANTICLES*, or *SONG OF SONGS.*

Job.

§. I. Order.

Doctrines of more special reference to a particular Person, are laid down in the Book of *JOB*.

Touching the Order of this Book, according to which it is ranked in the Bible, it is observed by that learned and judicious Author *Mercerus*, [a] *That the Hebrew Doctors thus order the Books called* Hagiographa, *or* Holy Writings, *by way of Emphasis*; viz. *First, RUTH, who was in the times of Judges.* 2. *PSALMS, penned by* David, *who came of* Ruth. 3. *JOB, according to their opinion, who count him equal to the Queen of Sheba.* 4. Solomon's *three Books*, viz. *PROVERBS, ECCLESIASTES, (which are Books of Wisdom) and SONG OF SONGS, which he is thought to have written in his old age.* 5. *LAMENTATIONS of Jeremiah, who followed* Solomon. 6. *DANIEL, who after Jeremiah was in exile, in dayes of Nebuchadnezzar.* 7. *ESTHER, who was after him, under* Ahasuerus. 8. *EZRA, who flourished under Darius* II. *after* Ahasuerus. 9. *Last of all, CHRONICLES, as a Breviary of the whole Bible-History.* But amongst those that think *JOB* was contemporaneous to *Moses*, this Book of JOB seems most fitly to be ranked first of all.

[a] Joan. Mercer. *Præfat. in lib. Job. ad init.*

§. II. Name.

This Book is [b] entituled, *JOB*; as is most probable from the chief Subject-matter therein treated of, *viz.* that precious man **Job**, and his various condition of *Prosperity*, *Adversity*, and *Recovery* out of all his Distresses, and his Demeanour in them all.

This name איוב *JOB*, (according to *Hieronie*) [c] signifies one *Grieving*, from אי a particle of *Grieving*. Or a Magician, *Wise man*, the Heb. אוב signifying a *familiar spirit*, Lev. 20 27. *Magician* is sometimes taken in good sense. Some derive it from

[b] Titulus est *LIBER JOB*, non quod Job scripserit, sed quia de Job est scriptus. *D. Par. Procem. in lib. Job.*

[c] Nomen *JOB* Hebraicè est איוב *Pybo*. Erit autem interjectum *Magi* nomen in bonam interdum sonat. אי est *Dolentis* particula. Alii à יבב Chaldaica voce quæ *jubilare* significat, quasi *jubilantem*. Sed יבב in bonum fere partem sumi soler. Sunt qui ab אין *inimicè* deducunt, passivè: quasi virum simulati & inimicitiis expositum dicas, & ob calamitates quibus obruus penè fuit, omnibus abhorrendum. Sed curiosius non puto vocis etymon inquirendum, quia ex fonte potius Arabico ductum puto: ersi multa Arabici nomina virorum cum Hebræis conveniunt, & ex fonte sint Hebræo, ut sociorum, *Job, Eliphaz, Tsophar, Elihu*, &c. *Joan. Mercer. comment in lib. Job*, c. 1. ver. 1.

the Chaldee אוי *vie. To rejoyce*, as it were shouting howling; but its usually taken in better part. Some derive it from איב *vir. An enemy*, passively: *Job* being exposed to enmity of wife, friends, &c. and almost abhorred of all by reason of his overwhelming calamities. [d] *Gregorius* likes best this Etymon. But *Mercerus* rather thinks it comes from some Arabian root, which often agrees with the Hebrew.

[d] *Greg. Gregorii Franci Lex. Sanct. num.* CXXXVIII.

§. III. *Whether there was such a man as* Job? *Who he was? And when he lived?*

But was there ever any such man as this Job? *Answ.* [e] Some think that there never was such a man in the world, as this *Job*, of which this Book speaks: And so they account this Book not *Historical*, but *Parabolical*, to expound mens opinions about Gods providence in afflictions, &c. like *Nathan's* Parable to *David*, in 2 *Sam.* 12. And that no mortal man was able to bear such afflictions as here ascribed to *Job*, &c. But this opinion upon divers grounds is exploded by the Judicious; who hold, that this *Job* was, and that all these things storied of him, befell him. For, 1. This Book expresly noteth Persons names, Places, Facts, and other Circumstances, usually recited in true real Histories. Here's, 1. Job's [f] *Name, Country, Piety, Wealth*, &c. described. Here's the names, numbers, and acts of his children mentioned. Here's his [g] *wife*, and her carriage recorded. Here's his [h] *friends*, their Names, Countries, and Discourses with him in his afflictions, punctually delineated, &c. And can we rationally imagine, these were not realities? 2. The honourable mention which other Scriptures make of *Job*, evince that this was a real story. In O. Testament *Ezekiel* saith, [i] *Though these three men, Noah, Daniel and Job were in it, they should deliver but their own souls, &c.* They are here called three men: We believe there was really a *Noah*, and a *Daniel*; and why should we doubt of a *Job*? In N. Testament, *James* saith, [k] *Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.* 3. The sounder Hebrew Writers acknowledge that this *Job* really was, and that all these things befell him for an example to us, saith [l] *Mercerus*. Modern Writers generally reputate this a real history.

[e] See *R. Moses Ben. Maimon in lib. Moreh Nebochim, par.* 3. §. 22. *ut Mercer. quo supr.*

[f] Job. 1.

[g] Job. 2.

[h] Job 2.11, &c.

[i] Ezek. 14. 14, 20.

[k] Jam. 5. 11.

[l] *Io. Mercer. præfat. in l. Job.*

But the greater doubt is, *Who this* Job *was, and in what time he lived?*

Answ. These two Questions depend so upon each other, that the Resolution of the one will be coincident with the Resolution of the other. Here are various Opinions, recited by [m] *Mercerus*. As,

[m] *I. Merc. ibid.*

1. Some think he lived in dayes of *Moses*. But others judge their reasons for that opinion so light, that by them it may be as well concluded that he lived in dayes of *Abraham*, *Isaac*, and *Jacob*.

2. Some, that he lived in time of the *Judges*, from that expression *Job* 27.12. because in that time all was *vanity*, all given to wickedness.

3. Some, that he lived in dayes of *Ahasuerus*, because of the *beautiful* [n] *women* then sought for, [o] *Jobs daughters* being commended as the fairest of all in the land.

[n] Esth. 2.2, &c.
[o] Job 42.15.

4. Some, that he lived in the time of the *Queen of Sheba*, because mention is here made of the [p] *Sabeans*. Others, in the time of the *Chaldeans* under *Nebuchadnezzar*, because the [q] *Chaldeans* are mentioned.

[p] Job 1.15, &c.
[q] Job 1.17.

5. Some, that he lived in the dayes of *Jacob* and married his daughter *Dinah*, because of that phrase, [r] *Thou speakest like a foolish woman*: much like that, —— [s] *hath wrought folly in Israel*.

[r] Job 2.10.
[s] Gen. 34.7.

But the weakness of these opinions and their grounds, seems very apparent.

6. Some others think that *Job* came of [t] *Nahor* Abraham's brother, and that he was the third from *Nahor*, thus; ——*Nahor*, ——*Uz*, ——*Job*: and that he lived about that time that *Israel* was in *Egypt*. [u] *Hierome* seems to incline hereunto, especially seeing *Job* is said to dwell in the [x] Land of *Uz*, and [y] *Uz* was one of *Nahor's*

[t] *Hen. Alsted. Chron. p.* 100 & 105, & 502.
[u] *Hieron. in Quæst. Hebr. in Genes. Tom.* 4. & *in Com. in Job in init.*
[x] Job 1.1.
[y] Gen. 22.21.

hor's sonnes. This opinion [z] *Mercerus* thinks most probable of all. But (in [a] *Gerhards* opinion) that Land seems not to have received its name of *Uz* coetaneous to *Abraham*, but rather from [b] *Uz* son of *Aram*, *Sem's* Nephew, presently after the flood.

7. Others rather are of opinion, that *Job* is the same with [c] *Jobab* King of the *Idumeans*, of the race of *Esau*. And that אוב viz. *Jobab* might be changed into אוי *Job*, either from the custome of the Hebrew tongue, which oft-times changeth one letter for another; or from the *Aramick*, *Idumean*, or rather dialect of the Country where he sojourned; or from the change of his condition in the world; while prosperous, he might be called *Jobab*, the letter being doubled; when in distresse, his name contracted into *Job*. See the like in case of [d] *Abraham*, of [e] *Naomi*.

This last opinion is urged by Arguments not to be neglected. 1. From the circumstances of place. [f] *Jobab* lived in the Land of *Idumea*, *Job* in the Land of [g] *Uz*, a chief tract in *Idumea*. Hence Kings of *Edom* are called [h] Kings of the Land of *Uz*. 2. From description of their possessions, *Jobab* had [i] Regal Majesty, *Job* had a [k] Princely estate, not usual to private men. And also Princely [l] Dignity, Habit, and Office. 3. From Similitude of names. As *Moses* reckons up among *Esau's* sonnes, one [m] *Eliphaz* who brought forth one *Theman* builder of a Town of his own name. So *Jobs* History mentions [n] *Eliphaz* the Temanite. 4. From the consent of divers Authors subscribing to this opinion.

Ambrose saith, [o] *That there were of Esau divers good and faithful, Job proves, who is the fifth from* Abraham, *of the sonnes of* Esau, *that is the Nephew of* Esau.

And [*] *Augustine* proves that some of other Nations besides Jewes were brought to be of the number of the Israelites, by the instance of *JOB*, *that holy and admirable man, who was neither thence borne, nor Proselyte, i. e. stranger to the people Israel: but deriving his kindred from the Idumean Nation, there was borne, there dyed, who is so praised in the Word of God that for righteousnesse and godlinesse, no man of his times could equalize him.* The LXX. Interpreters at the latter end of *Job*, which others cited by [p] *Gerhard*, and *Gerhard* himself, are of this judgment. [q] *Mercerus*, after the recital of severall opinions, thus concludes. *Surely considering all things diligently, Job seems to me to be most antient, and to have lived about the Patriarchs times, if it be meet to determine any thing in so great variety,*

z Io. Mercer. Præf. in Iob.
a Gerh. loc. Com. I. de Script. in Exegesi §. 136.
b Gen. 10. 23.
c Gen. 36. 34.
d Gen. 17. 5.
e Ruth. 1. 20.
f Gen. 36. 33.
g Job 1. 1. Lam. 4. 21.
h Jer. 25. 20.
i Gen. 36. 33.
k Job 1. 1, 2, 3.
l Job 29. 9, 12, 14.
m Gen. 36. 10, 15.
n Job 2. 11.
o Et quia de Esau sunt boni & fideles probat Job, qui est ex filiis Esau, quintus ab Abraham, hoc est, Nepos Esau. D. Ambros. Com. in Rom. 9. p. 1850. C. Apud. Hugonem à Porta 1549.
* Homines autem quosdam non terrena sed cælesti societate ad veros Israelitas supernæ civis patriæ pertinentes, etiam in aliis gentibus fuisse, negare non possunt; qui si negant, facillimè convincantur de sancto & mirabili viro Job, qui nec indigena, nec proselytus, id est, advena populi Israel fuit; sed ex gente Idumæa genus ducens, ibi ortus, ibidem mortuus est. Qui divino sic laudatur eloquio, ut quod ad justitiam pietatemque attinet, nullus ei homo suorum temporum coæquetur. *Aug. de Civ Dei, l. 18 c. 47. Tom. 5. Videatur etiam Lud. Viv. Vlo. ibid.* p Io. Gerh. loc. Com. I. in Exegef. §. 134, 135. &c. q Iohan. Mercer. præfat. in lib. Iob.

Some notwithstanding are of opinion, [r] *That the time when this hapned, seems to be when the people journeyed in the wilderness, after their deliverance out of Egypt, whereof there are manifest tracts in this Book, as of a thing newly done, and yet fresh in mens memories.* Let the learned judge.

r Io. Diod. in Argum. before I O B.

§. IV. Penman.

Penman of this Book is not certainly known. 1. Some think it was *Solomon*: but that's scarce probable, *Job* (by consent of all) living so long before *Solomon*, and many Penmen of holy Scripture intervening betwixt them. 2. Some, That *Job* wrote this Book himself, because the expressions and speeches of *Job* are laid down in such emphatical and pathetick terms. But [s] *Gerhard* suggests divers reasons against this opinion: For, 1 Then *Moses* should not be the first Writer of Scripture, *Job* living long before him. 2. Then this Book should not have been reckoned in the sacred Canon, *Job* being not an *Israelite*, but an *Idumean*, and his Book written in

s Gerh. loc. Com. I. in Exegef. §. 137.

Arabick, not in *Hebrew*. Yet he denies not, but *Job* might write the discourses betwixt him and his friends, in the lofty *Arabick* stile; *Moses* afterwards making many additions, and writing the whole in *Hebrew*. 3. Most are of opinion, that it was penned by *Moses*. *R. Solomon* and other Hebrewes favour this opinion, saith [t] *Gerhard*. There are that think, [u] *Moses* found the History of *Job* with *Jethro* his father-in-law in *Midian*, and that he carried it thence into *Egypt*, to instruct the Israelites by *Job's* example, patiently to bear *Egypts* oppressions. [x] *Alsted* thinks *Moses* wrote *Genesis* and *Job*, about the same time, *viz.* a little before *Israels* departure out of *Egypt*, *Ann. mund.* 2452. *The most common opinion is* (saith [y] *Diodate*) *That* Moses *hath been the Author of it, having written the Narration in prose, and the Discourses which were held upon this subject in Heroick verse, fitting with the dignity and gravity of the matter.*

t *Jo. Geth. quo supr.*
u *Orig. in Iob. l. 1. Sixt. Sen. Biblioth. l. 1. p. 9*
x *Alsted. Chron. p. 110.*
y *I. Diod. in Arg. before* IOB.

§. V. Scope.

The chief Scope of this excellent Book is,

1. *Immediately*, To describe the various state of that truly Religious, and (as [z] *Justine* stiles him) *thrice-Happy-JOB*, viz. His great Prosperity; His deep Adversity; and his wonderful Recovery out of all his distresses; and his singular Deportment in them all.

z *Iustin. in resp. ad Orthod. quæst. 15.*

Especially here are delineated, *Jobs* many and heavy afflictions, in his state, servants, children, and in his own person both body and soul; into all which he was suddenly implunged by Gods *permission*, and Satans *instigation*, accusing *Job's* Religion as mercenary; that so *Job's* uprightness might be cleared, his graces proved, Satan confuted, and God in all magnified.

More particularly, *Job* having experience of Gods love and favour in Christ, is amazed at the severity of Gods strange proceedings with him, and bursts out into some distempered complaints to God, justifying himself. But *Job's* three friends endeavour to convince *Job*, that either he was a *wicked man*, or an *hypocrite*, Gods judgments being inflicted more severely upon him then usually upon the faithful, and therefore they advise him to humble himself before God, and repent, that so good may come unto him. Herein they have an ill cause, but they managed it well. To them *Job* replies, 1 By way of *Negation*, that God's severe judgments do not always argue them wicked or hypocrites, that endure them; as constant experience testifies: Therefore he will not condemn himself by reason of his afflictions, against the comfortable testimony of his own conscience. 2 By way of *Concession*, That as a creature, much less a sinner, he durst not, could not contest with GOD the Creator and Judge of all; but yet as a believer in Christ, he doubts not but to be cleared and justified by God. Herein *Job* had a good cause, but managed it ill.

His three friends being silenced, a fourth, viz. *Elihu* speaks, 1 *Partly* against the other three, for that they had not rightly stated the cause of God with *Job*. 2 *Partly* against *Job*, not so much for his former life, as his present irreverent miscarriages against God under his afflictions, acknowledging that God may severely scourge the faithful for some secret faults, or for trial, or other ends; and therefore Gods judgments should be silently adored by *Job*. *Job* hereunto submits. God afterwards appears, and confirms it, that *Job's* troubles were for his singular trial, and therefore condemns *Job's* friends, directs them to go to *Job* to pray for them; and so recovers *Job* to double happiness.

a Job's afflictions continued for twelve moneths, as the Jewes think; for 7 yeares, as *Suidas*. See *Gerh. loc. com. 1. in Exeges.* §. 139.

2. *Mediately*, To evidence as in a mirrour, 1. That manifold, deep, strange, and long afflictions, may be incident to Gods dearest and uprightest servants; not so much for *Castigation* of their sins, as *Probation* of their vertues, through the wise, just, and fatherly providence of God unto them. 2. That, to censure Gods servants under such distresses, for *impiety* or *hypocrisie*, were most unwarrantable and injurious. 3. That true faith in Christ, an upright heart and good conscience to-

wards

wards God, is the sweetest comfort supporting the heart under bitterest Trials. 4. That extremity of Troubles may push the best of Saints upon some extravagancies of passions and expressions, which yet argue not a nullity of Grace, nor a losse of Gods love. 5. That when patience hath had its perfect work, and God hath sufficiently honoured his own Name in the sufferings of his people, he can easily deliver them out of all their trials and distresses, and crown them with double happinesse and prosperity.

§. VI. Principal parts.

In this Book *Jobs* threefold condition is described, *viz.* 1. His great *Prosperity*. 2. His deep *Adversity*. 3. His wonderful *Recovery* out of all his Distresses.

JOB'S [b] PROSPERITY was either, 1. Spiritual, *Ch.* I. *ver.* 1. Or, 2. Temporal, In his Posterity, *ver.* 2. In his Possessions, *ver.* 3. In the love and communion among his children, *ver.* 4. Amplified by *Jobs* sanctifying them continually by Sacrifices, *ver.* 5.

JOB'S [c] ADVERSITY, is described, I. **By the Antecedent Occasion** of it, *viz.* Satan's *instigation* of the LORD against *Job* as being meerly mercenary in his Religion, and the LORD's *permission*, leaving all that *Job* had, in his hand, but himself, *ver.* 6. *to* 13. II. **By the particular miseries brought upon him**, *viz.* 1. His Oxen and Asses spoiled by the *Sabeans*, slaying also his servants, *ver.* 13, 14, 15. 2. His sheep, and other servants burnt with fire from heaven, *ver.* 16. 3. His Camels taken, and other servants slain by the Chaldeans, *ver.* 17. 4. All his children destroyed with the fall of their eldest brothers house; amplified by *Jobs* self-denying deportment under all this, *ver.* 18. *to the end of the chapt.* 5. His whole body punished with wofull botches and blains, through Satan's new instigation against him, *Ch.* II. 1. *to* 9. III. **By the several events or Consequents hereupon ensuing**, *viz.* 1. His wives provoking him to *curse* God, or deriding him for [d] *blessing* God; whom therefore *Job* reproves, *ver.* 9, 10. 2. His three friends visiting *Job*, to mourn with him and comfort him, who amazed at the extremity of his grief, sate silent seven dayes, *ver.* 11, 12, 13. 3. *Job's* distempered cursing the day of his birth, preferring death before life, because of his extreame anguish, *Ch.* III. *throughout*. 4. The [e] famous *Dialogue* or *discourse* had betwixt *Job* and his friends, in reference to this wofull affliction upon him, wherein this Qu. for substance is fully discussed, *viz.* **Whether many strange heavy and long afflictions be infallible Signes of Gods hatred, or of the afflicted persons wickednesse or hypocrisie!** In this discourse also is interwoven *Job's* Faith, Patience, Courage, Perseverance and commendable deportment, though now and then he discovers some distempers and infirmities, *Ch.* 4. *to Ch.* 42.

In this discourse consider, 1. The *dispute it self*. 2. The *Moderators that* decided and determined the controversie.

I. **The dispute it self**, was betwixt *Job* and his three friends that came to visit and comfort him. Here are observable VIII. several Acts, *viz.*

I. **Eliphaz his first Oppositon against *Job***, which (besides the Preface, *Chap.* IV. 1, 2.) is Partly *Reprehensory*; Partly *Hortatory*.

1. *Reprehensory*, wherein he endeavours convincingly to blame *Job*, 1. For fainting under his own troubles, who had supported others in their distresses, *ver.* 3. 4, 5. 2. For his iniquity, it being unusual for the righteous, but onely for the wicked to be thus afflicted, *ver.* 6. *to* 12. 3. For his self-justification before God, which he condemns, 1. By his vision seen to that effect, 2. By divers Arguments, *ver.* 12. *to the end of the chapt.* 3. By the experience of the Saints in all ages, *Ch.* V. 1. *to* 8.

2. *Hortatory*, inciting *Job*, 1. To seek to God and commit his cause to him, urging this by many Arguments, *ver.* 8. *to* 17. 2. To submit silently and self-denyingly to the Lords chastisements, thereupon assuring him of many promised blessings under his afflictions, *ver.* 17. *to the end of the chapt.*

JOB's Reply, is hereunto subjoyned; wherein he, 1. Excuseth his bitter complaints, because his afflictions were most heavy, so that he wisheth for death, *Ch.* VI. 1. *to* 14. 2. Challengeth his friends for un-compassionatenesse to him in his deep affliction, *ver.* 14. *to the end of the chapt.* 3. Demonstrateth by many Reasons, what just cause he had to desire to be cut off, *Ch.* VII. 1. *to* 17. 4. Acknowledgeth himself unworthy of all respect from God, in mercy or judgement, *ver.* 17, 18, 19. 5. Confesseth his sinne, imploring Divine pardon, *ver.* 20, 21.

II. **Bildad's first Opposition against *Job***, tending to confute *Jobs* reply to Eliphaz, and to prove that *Job* was thus punished for his iniquity, and this by divers Arguments, *viz.* 1. Gods justice, *Ch.* VIII. 1, 2, 3. 2. Gods judgement on *Job's* children, proportionably applicable to *Job* himself, *ver.* 4. *to* 8. 3. Experience of Antiquity, touching the destruction of Hypocrites, *ver.* 8. *to* 20. Hereupon inviteth *Job* to repentance, with promises to him thereupon, *ver.* 20, 21, 22.

JOB'S Reply; 1. By way of *Confession*, granting the infinite Justice, Wisedome, and Right of God over his creatures, so that none may contend with him, *Ch.* IX. 1. *to* 21. 2. By way of *Negation*,

b *Prosperity of* Job.
CHAP. I.
II.
c *Adversity of* Job.
CHAP. II.
d Vid. *Iun. Annot. in loc.*
e *The famous dispute betwixt Iob and his three friends, in his distresse.*
CHAP. III.
CHAP. IV.
CHAP. V.
CHAP. VI.
CHAP. VII.
CHAP. VIII.
CHAP. IX.

§. V. Scope.

Scope, To declare not only the extreme fury and subtilty of the Devil and his instruments against the Church and people of God, but also the singular vigilancy of Gods providence over his Church in extremest straits and deepest dangers, Preserving them from them, Advantaging them by them, and Returning their enemies plots upon their own heads, when neerest execution. For in this book, King *Ahashuerus* having put away Q. *Vashti*, marrieth *Esther* the Jew, and advanceth *Mordecai* her kinsman for his faithfulnesse in detecting a conspiracie against the Kings life; and appoints *Haman* to honour him like a Prince (at that very time that *Haman* came to sue to have *Mordecai* hanged for not bowing to him, and all the Jewes destroyed.) Which design through *Mordecai's* instigation, and *Esthers* intercession with the King is prevented, and all the mischief returned upon *Haman* and his confederates, to the great triumph and advantage of the Jews in all the Kings provinces. From all which we may see, that *verily there is a reward for the righteous, verily there is a God that judgeth in the earth.*

§. VI. Principal Parts.

This Book chiefly declares the *Jewes* deliverance from *Hamans* Plot; By what *means*, and in what *manner* it was effected.

I. **The Means** of this strange deliverance was *Esthers* Advancement. Her Advancement is described, 1. By the occasion of it. 2. By the Manner of it.

CHAP. I. 1. *The Occasion* of her Advancement, *viz.* Queen *Vahstie's* refusal to come to the King at his Royal Feast, when he would have shown her beauty to his Princes and people, *Ch.*I.1. *to* 13. The effect whereof was a decree, That *Vahstie* should be put away; and that all men should rule over their wives, *ver.* 13. *to the end of the chapt.*

h Esther made Queen. CHAP. II. 2. *The Manner* of her Advancement to be h Queen, at large described, *Ch.*II.1. *to* 21.

II. **The Manner,** of the deliverance is set forth, 1. By the conspiracy of *Haman* against the Jewes, 2. By the countermining of this subtile and cruel Plot.

CHAP. III. 1. *Hamans* Conspiracy is described, I. By the **Antecedent** passages, foregoing, *viz.* 1. *Mordecai's* detection and prevention of a conspiracy against the Kings life, *ver.* 21, 22, 23. 2. *Hamans* high advancement by the King, and his haughtinesse thereupon, *Ch.*III.1,2. 3. *Mordecai's* refusing to bow to *Haman* as the Persians did, *ver.* 2 *to* 8. II. By the **Matter** of the cruel contrivement it self, *viz. Hamans* obtaining by false information, a Decree from the King to destroy all the Jewes in all the Kings Provinces, *ver.* 8. *to* 12. III. The **Consequents** hereupon, *viz.* 1. The dispatching of these Letters by Posts into all the Kings Provinces for the speedy execution of the Jewes, *ver.* 12. *to the end of the chapt.* 2. The great Peril hereupon, *Generally* to all the Jewes: whereupon *Mordecai* and the Jewes mourn, and puts *Esther* upon suit to the King for their lives, *Ch.*IV. *throughout, and Ch.*V.1 *to* 9. *Particularly* to *Mordecai* himself. *Hamans* high favour with the King enraging him so much the more against *Mordecai* for not bowing to him, so that he erected a Gallows 50 cubits high, intending to beg *Mordecai* of the King to be hanged thereon, *ver.* 9. *to the end of the chapt*

CHAP. IV.

i Hamans cruel plot against the Jewes defeated, and turned upon his own head. m Purim Feast. CHAP. V. CHAP. VI. CHAP. VII. CHAP. VIII. CHAP. IX. CHAP. X.

2. Gods i countermining of *Hamans* plot, and undermining design, which he did, 1. By *Mordecai's* singular and unexpected advancement, for his former faithfulnes to the King: and this by the ministry of *Haman*, *Ch* VI. *throughout.* 2. By the ruine of *Haman*, hanged on his own Gallowes, *Ch.*VII. *throughout*, and *Ch.* VIII. 1,2. 3. By the reversing of the Letters and Decrees procured by *Haman*, that the Jewes might every where have liberty to defend their own lives, and destroy their enemies. This is 1 *Impetrated*, or obtained from the King at *Esthers* suit, *ver.* 3. *to the end of the chapt.* 2 *Perpetrated*, or acted by the Jewes against their enemies, *Ch* IX.1. *to* 20. Amplified 1. By the Appointment of the two m dayes of **Purim** annually in token of gratitude, *ver.*20. *to the end of the chapt.* 2. By *Mordecai's* great advancement, and good affection to all his seed, *Ch.*X.1,2,3.

II. DOGMATICAL, *or* DOCTRINAL *Books.*

THus far of those Books which are more properly *Historical*; Now of the Books which were written in the same times with the former, which declare to us the Will

Will of God in a more *Doctrinal* way, and therefore for distinction sake called *DOCTRINAL*. They are also called the *Poetical Books*, because it is conceived that they, or most of them in Hebrew were written in *Metre*, or *Poetical Measures*; which now are not so easie to be found out.

These DOGMATICAL Books contain in them Doctrines

I. Of more special and particular reference to some particular individual Person, as touching *Job's* afflictions in the Book of *JOB*.

II. Of more general reference and respect to all; and this either 1. In *Davids* book, *viz.* The *PSALMS*. Or, 2. In *Solomons* Books, which are 1 Proverbial, *viz.* *PROVERBS*. 2 Penitential, *viz.* *ECCLESIASTES*. 3 Nuptial, *viz.* *CANTICLES*, or *SONG OF SONGS*.

Job.

§. I. Order.

Doctrines of more special reference to a particular Person, are laid down in the Book of *JOB*.

Touching the Order of this Book, according to which it is ranked in the Bible, it is observed by that learned and judicious Author *Mercerus*, [a] *That the Hebrew Doctors thus order the Books called* Hagiographa, *or* Holy Writings, *by way of Emphasis*; viz. *First*, *RUTH*, *who was in the times of Judges*. 2. *PSALMS*, *penned by* David, *who came of* Ruth. 3. *JOB*, *according to their opinion*, *who count him equal to the Queen of Sheba*. 4. Solomon's *three Books*, viz. *PROVERBS*, *ECCLESIASTES*, (*which are Books of Wisdom*) *and SONG OF SONGS*, *which he is thought to have written in his old age*. 5. *LAMENTATIONS of Jeremiah*, *who followed* Solomon. 6. *DANIEL*, *who after Jeremiah was in exile*, *in dayes of Nebuchadnezzar*. 7. *ESTHER*, *who was after him*, *under* Ahasuerus. 8. *EZRA*, *who flourished under Darius* II, *after* Ahasuerus. 9. *Last of all*, *CHRONICLES*, *as a Breviary of the whole Bible-History*. But amongst those that think *JOB* was contemporaneous to *Moses*, this Book of JOB seems most fitly to be ranked first of all.

a Joan. Mercer. Præfat. in lib. Job. ad init.

§. II. Name.

This Book is [b] entituled, *JOB*; as is most probable from the chief Subject-matter therein treated of, *viz.* that precious man **Job**, and his various condition of *Prosperity*, *Adversity*, and *Recovery* out of all his Distresses, and his Demeanour in them all.

This name איוב *JOB*, (according to *Hierome*) [c] signifies one *Grieving*, from אי a particle of *Grieving*. Or a Magician, *Wise man*, the Heb. אוב signifying a *familiar spirit*, Lev. 20 27. *Magician* is sometimes taken in good sense. Some derive it from

b Titulus est *LIBER IOB*, non quod Job scripserit, sed quia de Job est scriptus. *D. Par. Proem. in lib. Iob.*

c Nomen *IOB* Hebraicè est איוב *Pyibo*. Erit autem interjectum *Magi* nomen in bonam interdum sonat. א est *Dolentis* particula. Alii à יבב Chaldaica voce quæ *jubilare* significat, quasi *jubilantem*. Sed יבב in bonum fere partem sumi soler. Sunt qui ab איב *inimico* deducant, passivè: quasi virum simulati & inimicitiis expositum dicas, & ob calamitates quibus obrutus penè fuit, omnibus abhorrendum. Sed cutiosius non puto vocis etymon inquirendum, quia ex fonte potius Arabico ductum puto: etsi multa Arabica nomina virorum cum Hebræis conveniant, & ex fonte sint Hebræo, ut sociorum, *Iob*, *Eliphaz*, *Tiophar*, *Elihu*, &c. *Joan. Mercer. comment in lib. Iob*, *c.* 1. *ver.* 1.

Hieron. *Dolentem*, vel *Magnum* interpretatur: quanquam pro *Magno*, *Magnum* legendum putarim.

the Chaldee אוי *viz. To rejoyce*, as it were shouting howling; but its usually taken in better part. Some derive it from איב *viz. An enemy*, passively: *Job* being exposed to enmity of wife, friends, &c. and almost abhorred of all by reason of his overwhelming calamities. [d] *Gregorius* likes best this Etymon. But *Mercerus* rather thinks it comes from some Arabian root, which often agrees with the Hebrew.

[d] *Greg. Gregorii Franci Lex. Sanct. num.* CXXXVIII.

§. III. *Whether there was such a man as* Job? *Who he was? And when he lived?*

But was there ever any such man as this Job? *Answ.* [e] Some think that there never was such a man in the world, as this *Job*, of which this Book speaks: And so they account this Book not *Historical*, but *Parabolical*, to expound mens opinions about Gods providence in afflictions &c. like *Nathan's* Parable to *David*, in 2 *Sam.* 12. And that no mortal man was able to bear such afflictions as here ascribed to *Job*, &c. But this opinion upon divers grounds is exploded by the Judicious; who hold, that this *Job* was, and that all these things storied of him, befell him. For, 1. This Book expressly noteth Persons names, Places, Facts, and other Circumstances, usually recited in true real Histories. Here's, 1. Job's [f] *Name, Country, Piety, Wealth*, &c. described. Here's the names, numbers, and acts of his children mentioned. Here's his [g] *wife*, and her carriage recorded. Here's his [h] *friends*, their Names, Countries, and Discourses with him in his afflictions, punctually delineated. &c. And can we rationally imagine, these were not reallities? 2. The honourable mention which other Scriptures make of *Job*, evince that this was a real story. In O. Testament *Ezekiel* saith, [i] *Though these three men, Noah, Daniel and Job were in it, they should deliver but their own souls, &c.* They are here called three men. We believe there was really a *Noah*, and a *Daniel*; and why should we doubt of a *Job*? In N. Testament, *James* saith, [k] *Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pittiful, and of tender mercy.* 3. The founder Hebrew Writers acknowledge that this *Job* really was, and that all these things befell him for an example to us, saith [l] *Mercerus*. Modern Writers generally repute this a real history.

[e] See R. *Moses Ben. Maimon in lib. Moreh Nebochim, par.* 3. §. 22. *ut Mercer. quo supr.*

[f] Job. 1.

[g] Job. 2.

[h] Job 2, 11, &c.

[i] Ezek. 14. 14, 20.

[k] Jam. 5. 11.

[l] *Io. Mercer. prafat. in l. Iob.*

But the greater doubt is, *Who this* Job *was, and in what time he lived?*

Answ. These two Questions depend so upon each other, that the Resolution of the one will be coincident with the Resolution of the other. Here are various Opinions, recited by [m] *Mercerus*. As,

[m] *I. Merc. ibid.*

1. Some think he lived in dayes of *Moses*. But others judge their reasons for that opinion so light, that by them it may be as well concluded that he lived in dayes of *Abraham*, *Isaac*, and *Jacob*.

2. Some, that he lived in time of the *Judges*, from that expression *Job* 27. 12. because in that time all was *vanity*, all given to wickedness.

3. Some, that he lived in dayes of *Ahasuerus*, because of the *beautiful* [n] *women* then sought for, [o] *Jobs daughters* being commended as the fairest of all in the land.

[n] Esth. 2. 2, &c.
[o] Job 42. 15.

4. Some, that he lived in the time of the *Queen of Sheba*, because mention is here made of the [p] *Sabeans*. Others, in the time of the *Chaldeans* under *Nebuchadnezzar*, because the [q] *Chaldeans* are mentioned.

[p] Job 1. 15, &c.
[q] Job 1. 17.

5. Some, that he lived in the dayes of *Jacob* and married his daughter *Dinah*, because of that phrase, [r] *Thou speakest like a foolish woman*: much like that, —— [s] *hath wrought folly in Israel*.

[r] Job 2. 10.
[s] Gen. 34. 7.

But the weakness of these opinions and their grounds, seems very apparent.

6. Some others think that *Job* came of [t] *Nahor* Abraham's brother, and that he was the third from *Nahor*, thus; ——*Nahor*,——*Uz*,——*Job*: and that he lived about that time that *Israel* was in *Egypt*. [u] *Hierome* seems to incline hereunto, especially seeing *Job* is said to dwell in the [x] Land of *Uz*, and [y] *Uz* was one of *Nahor's*

[t] *Hen. Alsted. Chron. p.* 100 & 105, & 502.
[u] *Hieron. in Quæst. Hebr. in Genes. Tom.* 4. & *in Com. in Job in init.*
[x] Job. 1. 1.
[y] Gen. 22. 21.

hor's ſonnes. This opinion [z] *Mercerus* thinks moſt probable of all. But (in [a] *Gerhards* opinion) that Land ſeems not to have received its name of *Uz* coetaneous to *Abraham*, but rather from [b] *Uz* ſon of *Aram*, *Sem's* Nephew, preſently after the flood.

7. Others rather are of opinion, that *Job* is the ſame with [c] *Jobab* King of the *Idumeans*, of the race of *Eſau*. And that איוב viz. *Jobab* might be changed into איוב *Job*, either from the cuſtome of the Hebrew tongue, which oft-times changeth one letter for another; or from the *Aramick*, *Idumean*, or rather dialect of the Country where he ſojourned; or from the change of his condition in the world; while proſperous, he might be called *Jobab*, the letter being doubled; when in diſtreſſe, his name contracted into *Job*. See the like in caſe of [d] *Abraham*, of [e] *Naomi*.

This laſt opinion is urged by Arguments not to be neglected. 1. From the circumſtances of place. [f] *Jobab* lived in the Land of *Idumea*, *Job* in the Land of [g] *Uz*, a chief tract in *Idumea*. Hence Kings of *Edom* are called [h] Kings of the Land of *Uz*. 2. From deſcription of their poſſeſſions, *Jobab* had [i] Regal Majeſty, *Job* had a [k] Princely eſtate, not uſual to private men. And alſo Princely [l] Dignity, Habit, and Office. 3. From Similitude of names. As *Moſes* reckons up among *Eſau's* ſonnes, one [m] *Eliphaz* who brought forth one *Theman* builder of a Town of his own name. So *Jobs* Hiſtory mentions [n] *Eliphaz* the Temanite. 4. From the conſent of divers Authors ſubſcribing to this opinion.

Ambroſe ſaith, [o] *That there were of Eſau divers good and faithful, Job proves, who is the fifth from* Abraham, *of the ſonnes of* Eſau, *that is the Nephew of* Eſau.

And * *Auguſtine* proves that ſome of other Nations beſides Jewes were brought to be of the number of the Iſraelites, by the inſtance of *JOB*, *that holy and admirable man, who was neither thence borne, nor Proſelyte, i. e. ſtranger to the people Iſrael: but deriving his kindred from the Idumean Nation, there was borne, there dyed, who is ſo praiſed in the Word of God that for righteouſneſſe and godlineſſe, no man of his times could equalize him.* The LXX. Interpreters at the latter end of *Job*, which others cited by [p] *Gerhard*, and *Gerhard* himſelf, are of this judgment. [q] *Mercerus*, after the recital of ſeverall opinions, thus concludes. *Surely conſidering all things diligently*, Job *ſeems to me to be moſt antient, and to have lived about the Patriarchs times, if it be meet to determine any thing in ſo great variety,*

z *Io. Mercer. Præf. in Iob.*
a *Gerh. loc. Com. I. de Script. in Exegeſi* §. 136.
b Gen. 10. 23.
c Gen. 36. 34.
d Gen. 17. 5.
e Ruth. 1. 20.
f Gen. 36. 33.
g Job 1. 1. Lam. 4. 21.
h Jer. 25. 20.
i Gen. 36. 33.
k Job 1. 1, 2, 3.
l Job 29. 9, 12, 14.
m Gen. 36. 10, 15.
n Job 2. 11.
o Et quia de Eſau ſunt boni & fideles probat Job, qui eſt ex filiis Eſau, quintus ab Abraham, hoc eſt, Nepos Eſau. *D. Ambroſ. Com. in Rom.* 9. *p.* 1850. *C. Apud. Hugonem a Porta* 1549.

* Homines autem quoſdam non terrena ſed cæleſti ſanctitate ad veros Iſraelitas ſuperna civis patriæ pertinentes, etiam in aliis gentibus fuiſſe, negare non poſſunt; qui ſi negant, facillimè convincantur de ſancto & mirabili viro Job, qui nec indigena, nec proſelytus, id eſt, advena populi Iſrael fuit; ſed ex gente Idumæa genus ducens, ibi ortus, ibidem mortuus eſt. Qui divino ſic laudatur eloquio, ut quod ad juſtitiam pietatemque attinet, nullus ei homo ſuorum temporum coæquetur. *Aug. de Civ Dei, l.* 18 *c.* 47. *Tom.* 5. *Videatur etiam Lud. Viv. Viv. ibid.* p *Io. Gerh. loc. Com. I. in Exegeſ.* §. 134, 135. *&c.* q *Iohan. Mercer. præfat. in lib. Iob.*

Some notwithſtanding are of opinion, [r] *That the time when this happned, ſeems to be when the people journeyed in the wilderneſſe, after their deliverance out of Egypt, whereof there are manifeſt tracts in this Book, as of a thing newly done, and yet freſh in mens memories.* Let the learned judge.

r *Io. Diod. in Argum. before* I O B.

§. IV. Penman.

Penman of this Book is not certainly known. 1. Some think it was *Solomon*: but that's ſcarce probable, *Job* (by conſent of all) living ſo long before *Solomon*, and many Penmen of holy Scripture intervening betwixt them. 2. Some, That *Job* wrote this Book himſelf, becauſe the expreſſions and ſpeeches of *Job* are laid down in ſuch emphatical and pathetick terms. But [s] *Gerhard* ſuggeſts divers reaſons againſt this opinion: For, 1 Then *Moſes* ſhould not be the firſt Writer of Scripture, *Job* living long before him. 2. Then this Book ſhould not have been reckoned in the ſacred Canon, *Job* being not an *Iſraelite*, but an *Idumaan*, and his Book written in

s *Gerh. loc. Com. I. in Exegeſi.* §. 137.

Arabick, not in *Hebrew*. Yet he denies not, but *Job* might write the discourses betwixt him and his friends, in the lofty *Arabick* stile; *Moses* afterwards making many additions, and writing the whole in *Hebrew*. 3. Most are of opinion, that it was penned by *Moses*. *R. Solomon* and other Hebrewes favour this opinion, saith [t] *Gerhard*. There are that think,[u] *Moses* found the History of *Job* with *Jethro* his father-in-law in *Midian*, and that he carried it thence into *Egypt*, to instruct the Israelites by *Job's* example, patiently to bear *Egypts* oppressions. [x] *Alsted* thinks *Moses* wrote *Genesis* and *Job*, about the same time, *viz.* a little before *Israels* departure out of *Egypt*, *Ann. mund.* 2452. *The most common opinion is* (saith [y] *Diodate*) *That* Moses *hath been the Author of it, having written the Narration in prose, and the Discourses which were held upon this subject in Heroick verse, fitting with the dignity and gravity of the matter.*

t *Jo. Geth. quo supr.*
u *Orig. in Iob. l. 1. Sixt. Sen. Biblioth. l. 1. p. 9*
x *Alsted. Chron. p. 110.*
y *I. Diod. in Arg. before IOB.*

§. V. Scope.

The chief **Scope** of this excellent Book is,

1. *Immediately*, To describe the various state of that truly Religious, and (as [z] *Iustine* stiles him) *thrice-Happy-IOB*, viz. His great Prosperity; His deep Adversity; and his wonderful Recovery out of all his distresses; and his singular Deportment in them all.

Especially here are delineated, *Jobs* many and heavy afflictions, in his state, servants, children, and in his own person both body and soul; into all which he was suddenly implunged by Gods *permission*, and Satans *instigation*, accusing *Job's* Religion as mercenary; that so *Job's* uprightness might be cleared, his graces proved, Satan confuted, and God in all magnified.

More particularly, *Job* having experience of Gods love and favour in Christ, is amazed at the severity of Gods strange proceedings with him, and bursts out into some distempered complaints to God, justifying himself. But *Job's* three friends endeavour to convince *Job*, that either he was a *wicked man*, or an *hypocrite*, Gods judgments being inflicted more severely upon him then usually upon the faithful; and therefore they advise him to humble himself before God, and repent, that so good may come unto him. Herein they have an ill cause, but they managed it well. To them *Job* replies. 1 By way of *Negation*, that God's severe judgments do not always argue them wicked or hypocrites, that endure them; as constant experience testifies: Therefore he will not condemn himself by reason of his afflictions, against the comfortable testimony of his own conscience. 2 By way of *Concession*, That as a creature, much less a sinner, he durst not, could not contest with GOD the Creator and Judge of all; but yet as a believer in Christ, he doubts not but to be cleared and justified by God. Herein *Job* had a good cause, but managed it ill.

His three friends being silenced, a fourth, viz. *Elihu* speaks, 1 *Partly* against the other three, for that they had not rightly stated the cause of God with *Job*. 2 *Partly* against *Job*, not so much for his former life, as his present irreverent miscarriages against God under his afflictions, acknowledging that God may severely scourge the faithful for some secret faults, or for trial, or other ends; and therefore Gods judgments should be silently adored by *Iob*. *Iob* hereunto submits. God afterwards appears, and confirms it, that *Job's* troubles were for his singular trial, and therefore condemns *Job's* friends, directs them to go to *Iob* to pray for them; and so recovers *Iob* to double happiness.

2. *Mediately*, To evidence as in a mirrour, 1. That manifold, deep, strange, and [a] long afflictions, may be incident to Gods dearest and upprightest servants; not so much for *Castigation* of their sins, as *Probation* of their vertues; through the wise, just, and fatherly providence of God unto them. 2. That, to censure Gods servants under such distresses, for *impiety* or *hypocrisie*, were most unwarrantable and injurious. 3. That true faith in Christ, an upright heart and good conscience toward

z *Iustin. in resp. ad Orthod. quæst. 15.*

a Job's afflictions continued for twelve moneths, as the Jewes think; for 7 yeares, as *Suidas*. See *Geth. loc. com. 1. in Exeges.* §. 139.

wards God, is the sweetest comfort supporting the heart under bitterest Trials. 4. That extremity of Troubles may push the best of Saints upon some extravagancies of passions and expressions, which yet argue not a nullity of Grace, nor a losse of Gods love. 5. That when patience hath had its perfect work, and God hath sufficiently honoured his own Name in the sufferings of his people, he can easily deliver them out of all their trials and distresses, and crown them with double happinesse and prosperity.

§. VI. Principal parts.

In this Book *Jobs* threefold condition is described, *viz.* 1. His great *Prosperity*. 2. His deep *Adversity*. 3. His wonderful *Recovery* out of all his Distresses.

JOB'S [b] PROSPERITY was either, 1. Spiritual, *Ch.* I. *ver.* 1. Or, 2. Temporal, In his Posterity, *ver.* 2. In his Possessions, *ver.* 3. In the love and communion among his children, *ver.* 4. Amplified by *Jobs* sanctifying them continually by Sacrifices, *ver.* 5.

JOB'S [c] ADVERSITY, is described, I. **By the Antecedent Occasion** of it, *viz.* Satan's *instigation* of the LORD against *Job* as being meerly mercenary in his Religion, and the LORD's *permission*, leaving all that *Job* had, in his hand, but himself, *ver.* 6. *to* 13. II. **By the particular miseries brought upon him**, *viz.* 1. His Oxen and Asses spoiled by the *Sabeans*, slaying also his servants, *ver.* 13, 14, 15. 2. His sheep, and other servants burnt with fire from heaven, *ver.* 16. 3. His Camels taken, and other servants slain by the Chaldeans, *ver.* 17. 4. All his children destroyed with the fall of their eldest brothers house; amplified by *Jobs* self-denying deportment under all this, *ver.* 18. *to the end of the chapt.* 5. His whole body punished with wofull botches and blains, through Satan's new instigation against him, *Ch.* II. 1. *to* 9. III. **By the several events** or **Consequents thereupon ensuing**, *viz.* 1. His wives provoking him to *curse* God, or deriding him for [d] *blessing* God; whom therefore *Job* reproves, *ver.* 9, 10. 2. His three friends visiting *Job*, to mourn with him and comfort him, who amazed at the extremity of his grief, sate silent seven dayes, *ver.* 11, 12, 13. 3. *Job's* distempered cursing the day of his birth, preferring death before life, because of his extreame anguish, *Ch.* III. *throughout*. 4. The [e] famous *Dialogue* or *discourse* had betwixt *Job* and his friends, in reference to this wofull affliction upon him, wherein this Qu. for substance is fully discussed, *viz.* **whether many strange heavy and long afflictions be infallible Signes of Gods hatred, or of the afflicted persons wickednesse or hypocrisie!** In this discourse also is interwoven *Job's* Faith, Patience, Courage, Perseverance and commendable deportment, though now and then he discovers some distempers and infirmities, *Ch.* 4. *to Ch.* 42.

In this discourse consider, 1. The *dispute it self*. 2. The *Moderators that* decided and determined the controversie.

I. **The dispute it self**, was betwixt *Job* and his three friends that came to visit and comfort him. Here are observable VIII. several Acts, *viz.*

I. **Eliphaz his first Oppositon** against *Job*, which (besides the Preface, *Chap.* IV. 1, 2.) is Partly *Reprehensory*; Partly *Hortatory*.

1. *Reprehensory*, wherein he endeavours convincingly to blame *Job*, 1. For fainting under his own troubles, who had supported others in their distresses, *ver.* 3, 4, 5. 2. For his iniquity, it being unusual for the righteous, but onely for the wicked to be thus afflicted, *ver.* 6. *to* 12. 3. For his self-justification before God, which he condemns, 1. By his vision seen to that effect, 2. By divers Arguments, *ver.* 12. *to the end of the chapt.* 3. By the experience of the Saints in all ages, *Ch.* V. 1. *to* 8.

2. *Hortatory*, inciting *Job*, 1. To seek to God and commit his cause to him, urging this by many Arguments, *ver.* 8. *to* 17. 2. To submit silently and self-denyingly to the Lords chastisements, thereupon assuring him of many promised blessings under his afflictions, *ver.* 17. *to the end of the chapt.*

JOB'S **Reply**, is hereunto subjoyned; wherein he, 1. Excuseth his bitter complaints, because his afflictions were most heavy, so that he wisheth for death, *Ch.* VI. 1. *to* 14. 2. Challengeth his friends for un-compassionateness to him in his deep affliction, *ver.* 14. *to the end of the chapt.* 3. Demonstrateth by many Reasons, what just cause he had to desire to be cut off, *Ch.* VII. 1. *to* 17. 4. Acknowledgeth himself unworthy of all respect from God, in mercy or judgement, *ver.* 17, 18, 19. 5. Confesseth his sinne, imploring Divine pardon, *ver.* 20, 21.

II. **Bildad's first Oppositon** against *Job*, tending to confute *Jobs* reply to *Eliphaz*, and to prove that *Job* was thus punished for his iniquity, and this by divers Arguments, *viz.* 1. Gods justice, *Ch.* VIII. 1, 2, 3. 2. Gods judgement on *Job's* children, proportionably applicable to *Job* himself, *ver.* 4. *to* 8. 3. Experience of Antiquity, touching the destruction of Hypocrites, *ver.* 8. *to* 20. Hereupon inviteth *Job* to repentance, with promises to him thereupon, *ver.* 20, 21, 22.

JOB'S **Reply**; 1. By way of *Confession*, granting the infinite Justice, Wisedome, and Right of God over his creatures, so that none may contend with him, *Ch.* IX. 1. *to* 21. 2. By way of *Negation*,

[b] *Prosperity of* Job. CHAP. I.

II. [c] *Adversity of* Job. CHAP. II.

[d] Vid. *Iun. Annot. in loc.*

[e] *The famous dispute betwixt Iob and his three friends, in his distresse.* CHAP. III.

CHAP. IV.

CHAP. V.

CHAP. VI.

CHAP. VII.

CHAP. VIII.

CHAP. IX.

tion, that though God be thus just, yet it doth not necessarily follow that *Job* is a wicked man or hypocrite because thus afflicted; all things coming alike to all, *ver.* 22. *to the end of the chapt.*

CHAP. X. 3. By way of expostulating Supplication to God touching his sore afflictions, craving a little respite before Death, *Ch.* X. *throughout.*

III. **Zophar's first Opposition** against *Job*, containing

CHAP. XI. 1. An *Exordium* or Preface, partly challenging *Job* for loquacity, lying and impudency, *Ch.* XI. 1, 2, 3.

2. A confutation of Jobs Position, *That his Doctrine was pure*, and *himself clear in Gods eyes*, by Arguments drawn from Gods *Wisdome* and *Power*, *ver.* 4. *to* 13.

3. An Hortatory *Conclusion* inviting *Job* to repent, with promises if he do so; and threatnings, if he do not, *ver.* 13. *to the end of the chapt.*

JOB'S **Reply**, containing

CHAP XII. 1. An *Exordium* wherein *Job* Ironically reproves his friends, 1 Arrogating wisedome to themselves; and 2 Contemptuous mocking at his calamity, *Ch.* XII. 1. *to* 6.

2. His *Confutation*, of their false-grounded opinion, That great afflictions alwaies argue the wickednesse of the Afflicted, *ver.* 6.

3. An Assertion of the Justice, Wisdome, Power and Providence of God in governing all things, though most confused, *ver.* 7. *to the end of the chapt.*

CHAP. XIII. 4. His *Reprehension* of his friends, for managing Gods cause unjustly, with threatnings for such glavering hypocrisie, *Ch.* XIII. 1, *to* 14.

5. His *Professed confidence in God*, even to death, *ver.* 14 *to* 20.

6. *His Deprecation* of two things, *viz.* Present evils, and Future fears, *ver.* 20, 21, 22. acknowledging his sinne, and expostulating with God by reason of his afflictions, *ver.* 23. *to the end of the chapt.*

CHAP. XIV. 7. *His Supplication* to the LORD for abatement of his misery; upon consideration of life's frailty and brevity, and deaths inevitable certainty, *Ch.* XIV *throughout.*

IV. **Eliphaz his second Opposition** or **Rejoynder** against *Job*, wherein he blames and condemns Job, insisting thus upon his own integrity,

CHAP. XV. 1. For the vanity and unprofitablenesse of his discourse, *Ch.* XV. 1, 2, 3.

2. For impiety, rejecting fear, and restraining Prayer, *ver.* 4.

3. For the iniquity and subtilty of his words, *ver* 5.

4. For Arrogancy, in ingrossing wisdome to himself, undervaluing his ancient, *ver.* 6. *to* 11.

5. For his self-justification before God, not humbling himself under his hand, that he might share in Gods consolations, *Opposing* against this, 1. Mans natural corruption, *ver.* 11. *to* 15. 2. The defects of Saints, and impurity of the Heavens in respect of God, much more must man needs be unclean, *ver.* 15, 16. 3. The wonted judgments of God upon wicked men and hypocrites; leaving *Job* tacitely to make application to himself, *ver.* 17. *to the end of the chapt.*

CHAP. XVI. *JOB'S* **Reply**. Wherein he, 1. Blameth his friends as miserable comforters, *Ch.* XVI. 1. *to* 6.

2. Pathetically describes his sorrowes and miseries; which may much excuse his dolefull complaints, *ver.* 6. *to* 17. 3. Insisteth still upon his own integrity, appealing therein to Heaven, to God himself, *ver.* 17. *to the end of the chapt.* 4. Comforts himself in his perseverance, and in the hopes and advantages of death, against all his friends uncomfortable dealings, *Chap.* XVII. *throughout.*

CHAP. XVII.

V. **Bildad's second Opposition** or **Rejoynder** against *Job*, wherein, 1. He blameth *Job* for

CH. XVIII. Garrulity, Contempt of his friends, and Passionatenesse, *Ch.* XVIII. 1, 2, 3, 4. 2. He describeth the calamitous miseries incident to the wicked (leaving *Job* to conclude himself to be a wicked man, because of such calamities upon him) *ver.* 5. *to the end of the chapt.*

CHAP. XIX. *JOB'S* **Reply**, containing 1. His expostulation with his friends for their uncompassionateness, and cruelty to him, in his extremity of miseries that deserve pity and commiseration, *Ch* XIX 1. *to* 23. 2. His † **Assurance and comfortable Profession of his Faith in Christ, and Resurrection by him at last day**; and therefore, seeing his hope was such, they should cease to persecute him, *ver.* 23. *to* 29. 3. His Monition to his friends to cease their invectives. which deserve Gods sword, Gods judgements, *ver.* 29.

† Job's **Faith in Christ, and Assurance of his bodies Resurrection by him at last day.**

VI. **Zophar's second Opposition** or **Rejoynder** against *Job*. Wherein consider, 1. The occasion of it, *viz.* Jobs check of them, and his own apprehension of it, *Ch.* XX. 1, 2, 3. 2. The

CHAP. XX. discourse itself, describing the miseries and judgements of wicked men, tacitly insinuating Job to be such an one, *ver.* 4. *to the end of the chapt.*

CHAP. XXI. *JOB'S* **Reply**. Wherein are, 1. His craving Attention alike, and then they may mock on, *Ch.* XXI. 1, 2, 3. 2. His intimation that his complaints were not causeless, *ver.* 3, 4. 3. His refelling of *Zophar's* Thesis, *That the triumphing of the wicked is but short*; and this he doth, *Partly*, by his own observation, that sometimes the wicked flourish long, sometimes they are suddainly and grievously destroyed, *ver.* 5. *to* 29. *Partly* by testimony of others, that the wicked are chiefly reserved to the judgments of another world, *ver.* 29. *to the end of the chapt.*

VII. **Eliphaz his Triplication**, or *third Opposition* against *Job*. Wherein, 1. He informeth

Job

Job that though he were righteous, yet his righteousnesse could not profit God, therefore he had no cause of boasting, *Ch.* XXII. 1. *to* 5. 2. He challengeth Job as guilty of great wickednesse, against the second Table, *ver.* 5. *to* 12. Against the first Table denying Gods Providence, *ver.* 12. *to* 21. 3. He invites Job to repent and reconcile himself with God, promising thereupon many temporal and spiritual blessings, *ver.* 21. *to the end of the chap.* CHAP. XXII.

JOB'S Reply; wherein, He 1. Appealeth to God, and desireth to plead with him touching his integrity, *Ch.* XXIII. 1 *to* 11. 2. Asserteth his own innocency in those sins charged upon him, though God still persist in afflicting him, *ver.* 11. *to the end of the chapt.* 3. Sheweth that the wicked oft-times escape unpunished in this life: (contrary to *Eliphaz* his Position, that they are still punished here.) *Ch.* XXIV. 1. *to* 18. but shall not escape in the world to come, *ver.* 18. *to the end of the chap.* CH. XXIII. CHAP. XXIV

VIII. Bildad's Triplication or third *Opposition* against Job; wherein he sheweth, that man cannot be legally justified before God, *Ch.* XXV. *throughout.* Wherein he uncharitably mistook Job, who asserted not his Legal righteousnesse, but only his Evangelical integrity. CHAP. XXV.

JOB'S Reply. Wherein he

1. Reproves *Bildad* for his uncharitableness, and mistake of the Question, *Ch.* XXVI. 1. *to* 6. CH. XXVI.

2. Acknowledgeth Gods, 1. Omniscience, *ver.* 6. 2. Omnipotency, discovered in his works, *ver.* 7. *to the end of the chapt.*

3. Resolveth to adhere unto his integrity, against all their disputes and censures, *Ch.* XXVII. 1. *to* 7. and this, 1. *Partly*, because the condition of the Hypocrite is hopelesse, *ver.* 7. *to* 11. and the state of the wicked man most miserable, *ver.* 11. *to the end of the chapt.* 2. *Partly*, because the fear of the LORD, and departing from evil (wherein Job desired to approve himself to God) is the onely wisedom, beyond the knowledge of all natural things, *Ch.* XXVIII. *throughout.* CH. XXVII. CH. XXVIII.

4. Describeth his condition Past, and Present pathetically. 1. *Past*, how prosperous and happy once he was, in many particulars wishing that he were in like condition, *Ch.* XXIX. *throughout.* 2. *Present*, how ignominious, and calamitous it is, in many respects, *Ch.* XXX. *throughout.* CHAP. XXIX. CHAP. XXX.

5. Solemnly protesteth his integrity, both in eschewing evil, and doing good, *Ch.* XXXI. *throughout.* CHAP. XXXI.

Hitherto of the Dispute it self betwixt Job, *and his three friends; next followeth the* Decision *of this Dispute.*

II. The g Moderators that decided and determined the Controversie betwixt Job and his three friends. Were 1. *Elihu.* 2. *God* himself. g The *dispute* Moderated and decided.

I. ELIHU, the youngest of *Jobs* friends, takes up the controversie in a very large speech respecting both *Job* and his friends, (which some account foure distinct speeches) wherein, note

1. The Preface, before his speech; containing, 1. His discontent both at *Job* and his friends, *Ch.* XXXII. 1, 2, 3. 2. The Reason of his silence all this while, because he was youngest, *ver.* 4. 3. The causes of his now speaking, *Partly*, because *Jobs* three friends wanted wisedom to convince *Job* of that for which they condemned him; so that *Job* had silenced them, *ver.* 5. *to* 18. *Partly*, because he was full of matter and could not hold his peace, *ver.* 18, 19, 20. 4. The manner how he intends to speak, impartially, without respect of persons, or flattery, *ver.* 21, 22. 5. His craving patient audience of *Job*; *Partly*, because he will deal uprightly with him, *Partly*, because he will state the Question cleerly, *Ch.* XXXIII. 1, 2, 3. *Partly*, because he is in Gods stead (according to Jobs wish) to reason with him, and yet he need not be afraid of his terrour, *ver.* 4. *to* 8. CH. XXXII. CH. XXXIII.

2. The substance of his discourse, wherein he, 1. Convinceth *Job* of his unjust complaining of the Lord for afflicting him, shewing that God is not accountable to his creatures for any of his wayes, *ver.* 8. *to* 14. II. Inviteth *Job* (in order to the removal of his Afflictions) to Repentance, whereunto God calls, 1. By dreams, and visions, *ver.* 14. *to* 19. 2. By Afflictions, *ver.* 19. *to* 23. 3. By the faithful Ministry of the Word, *ver.* 23. *to the end of the chapt.* III. Confuteth *Job* for accusing God of injustice in such afflicting of him. It being impossible for God to do any thing unjustly; and therefore it would better have become *Job* to have submitted himself reformingly and humbly to his hand, *Ch.* XXXIV. *throughout.* IV. Chargeth *Job* with divers dangerous expressions against God, as 1. That his righteousnesse was more then Gods, and what profit shall I have if I be cleansed from my sin, *Ch.* XXXV. 1, 2, 3. Which he refutes, *ver.* 4. *to* 9. In this *Elihu* seems to relate (as *M. Mercerus* thinks) to that in *Job* 10. 15. But *Elihu* clearly mistakes *Jobs* sense. 2. That he had denyed Gods Providence, *ver.* 9. *to* 14. This also is mistaken. 3. That, God regarded not his oppressions, *ver.* 14, 15, 16. V. Asserteth and defendeth Gods justice upon divers grounds, *Ch.* XXXVI. 1. *to* 16. VI. Dissuadeth *Job* from complaining against God, who is rather to be magnified for his works, *ver.* 16. *to the end of the chapt.* And to be feared both for his mighty Acts and wisedom, *Ch.* XXXVII. *throughout.* CH. XXXIV. CH. XXXV. h *Io. Merc. Com. in loc.* CH. XXXVI. CH. XXXVII.

II. GOD himself, speaking out of the whirlwind is the other Moderatour, and he finally and fully decides the Controversie betwixt *Job* and his friends. CH. XXXVIII.

1. Challenging *Job* for ignorance in his expressions, *Ch.* XXXVIII. 1, 2.

2. Con-

CH. XXXIX.
CHAP. XL.

2. Convincing *Job* of his unfitneſſe to conteſt with God; there being no proportion betwixt Gods infinite wiſdome and power; and *Jobs* great ignorance and imbecility even in natural things, many of which are particularly inſtanced in, *ver. 3. to the end of the chapt.* and *Ch. XXXIX. throughout.* and *Ch. XL. ver. 1,2.* The effects of this conviction on *Iob*, who, 1. Grants the cauſe to God, as having nothing to anſwer. 2. Promiſeth for future to ſilence all complaints, *ver. 3,4,5.*

CHAP. XLI.

3. Blaming *Iob* for attributing too much to his own, too little to Gods righteouſneſſe, Deſcribing Jobs impotency ironically, but Gods Omnipotency diſcovered, eſpecially in thoſe two wonderful creatures **Behemoth**, and **Leviathan**, *ver. 6. to the end of the chapt. Ch. XLI. throughout.* The effects of this reproof upon *Iob*, Who, 1. Acknowledgeth Gods Omnipotency and Omniſcience, *Ch. XLII. 1,2.* 2. Confeſſeth his own ignorance, *ver. 3.* 3. Upon the experimental viſion and apprehenſion he now had of God, abhors himſelf and repents in duſt and aſhes, *ver. 4,5,6.*

CHAP. XLII.

Thus far of IOB's **Adverſity.**

III. **Jobs Recovery.**

JOB's i WONDERFUL RECOVERY out of all his Diſtreſſes (which is the cloſe or concluſion of the whole book) *Iob* being, 1. Commended of God above his three friends, *ver. 7.* 2. Accepted of God, in his Atonement and prayers made for his three friends, as God had appointed, *ver. 8,9.* 3. Reſtored by God to greater Proſperity then in his beginning, at his prayer for his friends, *ver. 10,11,12.* being bleſſed with 1 Double poſſeſſions, *ver. 12.* 2 Plentiful iſſue, *viz.* 7 ſons, 3 daughters, *ver. 13,14,15.* 3 Length of Life, he living to ſee his fourth Generation, *ver. 16,17.*

THE

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ספר תהלים

THE

BOOK

OF

HYMNES OR PRAISES.

VIZ.

THE

Book of Psalmes,

Translated immediately out of the HEBREW, and *Analytically Expounded*: Together with *A GENERAL PREFACE*, prefixed to the whole BOOK of PSALMES.

By *F. R.* D. D.

COL. 3. 16.

Let the Word of Christ in-dwell in you richly in all Wisdom, Teaching and Admonishing your selves with PSALMES, and HYMNES, and Spiritual SONGS, with Grace singing in your Heart unto the Lord.

Ambr. in Psal. David. Præfat. p. 461. Tom 4.

Quid est quod non tibi occurrat Psalmos legenti? &c.

Hieronym. Paulino p. 9. Tom. 3.

David Simonides noster, Pindarus & Alcæus, Flaccus quoque, Catullus & Serenus, Christum lyra personat, & in decachordo Psalterio ab inferis suscitat resurgentem.

LONDON.

Printed by *H. L.* for *George Calvert* at the Half-Moon, near the Little North-door of Saint *Pauls*. 1665.

BRITISH

To my Most Dear and Honoured Brother

ROBERT ALDVVORTH

Of the CITY of *BRISTOL*, Esquire.

All Spiritual and Temporal Prosperity in this Life, and Eternal Felicity in the Life to come.

IN *this third Edition of my* Clavis Bibliorum, *I have inserted this ensuing* Clavem Psalmorum, *which I here present and Dedicate unto you, my most Endeared and Esteemed* Brother: *induced hereunto upon sundry cogent Considerations.* For,

The singular Excellency of the Subject-matter here Translated and Explicated, &c. The Sweetest BOOK OF PSALMS, *is such, That therin you have deservedly placed your great Delight. As sometimes* Nepotianus, by assiduous Reading, and daily Meditation, made his Breast Christs Library [a]. *And, amongst others, your self have not a little incited, yea, encouraged me, unto the compleating of this my* Psalm-version *and* Exposition. *A long and intricate Task: but now at last being, through the good Hand of my God upon me, finished, you have a special right unto it.*

[a] Lectioneque assidua, & meditatione diurnâ, Pectus suum Bibliothecam fecerat Christi. *Hier. in Epitaph. Nepotiani p. 24. Tom. 1. Basil 1553.*

T And

And (*I may ſay with* Calvin [b]) if your ſelf and others ſhall reap as much benefit and comfort by Reading, as my ſelf have done by Writing theſe things, I ſhall not repent me of my Extraordinary Paines and Travel therein. *Sure I am,* The Book of Pſalmes is A Little Library of Heavenly Doctrines, A Rich Shop of Spiritual Cordials, A Paradiſe of Sacred Delights, The Epitome of Holy Scriptures, and the Anatomie of a truly Chriſtian Soul. *The Ancients, as* Athanaſius, Baſil, Ambroſe, Auguſtine, Chryſoſtome, *and others, have highly extolled this precious Book, as hereafter is ſhewed* [c]: *And* Modern VVriters *have abundantly advanc't it;* Luther *called it,* The Little Bible, and Summary of the Old Teſtament. *One tells us;* That Auguſtine reclaimed from Manicheiſme, and coming into an Houſe where Pſalmes were ſung, could not refrain himſelf from Teares [d]. Calvin *was wont to call this Book,* The Anatomie of all the Parts of the Soul: Seeing none can find any affection in him, whereof he ſhall not have in this Glaſs a lively Image. Sith here the Holy Ghoſt to the life repreſents all the Dolours, Sorrowes, Feares, Doubts, Hopes, Cares, Impieties, and turbulent motions, diſquieting mens Mindes [e]. Melancthon *inviting his Hearers to reade* Davids *Pſalmes, was wont to tell them,* There was no VVriting in the VVorld more elegant then David's Pſalter [f]. Gerhard *ſaid,* The Pſalmes are a Jewel made up of the Gold of Doctrine, Pearles of Comfort, and Gemms of Prayer [g]. *The incomparable*

[b] Si tantum utilitatis afferat Eccleſiæ Dei Commentariorum meorum lectio, quantum ego ex ſcriptione fructus percepi, non erit cur me ſuſcepti laboris poeniteat. *Jo. Calv. in Epiſt. Prefix. Com. in Pſal.*

[c] In the Preface to the Pſalmes here following.

[d] *Hen. Moller. in Script. Publice Propoſit. ante Com. in Pſalm.*

[e] *Joan. Calv. in Epiſt. Prefix. Com. in Pſalm.*

[f] *Hen. Moller. in Scripto publice Propoſit. ante Com. in Pſal.*

[g] Eſt omnino Pſalterium monite aureum ex tribus contextum & concinnatum: viz. 1. Ex Auro Doctrinæ & informationis. 2. Ex margaritis conſolationis. 3. Ex Gemmis Precationis. *Joan. Gerh. loc. Com. de Script. Satr. in Exeg. §. 144.*

parable worth of the Pſalmes, altogether tranſcends all our Words and Thoughts. Herein let us daily meditate with ſweeteſt delight.

Let this Bleſſed Book of Pſalmes be your continual Delights. And the LORD *your God make* The Doctrine *of this Book your Guide,* The Promiſes *of this Book your Priviledge,* The Prayers and Praiſes *of this Book your Patternes, and* The Comforts *of this Book your Support, until your* Hoſannah's *on Earth ſhall ceaſe, and your* Halelu-JAH'S *in Heaven begin and never end. Which is the earneſt Prayer of*

Wrington, Novemb. 13. 1663.

Your faithful and affectionate Servant, Friend, and Brother,

FRAN. ROBERTS.

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THE BOOK OF Pſalmes.

THE PREFACE.

§.I. The General Order of the Book of Pſalmes.

HItherto of that *DOCTRINAL Book*, which contains *Doctrines* having *Immediately* a more ſpecial and particular reference to a *particular Perſon*, viz. *JOB*: though *Mediately* it is of ſingular uſe and benefit to Gods People in all ages, as other [a] Scriptures are. *Next* come we to conſider of thoſe *DOCTRINAL Books*, which repreſent Doctrines of more *General Concernment*, both Immediately and Mediately, viz. *The Books of* 1 *David*, and 2 *Solomon*. Some whereof were (as [b] is thought) originally written in *Hebrew-Metre*, or *Poetical Meaſures*, which now we are not ſo well acquainted with: Others in *Proſe*.

I. *DAVID's Book*, is that moſt Excellent, Devout, and Heavenly Book of PSALMES.

The *General Order* of this *Book of Pſalmes* may be conſidered, 1 *Relatively*. 2 *Abſolutely*.

1. *Relatively*, As it hath Relation to the other Books of the Old Teſtament. And ſo we may conſider it, 1. *According* to the Method or Manner of the [c] Hebrews Ranking or placing it, *viz.* Among the *Chethubim*, that is, *The Writings*: by way of Emphaſis, which the Greek calls Ἁγιόγραφα, *Hagiographa*; that is, *The Holy-Writings*. As I have formerly noted, before the beginning of *Joſhuah*. And yet [d] *Mercerus* a learned Hebrician, ſomewhat differently from others, reports the Order

a 2 Tim. 3. 15, 16, 17. Rom. 15. 4. 2 Pet. 1. 19, 20 21.

b *Trithem. in Oecon. Bibl.*

c *Videatur diligenter. Andr. Rivet Iſag. ad Sacr. Script. c. 15. §. 14. 15, 16 &c.*

d *Joan. Merc. in Præfat ad lib. Job. in init.*

der of the *Hagiographa*, according to the Hebrew Doctors, as I have already noted on *Job* §. 1. yet ſtill retaining the *PSALMES* among the *Hagiographa*. 2. *According* to the Order wherein it is marſhalled by later Writers, In which Order we have it placed in our Engliſh-Bibles, *viz.* Among thoſe Books of the Prophets which are *Doctrinal*. The Prophets Books of the Old Teſtament, being from their ſubject-matter divided into *Hiſtorical*, *Doctrinal*, and *Prophetical Books*, as I have more fully repreſented their Order in a brief Scheme or Table, before *GENESIS*.

2. *Abſolutely*, As this *Book of Pſalmes* is in it ſelf repreſented to us, conſiſting of 150 Pſalmes, (of which number, (ſaith *Auguſtine* *,) theres no doubt.) *That Pſalm* touching *The Bleſſed Man*, being *Firſt*; *That* touching *Chriſts Kingdom in Sion*, being *Second*; *That upon Davids Flight* from *Abſalom his ſonne*, being *Third*; *&c.* Now hence this Qu. ariſeth; viz. *Whether this Book of Pſalmes, comprizing 150 in all, were at firſt placed in this Order among themſelves, as now they are tranſmitted to us?* In *Anſwer* hereunto, I ſay; I. *That* it ſeems very clear, *That this very Order, wherein theſe 150 Pſalmes are ranked, is very Ancient; and probably was before the Apoſtles dayes.* 1. *Partly*, becauſe *Paul* preaching at *Antioch*, had this paſſage in his Sermon;——[c] *As it alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee.* Therefore in *Pauls* dayes, that was *The Second Pſalm*, which is ſtill *The Second Pſalm* in our dayes. And therefore probably then the *Pſalmes* were in the ſame Order as we have them now. 2. *Partly*, becauſe the moſt Ancient Verſions of the Pſalmes, *viz.* The *Latin*, *Arabick*, *Syriack*, yea, the Greek Verſion of the LXXII. (which ſeems to be followed by our Bleſſed Saviour and his Apoſtles, in their Teſtimonies alledged out of the Old Teſtament) do unanimouſly with one joynt conſent ſet down the *Pſalmes* in this very order wherein we now have them Although ſome of them have ſome ſmall difference from the reſt, in the Uniting, Dividing and Enumerating of ſome of them, as [f] hereafter ſhall be pointed at in its proper place: yet ſtill the ſame order of the Pſalmes is obſerved. 3. *Partly*, becauſe all the beſt Hebrew Copies joyntly confirm this Order. 4. *Partly*, becauſe all our ancient Writers of any credit ſince the Apoſtles dayes, as well as Modern Authors, alledging any Teſtimonies out of the Pſalmes, do avouch and follow this order. II. *That* nevertheleſſe it is palpably evident, *That [the ſeverall Pſalmes are not now placed in the ſelf ſame order, as they were written.* For, 1. *Then*, the 90*th* Pſalme, penned by *Moſes*, ſhould have been *Firſt*. 2. *Then*, the 3[d] Pſalme, touching *Abſalom's* conſpiracy, ſhould have been placed after all thoſe Pſalmes penned upon occaſion of King *Saul's* Perſecutions of *David*. 3. *Then*, Pſalme 72, penned by *David* for *Solomon*, [g] which (from thoſe words, *The Prayers of David the ſonne of Jeſſe are ended, ver.* 20.) is thought to be the laſt Pſalme *David* wrote before his death, ſhould have been ranked after his other Pſalmes, *&c.* But, *how*, *when*, or *by whom*, the *Pſalmes* were digeſted into this order, as we now have them, ſome Conjectures may be had but no certainty. [h] *Sim. de Muis* ſuſpects, but he dare affirm nothing peremptorily in the caſe, That the *Pſalmes* were thus digeſted, not with reſpect to the Hiſtory, but to the Muſical or Poetical Meaſures, That thoſe *Pſalmes* who were of like Poetical Meaſure, or like Muſical number, were caſt together. But hence I infer two things as certain; 1. *That* the Time, Hiſtory or Meaning of any Pſalme, cannot ſollidly be evinced by the bare order of it: but will require a further and more accurate diſquiſition. 2. *That*, it is not very ſafe nor prudent to draw any Doctrinal Poſitions or Dogmatical Concluſions from the meer Diſpoſal of the Pſalmes in their preſent order.

* Centum itaque & quinquaginta Pſalmos eſſe, nulla dubitatio eſt. *Aug. de Tit Pſ. 1. p. 10. Tom. 8. Baſil 1569.*

c Act. 13. 14 15 16. 33.

f See Pſal. X. §. 2.

g Sic *Simeon de Muis in Argum. ad Pſal. 72. & in Com. ad ver.* 20. *Hen. Ainſworths Annot. on Pſ. 72.* 20.

h *Sim. de Muis in Com. ad Pſal. 72. 20.*

§. II. The Denominations, or Names of this Book.

This choice *Book* hath many *Names* given unto it. 1. It is called by the [i] later Hebrew Writers (who added Names to the Books) ספר תהולים *Sepher Tehillim*, (following rather the *Chaldee* termination then the *Hebrew*, which regularly is *Tehilloth*,

i Vid. *Franciſc. Jun. in Prolegom. ad lib. Pſal. n. 1.*

Tehilloth, as *Pſal.*22.4.) that is, *The BOOK OF HYMNES* or *PRAISES*: Becauſe the high *PRAISES* of God are the chief Subject-matter of the *Pſalmes*. 2. In the Old Teſtament, the Pſalmes are ſtiled, זמרות ישראל *Zemiroth Yiſrael*: [k] that is, *THE PSALMES OF ISRAEL*. So called, becauſe they were all penned [l] for the ſpiritual uſe and benefit of God's Iſrael of old, and of the Iſrael of God under the New Teſtament alſo. 3. In the New Teſtament, Ψαλμοὶ [m] *THE PSALMES*. And ſo this Book is denominated alſo by the LXXII. in the moſt ancient Roman Copy out of the *Vatican* library. This [n] Greek word comes from another, which ſignifies *gently-to-beat*, viz. ſome muſical ſtringed inſtruments, wherewith the Pſalmes were wont to be tuned and ſung in the Temple. And this Denomination is by a *Synechdoche of the part* given to the whole Book, becauſe in the Titles or Inſcriptions prefixed to the Pſalmes in the Hebrew Text, moſt of them are called PSALMES, few are called SONGS, feweſt HYMNES. And Βίβλος Ψαλμῶν; that is, THE BIBLE, or [o] BOOK OF PSALMES: becauſe theſe 150 *Pſalmes* were all digeſted into one Book or Roll, leſt any of them ſhould be loſt, but that all of them might be the better preſerved for the benefit of the Church: As all the *Smaller Prophets*, upon the ſame account, were put into one *Roll* or *Volume*, which is therefore called, [p] *The Book of the Prophets*. Moreover, the Apoſtle uſeth three Denominations which comprehend all the integral Parts of this Book, and moſt eſpecially have relation thereunto, *viz.** PSALMES, HYMNES, and SPIRITUAL SONGS: [q] *Let the Word of Chriſt in-dwell in you richly, in all wiſdome, Teaching and admoniſhing your ſelves* (Ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς,) *with Pſalmes, and Hymns, and Spiritual Songs, Singing with Grace in your Heart unto the Lord.* [r] —— *But be filled with the Spirit, ſpeaking to your ſelves with Pſalmes, and Hymns, and Spiritual Songs, Singing and making-melody in your heart unto the Lord.* Here (as [s] *Junius* thinks) we have *A Genus*, and two *Species*. The *Genus*; ᾠδαὶ, Odes, *Songs*. This word Anſwers to the Hebrew word שירים *Shirim*, Songs, from שור *Shur*, *to Sing*. This is often prefixed in the Titles of the Pſalmes, as *Pſal.*30.45,46,65,68,108,120, &c. The two *Species* are, 1 Ὕμνοι *Hymnes*, *Praiſes*; Sung with voice, eſpecially. Anſwering to the Hebrew word, תהילים *Tehillim*, or תהילות *Tehilloth*, *Praiſes*. This Denomination is prefixed to *Pſalme* 145. Title: תהלה לדוד *Tehillah le David*, *An Hymne*, or *Praiſe of David*. From הלל *Hillel*, *To Praiſe*, *To extoll with Praiſes*. And from this word the Hebrew Writers (as was noted) ſtile this whole Book ספר תהילים *Sepher Tehillim*, *The Book of Hymnes*, or *Praiſes*. 2 Ψαλμοὶ *Pſalmes*, (as was noted) from ψάω, *gently-to-ſtrike*, viz. ſome ſtringed inſtrument of Muſick. Such were uſually tuned on ſtringed Muſical Inſtruments. This Anſwers to מזמורים *Mizmorim*, *Pſalmes*; From זמר *Zamar*, *to prune*, *cut-off*, &c. This is Prefixed in many Titles, As *Pſal.* 3.4,5,6, &c. And this word properly ſignifies; *Artificial Modulations cut out*, (as it were) *in certain numbers*, *meaſures*, &c. Thus theſe [t] *Pſalmes*, *Hymnes*, and *Spiritual Songs* (according to the Gr. Verſion of the LXXXII. much followed in the New Teſtament) anſwer to *Mizmorim*, *Tehillim*, and *Shirim*. But ſomtimes they are not ſo exactly differenced, but promiſcuouſly uſed one for another. 4. The *Greek Verſion* of the LXXII, according to the *Alexandrian Manuſcript-Copy*, (next in Antiquity and Repute to that of the Roman,) ſtiles it, Ψαλτήριον, *The Pſalter*: from The [u] *Pſaltery*, a Muſical Inſtrument uſed among others in ſinging of *Pſalmes* of old. The *Syriack Verſion* denominates it; *The Book of Pſalmes of David King and Prophet*. The *Arabick Verſion*; *The Book of Pſalmes of David the Prophet, King of the ſonnes of Iſrael*. Anciently it was called, *Soliloquium*, *The Soliloquy*: Becauſe it contains the Saints ſolitary Conferences and ſweeteſt ſecret Retirements with God in Meditations, Confeſſions, Prayers and Praiſes: and Gods precious Returnes, and fatherly whiſperings of love and favour to them again, reciprocally.

§. III.

k 2Sam.23.1.
l Rom.15.4. 2 Tim. 3. 15,16,17.
m Luke 24.44.
n Ψαλμοὶ, ἀ ψάλλω, Ironicè ψάλλω à ψάω ſtringere, carpere, leniterque pulſare. Hebr. Mizmorim. Jun. *in Prolegom. ad Pſ.* § 1.
o Luk. 20.42. Acts 1.20.
p Act. 7.42.

* *See afterwards in* §. VI. *numb.* III. *&* §. VIII. *Theſ.* 2.
q Col.3.16.
r Eph.5.19.

s *Fran. Jun. in Prolog. ad lib. Pſal.* n.1.

t *See, Singing of Pſalms, &c. by T.F. Miniſter in Exon.* p.16. And *A Chriſtian Excitation on Infant-bapt. And Singing of Pſalmes: by Cuthbert Sydenham*, p. 182, &c. And *Singing of Pſalmes, &c. by Jeh. Cotton.* ch.4.p.16.
u Pſal.92.3. and 150.3.

§. III. The Authors of this Book of Psalmes.

The Efficient Cauſe or Author of this Book of Pſalmes, is either 1 *Principal*. Or 2 *Inſtrumental*.

I. *The Principal Author or Efficient* of this Book of Pſalmes, contriving and enditing the Pſalmes therein contained, is the ever-bleſſed God, Father, Son, and Holy Ghoſt; They are his Divine Spirations, his Sacred and Heavenly Breathings unto his *Amanuenſes* or *Penmen*, and by them unto us. 1. God the Father: As the Apoſtles declare in their Prayer; [x] *They lift up their voice to God with one accord, and ſaid; Lord, thou art God which haſt made Heaven and Earth, and the Sea, and all that in them is: who by the mouth of thy ſervant David haſt ſaid, Why did the Heathen rage, and the People imagine vain things? The Kings of the Earth, &c. For of a Truth againſt thy holy Childe Jeſus, &c.* Thus, God the Father ſpake the *Second Pſalm* to *David*. The like alſo underſtand of the [y] other Pſalmes. 2. God the Sonne, Jeſus Chriſt: [z] *Let the Word of Chriſt in-dwell in you richly in all Wiſdom, teaching and admoniſhing your ſelves in Pſalmes, and Hymnes, and Spiritual Songs, &c.* Whence its evident, That theſe *Pſalmes*, *Hymnes*, and *Spiritual Songs*, (anſwering to the Titles of the Pſalmes, *Mizmorim*, *Tehillim*, and *Shirim*, as hath been ſhewed) are part of the *Word of Chriſt*, the Holy-Scriptures. 3. God the Holy-Ghoſt: [a] —— *Wherefore as the Holy Ghoſt ſaith; To day if you will hear his voice harden not your hearts, as in the provocation*, &c. This *Pſalme* then (and the like is to be ſaid of all the reſt) is the *Saying* or language of the Holy-Ghoſt. Oh what *Pſalmes*, *Hymnes*, or *Spiritual Songs* are there in the world comparable to theſe, that have God, Father, Son, and Holy Ghoſt, for their Authors and Inditers? with what Zeal, Devotion, Spirituality, Faith, and Affection, may we acquieſce in theſe, recreate our hearts in ſinging and meditating of theſe; which are ſo Divinely-inſpired, ſo Infallible, ſo Heavenly, Holy, and Spiritual! I ſay with him, [b] *Sure I am that Davids Pſalmes are Spiritual Songs, if ever there were any Spiritual Songs in the World.*

II. *The Inſtrumental Efficient or Author* of this Book, may be conſidered, 1 As *Penning* or *Writing* the Pſalmes. 2 As *Collecting* or *Gathering* them into one Book.

1. *The Penman*, Amanuenſis or Writer of theſe Pſalmes, ſeems not to be any one perſon, but divers: And the Titles of ſundry Pſalmes import evidently thus much. But who thoſe are, is not ſo unanimouſly agreed upon. I. The Jewiſh Writers name ten Penmen, (as [c] *Junius* notes) viz. *Adam*, (to whom they aſcribe *Pſal.* 92.) *Melchizedech*, (to whom they attribute *Pſal.* 110) *Abraham*, (whom they call *Ethan*, and give to him Pſal. 89.) *Moſes*, *Aſaph*, *Heman*, *Jeduthun*, and the three Sons of *Korath*, viz. *Aſſir*, *Elkana*, and *Ebiaſaph*. And they make *David* onely the Gatherer of them into one Book. *Anſw.* But this Opinion is falſe and fabulous. For, 1. The 92 Pſalme, aſcribed to *Adam*, ſeems probably by the Argument or Subject-matter of it, to be *David's*: though no Penman at all is mentioned in the *Inſcription*. 2. The 110 Pſalme, attributed to *Melchizedech*, was certainly written by *David*, as both the Title of that Pſalme, and the [d] New Teſtament again and again gives us to underſtand. 3. *David* was queſtionleſſe the *Penman* of very many Pſalmes, even of all thoſe Pſalmes before which his name is prefixed in the Title, and alſo of ſundry others, to which his name is not prefixed, as the Holy-Ghoſt in the [e] New Teſtament aſſures us, as of *Pſal.* 2. and 95. And how many more un-titled Pſalmes *David* did Penn, who can aſſert? And therefore to aſcribe the whole Book of Pſalmes to theſe ten, and none to *David* (accounting him onely the *Collector* or *Gatherer* of them into one Book) is very falſe and injurious. II. Others reckon up ſomewhat differently ten Penmen of the Pſalmes, thus; viz. *Moſes*, *David*, *Solomon*, *Aſaph*, *Heman*, *Ethan*, *Jeduthun*, and the *three ſonnes of Korath*. This is a more tolerable Enumeration then the former.

x Acts 4. 24, 25, 26, 27. with Pſal. 2. 1, 2, 3.

y Acts 13. 33, 35 Heb. 4. 3, 7.

z Col. 3. 16.

a Heb. 3. 7, 8, 9, 10, 11. with Pſ. 95. 7, &c. See alſo Mark 12. 36.

b *Singing of Pſalmes the Duty of Chriſtians*, &c. By T. F. Miniſt. in Exon. p. 17.

c *Fran. Jun. in Proleg. ad libr. Pſalm.* §. 2.

d Mat. 22. 43, 44, 45. Mark 12. 36. Luke 20. 42. Act. 2. 34.

e See Acts 4. 25, 26. and Heb. 4. 7.

mer. Howbeit, it may justly be doubted, Whether every one of these ten had an hand in Penning these *Psalmes*. *Solomon* hath two Psalmes ascribed to him, having his Name in their Titles, *viz.* Psal. 72. and 127. But neither of them seem to be Penned by *Solomon*, but both by *David* for *Solomon*. And the Title לשלמה *Lischlomo*, is rather to be rendred *for-Solomon*, then *of-Solomon*. Psal. 72. is *Davids* Prayer for *Solomon*: probably his last Prayer. And vers. 20. it's said; *The Prayers of David the Son of Jesse are ended*, which reckons this as one, and the last, of *Davids* Prayers. And Psalme 127. seemes to be *Davids* Counsel to *Solomon*, Teaching him; That all Humane labours are frustrate, unlesse they be helped and prospered by God. *Jeduthun prophecyed with the Harp, &c.* 1 *Chron* 25. 1, 3. But those two Psalmes that have his name in the Title were not penned by him. For as the very Titles signifie, Psal. 39. was penned by *David:* and Psal. 77. by *Asaph*. And the *three sonnes of Korath* probably Penned no Psalmes, being not Prophets, but Musitians in the Temple, and therefore they have eleven Psalmes commended to them, Psal. 42. 44, 45, 46, 47, 48, 49, 84. 85, 87, 88. All the Rest were *Penmen* of some Psalmes. As [1] *Moses*, of Psalme 90. [2] *David*, of very many Psalmes. His name is Prefixed in the Titles to 74 Psalmes: As Psal. 3, 4, 5, 6, &c. And some that have no Titles, are said in the [f] New Testament or else where to be *Davids*, As Psalme 2. and 95. and 72. and it's very probable, many other of the un-titled Psalmes were Psalmes of *David* also. [3] *Asaph*, of sundry Psalmes. For his Name is prefixed to twelve Psalmes, *viz.* Psalme 50, 73, 74, 75, 76, 77, 78, 79, 80, 81. 82, 83. And *Asaph* was not only a [g] *Singer in Israel:* but also a *Seer* or *Prophet*, who Composed Psalmes as did David; [h] ——*Hezekiah the King and the Princes commanded the Levites to sing Praise unto the* LORD, *with the words of David, and of Asaph the Seer.* [4] *Heman the Ezrachite*, a man eminently wise, [i] Penman of Psalme 88. in the Title bearing his Name. He was not that *Heman*, which was one of the Singers, [k] whose sonnes *Prophecyed with Harps, &c.* and King Davids [l] *Seer in the Words of God*: being also [m] *sonne of Joel, sonne of Samuel the Prophet*, [5] *Æthan the Ezrachite*, Penman of Psal. 89. *Heman* and *Æthan* [n] were sonnes of *Zerach*, the son of Judah the Patriarch. He was exceeding [o] renowned for wisdom, And he treats of the Kingdome promised to David, in *Psal.* 89. So then these five, *viz. Moses, David, Asaph, Heman*, and *Æthan*, more evidently seem to have been the *Penmen of the Psalmes*, then any others. III. As for the opinion of those two Ancient and Learned Writers, [p] *Augustine* and [q] *Chrysostome*, That the whole Book of Psalmes was Penned by *DAVID*, we may see, from what hath been already produced, how to judge of it, *viz.* That probably it was their mistake. Though it cannot be denyed, but it was Principally written by *David*. See 3d *Book of Psalmes*, before Psal 73. immediately.

2. *The Collector or Gatherer of all these Psalmes* into one Volume or Book, cannot certainly be pointed out. Conjectures are various. I. *Some* [r] think, This Collection was made by *King Hezekiah's Friends* or *Servants*; before the Babilonish Captivity. II. *Some* [s] Hebrew Writers are of Opinion, that *Ezra* that *expert Scribe* collected these Psalmes into one Book, after the Babylonish Captivity: They being before that dispersed, and several. III. *Others* notwithstanding do judge, They were not collected by any one Person, but by divers Persons, and at divers times. 1. *Because* the Arguments or Subject-matters handled in the Psalmes appertain to times so various, and far distant one from another: Some being written in the dayes of *Moses*, as Psal. 90. Some in the dayes of *David*, As Psal. 3, 4, 5. and very many others; Some probably under the *Babylonish Captivity*, or under the cruel Persecutions of *Antiochus*, As Psal. 44. according to the judgement of divers learned men; Some after the *Babylonish Captivity*, As Psal. 126. 137. And this Apprehension is the rather confirmed by the Ancient Distribution of this volume of the *Psalmes* in the Hebrew Copies into five distinct Books: *viz.* The *first* ending with Psal. 41. The *second* with Psal. 72. The *third* with Psal. 89. The *fourth* with Psal. 106. The *fifth* with Psal. 150. The *two first Books* were (as [t] some think) probably

f *Act.* 4 25, 26. *Heb.* 4. 7. *Psal.* 72. 20.

g 1 *Chron.* 25. 2

h 2 *Chron.* 29. 30.

i 1 *King.* 4. 31.

k 1 *Chro.* 25. 1.

l 1 *Chro.* 25. 5.

m 1 *Sam.* 6. 33.

n 1 *Chro.* 2 4, 6.

o 1 *King.* 4. 31

p *Augustin. de Civitate Dei lib.* 17. *Cap.* 14.

q Οὐ γὰρ πάντες οἱ Ψαλμοὶ εἰς τὸν Δαβὶδ ἀναφέρονται εἰσιν. ἀ' πάντες μὲν γὰρ ἀυτῦ, ἀ πάντες δ εἰς ἀυτὸν ἔχουσιν. *Chrysost. Homil. in Psal.* 13. p. 976. *Tom.* 3. *Paris.* 1636.

r *Athanasius in Synopsi.*

s *Vid. Hen. Alsted. Præcognit. Theol. lib.* 2. *cap.* 121.

t *Fran. Jun. in Prolegom. ad lib. Psal* §. 2.

probably collected by *David:* from that paſſage in *Pſal.* 72. 20. *The Prayers of David the ſonne of Jeſſe are ended.* Though that paſſage may have other interpretation. The *third Book* beginning with Pſal. 73. and ending with Pſal. 89. moſt of which Pſalmes (as the Titles declare) were Pſalmes of *Aſaph* (onely one of them being aſcribed to *David, viz.* Pſal 86.) was probably collected by *Aſaph.* Of the *fourth Book*, the Collector is uncertain. The *fifth Book* is ſuppoſed to be gathered together in the dayes of *Judas Maccabaus.* But by whom, is very hard to conjecture. 2. *Becauſe* we have an inſtance of ſome other Books of the Old Teſtament which were written and Collected at ſeveral times. To mention onely one; *viz. The Proverbs.* The nine firſt Chapters *Solomon* himſelf did both write, and collect into Order. The *tenth Chapter*, and all that follow to chap. 25. 1. ſeem to have been written indeed by *Solomon*, but Collected by ſome other: As is conceived from the Title prefixed; *The Proverbs of Solomon.* Pro. 10. 1. Though [u] ſome think, That *Solomon* was both Author and Collector of theſe *Proverbs* alſo. Theſe *Proverbs* from Chap. 25. 1. to chap. 30. 1. were written by *Solomon*, but *Copied out by the men of Hezekiah King of Judah:* as [x] the Preface to them expreſly informs us. Probably *Hezekiah's* ſervants, good men, or Prophets, gathered them out of [y] ſome other writings of *Solomon*, and ranked them in this Order wherein we now have them. Or (as [z] *Junius* thinks): they extracted them out of the *Records* of the Acts of *Solomon*, and digeſted them thus into a body: moſt of theſe *Proverbs* appertaining to *Ethicks* and *Civil Adminiſtration.* The 30th *Chapter* ſeems to be Penned by *Agar ſon of Jakeh, &c.* The *Proverbs* then being written, and collected by ſeveral Perſons, at ſeveral times; why ſhould it be thought improbable, That the *Pſalmes*, Penned by ſeveral Perſons, and at ſuch ſeveral times, might not alſo be Collected by ſeveral Perſons in thoſe ſeverall times.

DAVID therefore, being *Penman* of ſo many *Pſalmes*, that the whole Book is (and not undeſervedly) denominated from him, *The Pſalmes of David*; And he probably *Collecting* ſundry of the Books, into which this volume is ſubdivided: It cannot but be very proper and pertinent to lay down here A Deſcription of this Excellent Perſon *DAVID*, according to the Holy Scripture; Eſpecially by I. His Name, *DAVID.* II. His Deſcent or Pedegree. III. His Eminent Endowments and Qualifications, Natural, Artificial and Spiritual. IV. His Offices, He being a Prophet, and a King. V. His renowned Acts, After his Firſt, Second and Third Anointing, which were many. VI. His failings and miſcarriages, which were many, *viz.* ten in number, and ſome of them very hainous. All of them being recorded to teach us; 1 Gods infinite Purity; who cannot abide Sin, no, not in his deareſt Servants. 2 The Holy Scriptures impartiality; which ſpares not the ſins of any, but rips up and brands the miſcarriages even of Holy Penmen of Scriptures themſelves. 3 The weakneſſe of the ſtrongeſt, and ſinfulneſſe of the Holyeſt in this life. 4 What care and caution ought to be in all to look to themſelves, *David* ſo falling, who may not ſuſpect himſelf with fear and trembling! VII. His Penetential Recoveries out of all theſe his Sins and Miſcarriages, through the rich Grace of his God. By his Miſcarriages we are warned againſt *iniquity*, by his Recoveries againſt *impenitency:* By *thoſe* againſt *Preſuming*, by *theſe* againſt *Deſpairing:* By *thoſe* of our own weakneſſe, by *theſe* of the Powerfulneſſe of Divine Grace. VIII. His Afflictions and Chaſtiſements wherewith the LORD Exerciſed him for his many failings, notwithſtanding his Repentance. *viz.* In his Family five wayes: In his Kingdome four wayes. IX. His Holy End and Happy Diſſolution after all. But having [a] elſewhere ſpoken already at large to all theſe Particulars, thither I refer the diligent Reader: And I hope in his peruſal thereof he ſhall not loſe his labour.

[u] *Tho. Cartwright in Comment. ad Prov.* 10. 1.

[x] Prov. 25. 1.

[y] *Tho. Cartwright in Com. ad Pro.* 25. 1. *Hen. Alſted. in Præcogn. Theolog. l.* 2. *cap.* 120.

[z] *Fr. Jun. in Annot. ad Pro.* 25. 1.

[a] In my Treatiſe, intituled, **The Myſtery and Marrow of the Bible:** viz. **Gods Covenants,** *&c. Book III. chap.* 5. *Aphoriſm.* 1. *p.* 995. *to* 1000. *Lond.* 1657.

§. IV. The Occaſion, and Scope of the Book of Pſalmes.

The *Occaſion* upon which this Book was written, was not one, but manifold: As the

the Penmen were many who wrote them, and the times and ſeaſons many, and at great diſtance one from another wherein they were written. Some of them being penned, *before*; ſome, *under*; and ſome, *after the Babyloniſh Captivity*: As is evident by the matter of the Pſalmes themſelves.

The *Summary and General Scope* intended in this Book, ſeems eſpecially to be this: *viz.* I. *Partly*, To demonſtrate wherein true happineſſe eſpecially conſiſts, *viz.* 1 In true godlineſſe; The truly godly man being the onely happy man in the world, as is evidenced in *Pſalme* 1. which is as an excellent *Preface* to all the *Pſalmes*. 2 In due ſubmiſſion to the LORD's Anoynted JESUS CHRIST, as is required in *Pſalme* 2. 3 In having JEHOVAH to be our God, our Covenant-God, as is teſtified in *Pſalme* 144. All which true happineſſe is moſt variouſly and ſweetly illuſtrated in all the reſt of the *Pſalmes*. II. *Partly*, To delineate moſt lively and experimentally, what ſweet entercourſe and endeared *Communion* there is even in this life betwixt the truly godly and onely happy people and Church of God; and their moſt bleſſed God in Chriſt, who is his own infinite happineſſe, and to them the Fountain of all happineſſe. 1. *How* the LORD exerciſeth them; 1 *With* afflictions and tribulations of all ſorts, in Name, State, Body and Soul; by open Enemies, falſe Friends, and neereſt Relations. 2 With cruel Perſecutions for Righteouſneſſe ſake. 3 *With* violent and dangerous Temptations. 4 *With* woful and moſt uncomfortable Deſertions. 5 And *with* many other inward Conflicts and Anxieties of Soul. 2. *How* by theſe things they are exerciſed and improved in their Faith, Hope, Patience, Experience, Repentance, Acquaintance with God, Comforts, Peace, Joy, and in all their Spirituals. 3. *How* hereby they are excited to the lively exerciſe of Meditation, Self-examination, Prayers, Cries, Lamentations, Confeſſions, Praiſes to the LORD, *&c.* 4. And *how* in all theſe God Awakens, Excites, Inſtructs, Supports, Encourageth, Tryes, Refines, Enableth, Evidenceth, Increaſeth, and Eſtabliſheth them and all their Spirituals, aſſuring them of his Alſufficiency, Goodneſſe and Faithfulneſſe therein, at laſt delivering them out of all, and by all preparing them *For a farre more exceeding and eternal weight of Glory*, 2 *Cor.* 4. 17. Nevertheleſſe every *particular* *Pſalme* hath his particular *Scope* therein intended, which is diligently to be obſerved in the right unfolding and underſtanding of every *Pſalme*, as in the ſeveral explications of them will hereafter more evidently appear.

§. V. The ſingular Excellency of this Book of Pſalmes.

The *Book of Pſalmes* is moſt *Excellent*. It is much *Commended*, but it excells all *Praiſes*: It is much *accounted of*, but it excels all *Eſtimation*: It is much *Admired*, but it even tranſcends all *Admiration*. All Holy Scriptures are [b] *Sweet as the Honey and the Honey-comb*: but as ſome Honey, ſo this *Book of Pſalmes*, is of a ſurpaſſing ſweetneſſe and deliciouſneſſe. All Books of Scripture are as ſo many heaps of refined Gold: but this of the Pſalmes is as the *Gold of* [c] *Ophir*, yea, as the pureſt *Gold of* [d] *Uphaz*; yea, all the Gold in the world is but dirt to it. All the Scriptures ſhine orientlly like the glittering *Starres* in the Firmament; but this Book ſhines among them glorioully as a *Starre of the firſt Magnitude*. More Particularly.

I. *How excellent is this Book, that is made up of Pſalmes ſo Succinct and Compendious!* They are called מזמורים *Mizmorim*, [e] *Pſalmes*: from זמר *Zamar*, *To prune, paire off, cut off, &c.* For they being originally written, not in proſe, but in Verſe, or Hebrew meaſures, they are as it were ſuccinctly *pruned* or *pairied*, and made very conciſe. Like Gold, Pearl, or precious ſtones, they comprehend much in a little compaſſe, as *Ambroſe* notes*; are full of themſelves. *Athanaſius* calls this Book; [f] *The Epitome of the whole Scriptures*. *Baſil* ſtiles it; [g] *A Compend of all Theology, and a common Medicine-ſhop for ſoules: A Common Storehouſe of good Doctrines profitable to every one according as he is affected*. *Luther* denominates it, *The*

b Pſal. 19. 10.

c Pſal. 45. 9. Job 22. 24. Pſal. 19. 10.

d 2 King. 10. 18.

e Pſal. 3. Title, and ſo, often.

* Pſalmi nihil præter quod ſuum eſt habent. *Ambr. in David. Pſal. Præfat. Tom* 4.

f Totius Scripturæ Epitomen. *Athan. in Ep. ad Marcellin.*

g *Baſil. Homil. ante— Pſal.* 1. *Tom.* 1.

h Parva Biblia & ſummarium veteris Teſtamenti. *Luther.*

h *The Little Bible, and the Summary of the Old Teſtament.*

II. *How excellent this Book, whereof the Holy Ghoſt hath made ſuch eminent uſe in the New Teſtament!* No other Book in all the Old Teſtament, is ſo frequently alledged in the New Teſtament as the Book of Pſalmes: As is evident by this enſuing Demonſtration.

PSAL.	N. TEST.
II. 1.2,3.	Acts 4.25,26.
7.	Acts 13.33. Heb.1.5.
9.	Rev.2.17. and 19.15.
12.	Rom. 9.33. and 10.11. 1 Pet. 2.6.
V. 9.	Rom.3.13.
VI. 8.	Mat.7.23. and 25,41. Luke 13.27.
VII. 14.	James 1.15.
VIII. 2.	Mat.21.16.
4. 5. 6.	Heb.2.6,7,8. 1Cor.15.27.
XIV. 3.	Rom.3.10.
XVI. 8. 9.10.11.	Act.2.25.26.27.28.31. and 13.35.
XVIII. 49.	Rom.15.9.
XIX. 4.	Rom. 10.18.
XXII. 1.	Mat.27.46. Mark 15.34.
7.	Mat.27.39.
8.	Mat 27.43.
16.	Mat.27.35. Mark 15.24. Luke 23.33. Joh 19.23,37.
18.	Luke 23.14. John 19.24.
22.	Heb.2.12.
XXIII. 1.	John 10.11. 1 Pet.2.25.
XXIV. 1.	1 Cor. 10.26,28.
XXV. 2.	Rom.9.33.and 10.11.
XXXI. 5.	Luke 23.46.
19.	1 Cor. 2.9.
XXXII. 1.2.	Rom.4.7,8.
5.	1 Joh.1.9.
XXXIII. 18.	1 Pet.3.12.
XXXIV. 12.	1 Pet.3.10.
XXXVII. 5.	Mat.6.25. 1 Pet.5.7.
11.	Mat 5.5.
XXXIX. 12.	Heb.11.13. 1Pet.2.11.
XL. 6.7.8.	Mat.12.7. Heb.10.5,6,7.
XLI. 9.	Joh.13.8.
XLIV. 22.	Rom.8.36.
XLV. 6.7.	Heb.1.8.
XLIX. 4.	Mat.13.35.
L. 12.	1 Cor.10.26,28.
17.	Rom.2.21,22.
LIII. 1.	Rom 3.10.
LV. 22.	Mat.6.25. Luke 12.22. 1 Pet. 5.7.
LXII. 12.	Mat. 16 27. Rom. 2.6. 2 Cor. 5.10. Eph.6 8.Col. 3.25.1 Pet.1.17.Re.22.12.

PSAL.	N. TEST.
LXVIII. 18.	Epheſ.4.8.
LXIX. 9.	Joh.2.17. Rom.15.3.
21.	Mat.27.48. Mark15.23. John 19.29.
22.	Rom.11.9.
LXXVIII. 2.	Mat.13.35.
15.	1 Cor. 10.4.
24.	Joh.6. 31.
LXXXI. 12.	Act. 14.16.
LXXXII. 6.	John 10.34.
LXXXVI. 12.	Mark 12.29. 1Cor. 8. 4. Eph. 4.6.
LXXXIX. 26.27.	Heb.1.5.
36.	Luke 1.33. Joh.12.34.
XC. 4.	2 Pet.3.8.
XCI. 11.	Mat.4.6. Luke 4.10.
XCIV. 11.	1 Cor.3.10.
XCV. 7.8.9.10.11.	Heb.3 7.8.9.10 11. and 4. 7.
XCVII. 7.	Heb.1.6.
10.	Rom.12.9.
CII. 11.	Jam.1.10.
25.	Heb.1.10.
CIV. 4.	Heb.1.7.
CV. 9.	Luke 1.73. Heb.6.17.
41.	1 Cor.10.4.
CVI. 13.	1Cor.10.6.
CIX. 8.	Act.1.20.
CX. 1.	Mat.22.44.Mark 12.36. Luke 20.42. Acts 2. 34. 1 Cor.15. 25. Heb.1.13.
4.	Heb.5.6. and 7.17.
CXII. 9.	2 Cor.9.9.
CXVI. 10.	2 Cor.4.13.
11.	Rom.3.4.
CXVII. 1.	Rom.11.25.
CXVIII. 22.	Mat.21.42.Mark 12.10. Luke 10.17. Acts 4. 11. 1Pet.2.4.
26.	Mat.21.9.
CXIX. 19.	Heb.11.13.
115.	Mat.7.23.
139.	John 2.17.
CXXXII. 11.	Luke 1.69. Act.2.30.
17.	Luke 1.69.
CXXXIX. 12.	Heb.4.13.
CXL. 3.	Rom.3.13.
CXLIII. 2.	Rom.3.20. Gal.2.16.

i In my Myſtery and Marrow of the Bible, Gods Covenants. *Book 3. Chap. 5. Aphoriſ. 7. p.1083, 1084.*

Foraſmuch therefore as the Holy Ghoſt is delighted to fetch more Teſtimonies into the *New Teſtament* out of the *Book of Pſalmes*, then out of any other Book of the *Old Teſtament*, this ſtamps a great Character of Eminency and Excellency upon the *Book of Pſalmes*.

III. *How excellent is this Book wherein are ſo many clear and choice* Prophecies *of* JESUS CHRIST! Eſpecially of his 1. Perſon. 2. Office. 3. States. 4. Effects and happy fruits of his Offices; as I have i elſwhere manifeſted; and here again recite, as very pertinent, *viz.*

1. Of

1. *Of his Perſon* 1. That he is God, *Pſal.* 45. 6, 11. *with Heb.* 1. 8. The Son of God, *Pſal.* 2. 7. *with Heb.* 1. 5. The WORD of God; *By the WORD of the LORD were the Heavens made*, &c. *Pſal.* 33. 6. *with Joh.* 1. 1, 2. 2. That he ſhould be man, lower then Angels, *Pſal.* 8. 4, 5, 6. *with Heb.* 2. 6. *to* 10. Of the Seed of David, the Fruit of his loynes, *Pſal.* 132. 11. *with Act.* 2. 30. *Luk.* 1. 32, 33.

2. *Of his Mediatory Office.* As

1. *A Prophet*; Preaching Gods righteouſneſſe, loving-kindneſſe and Truth, in the great Church, *Pſal.* 40. 8, 9, 10.

2. A *Prieſt*; An Everlaſting Prieſt of Melchizedech's Order, farre above the Order of Aaron, *Pſal.* 110. 4. *with Heb.* 5. 6, 7. *and* 7. 17. *See alſo Pſal.* 2. 7. *with Heb.* 2. 9. 1. *Of* his ſatisfaction for us by his offering up himſelf, *Pſal.* 40. 6, 7, 8. *with Heb.* 10. 5. *to* 15, &c. 2. *Of* his Interceſſion for his People, *Pſal.* 2. 8.

3. *A King.* God's King in Sion, in his Church, *Pſal.* 2. 6. *and* 132. 11. *with Acts* 2. 30. *Luk.* 1. 32, 33. 1. *That*, as Gods Meſſiah, *Pſal.* 2. 2. He ſhould be Anointed with the Holy-Ghoſt, *that Oyle of gladneſs above all his fellows*, *Pſal.* 45. 7. *with Heb.* 1. 8, 9. *Acts* 10. 38. *Joh.* 3. 34. *Eph.* 4. 7. 2. *That* he ſhould Rule his Subjects Religiouſly, Righteouſly and Glorioufly, *Pſal.* 45. 3, 4, 6, 7. *with Heb.* 1. 8. 9. 3. *That* he ſhould ſubdue his Enemies powerfully, *Pſal.* 45. 5. 1 *By* Converting them to be his Subjects, *Pſal.* 110. 2, 3. *and* 2. 8. 2 *By* confounding of incurable Rebels, *Pſal.* 2. 9. *and* 110. 5, 6. 4. *That* he ſhould be an univerſal King over the Nations, *Pſal.* 2. 8, 9. *and* 22. 27, 28, 29, 30. *and* 72. 8, 9, 10, 11. 5. *That* he ſhould be an Everlaſting King upon the Throne of David for evermore, *Pſal.* 45. 6. *and* 89. 4, 36, 37. *with Luk.* 1. 32, 33.

3. *Of his States of Humiliation, and Exaltation*, wherein he ſhould execute this his Mediatory Office. So that as *Ambroſe* ſaid, * *In the Pſalmes Chriſt is not onely born, but endured his ſaving Paſſion, Reſted, Riſeth, Aſcends into Heaven, ſits at the right-hand of the Father*, &c.

* In Pſalmis itaque nobis non ſolum naſcitur Jeſus, ſed etiam ſalutarem illam ſuſcipit paſſionem, quieſcet, aſſurgit, aſcendit ad Cœlum, ſed ad dexteram Patris, &c. *Ambroſ. in Pſal. David. Præf. p.* 461. *Tom.* 4. *Baſil.* 1577.

His Humiliation is here Prophecyed of, in four degrees of it. *viz.*

1. In his Incarnation; being made man, *lower then the Angels*, *Pſal.* 8. 5. *with Heb.* 1. 7, 8, 9.

2. In his Sufferings and Paſſion. As, 1. *That*, he ſhould be betrayed by his owne familiar friend, one of his owne Family, *Pſal.* 41. 9. *with Joh.* 13. 18. *viz.* By *Judas Iſcariot*, one of his twelve Apoſtles. 2. *That*, Heathen and People of the Jews, with the Kings and Rulers of the Earth: that is, *both Herod and Pontius Pilate, with the Gentiles and people of Iſrael*, ſhould gather together, and confederate to deſtroy him, *Pſal.* 2. 1, 2, 3. *with Act.* 4. 25, 26, 27, 28. 3. *That* he ſhould be Crucified, His hands and feet pierced, his body ſo ſtretched upon the Croſs that all his Bones might be told, and By-ſtanders ſhould look and ſtare upon him, *Pſal.* 22. 16, 17. *with Matth.* 27. 35. *Mark.* 13. 24. *Luk.* 23. 33. *Joh.* 19. 23, 27. 4. *That* his Garments ſhould be parted, and lots caſt upon his Veſture, *Pſal* 22. 18. *with Luk.* 23. 34. *Joh.* 19. 24. 5. *That* he ſhould be derided by his Enemies, ſhooting out the lip, and ſhaking the Head at him, for his truſting in the LORD, *Pſal.* 22, 6, 7, 8. *with Matth.* 27. 39, 43. 6. *That*, they ſhould give him Gall and Vinegar to drink *Pſal.* 69. 21. *with Matth.* 27. 48. *Mark* 15. 23. *John* 19. 29. 7. *That*, he ſhould be under an heavy Deſertion upon the Croſs, His God in ſome ſenſe forſaking him, *Pſal.* 22. 1. *with Mat.* 27. 46. *Mark* 15. 34.

3. In his Death, *Pſal.* 22. 15.

4. In his Burial, *Pſal.* 16. 8, 9, 10. *with Act.* 2. 31. *and* 13. 35.

His Exaltation is herein foretold, eſpecially in three degrees of it, *viz.*

1. *In* his Reviving and Reſurrection from the dead, *Pſal.* 2. 7. *with Act.* 13. 33. *Heb.* 1. 5. *compare alſo Pſal.* 16. 8, 9, 10, 11. *with Act.* 2. 25, 31. *and* 13. 35.

2. *In* his Aſcenſion into Heaven, leading Captivity Captive and giving gifts to men, *Pſal.* 68. 18. *with Epheſ.* 4. 8, 9.

3. *In* his Seſſion at Gods right-hand, till all his foes become his foot-ſtoole, *Pſal.* 110.

110. 1. *with Matth.* 22. 44. *Mark* 12. 36. *Luk.* 20. 42. *Act.* 2. 34. 1 *Cor.* 15. 25. *Heb.* 1. 13.

4. *Of the happy fruits and effects of his Offices.* As

1. *His* Captivating of our Spiritual Captivity, Sin, Death, Grave, Hell, Satan, &c. *Pſal.* 68. 18. *with Epheſ.* 4. 8.

2. *His* Receiving and giving gifts for men, yea, even for the rebellious, that the Lord God might dwell among them, *Pſal.* 68. 18. *with Epheſ.* 4. 8, 9, 10, 11, &c.

3. *His* Converting of a numerous Company (like the morning dew for multitude) even of the Gentiles unto himſelf, as *his Seed* that *ſhall ſerve him*, and be his Voluntiers, his willing People, *Pſal.* 22. 27, 28, 29, 30, 31. *and* 110. 2. 3.

4. *His* Conferring of true ſaving bleſſedneſſe upon all ſincere Believers that place their Truſt and hope-for-ſalvation in him ſincerely, *Pſal.* 2. 12. *with Rom.* 9 33. *and* 10. 11. *and* 1 *Pet.* 2. 6.

Thus the *Book of Pſalmes* ſpeaks ſo much of the Perſon, Office, States and Fruits of the Office of *JESUS CHRIST*, that it may be accounted *Evangelium Propheticum*, *A Prophetical Goſpel*. And the more any Book of Holy Scriptures diſplayes *CHRIST*, and ſets forth his Perfections, Fulneſſe, &c. the more excellent it is. That's the choiſeſt *Cabinet* that hath moſt of *Chriſt* in it who is the choiceſt of all *Jewels*.

IV. *How excellent is this Book, in regard of the Experimental Matters therein contained!* This Book is a rich *Record of Experiences*. Many of the *Pſalmes* are the Saints Experimental Diſcoveries of their Affaires, in all ſorts of their Capacities and Conditions: The very *Anatomie's* of their Hearts; the *Idea's* of their States and Deportments therein; and the lively *Demonſtrations* of Gods Grace, Guidance, Comforts, Protection, Deliverance, &c. in the very worſt of all Extremities. As 1. *In* Publick dangers to the Church of God, by many and mighty adverſaries, *Pſal.* 46. *and* 124. 2. *In* publique Calamities brought upon the Church, by ſad Diſpenſations, *Pſal.* 44. 90. *and* 137. 79. 3. *In* glorious Providences over the Church, in all Diſtreſſes, Difficulties and Dangers, and wonderful Deliverances at laſt out of all, *Pſal.* 105, 106, 107. and 126, 76. 4. *In* great Temptations, *Pſal.* 73. 5. *In* ſad Relapſes into ſin, *Pſal* 51. 6. *In and under* Senſe of Gods hot diſpleaſure and indignation for ſin, *Pſal.* 6. 38, 39. 7. *In and under* Spiritual Deſertions, the Lord hiding and with-holding from his People the Senſe of his wonted favours, *Pſal.* 22. 77. 88. 8. *In* Privation of Gods publick Ordinances, and exile from the Holy Aſſemblies, *Pſal.* 42. 63, 84. 9. *In* inſurrection and confederacies of many Enemies againſt Gods People, *Pſal.* 3. 59. 60. 64. 83. 71. 79. 10. *In* Perſecutions by the ungodly, *Pſal.* 7. 10. 11. *In* Deep Afflictions and Diſtreſſes, *Pſal.* 6. 13. 102. 118. 12. *In* extream danger of Death it ſelf, *Pſal.* 116. In theſe and many ſuch reſpects, we have the Saints choice *experiences* recorded in the *Pſalmes*, with great variety: And that caſe can hardly befall us, which in ſome of theſe *Pſalmes* we may not finde exemplified in the people of God of old, for our great ſpiritual advantage. In this regard, I may ſay with *Ambroſe*; [k] *Though all Divine Scripture, breathe forth the Grace of God: yet the Book of Pſalmes is eſpecially ſweet. And afterwards;* ——— [l] *What is it thou maiſt not meet withall in reading the Pſalmes? In theſe I read a Song for the Beloved, and an inflamed with the deſire of holy love. In theſe I take cognizance of the chains of the Divine Myſtery. In theſe I recount The Grace of Revelations, The teſtimonies of the reſurrection, The Rewards of the Promiſe. In theſe I learn to ſhun ſin, I un-learn to bluſh at Repentance for offences. So great a King, ſo great a Prophet, provokes me by his Example, that either I ſhould ſtudy to leſſen ſin committed, or to take heed of ſin not committed. What then is A Pſalme, but the Organ of Vertues?*

k Licet omnis Scriptura Divina Dei gratiam ſpiret: precipuè tamen dulcis Pſalmorum liber. *Ambr. in Pſal. David. Præf. p.* 460. *Tom.* 4. *Baſil.* 1577.

l Quid eſt quod non tibi occurrat Pſalmos legenti? In his lego canticum pro dilecto, & Sacræ deſiderio Charitatis inflammos. In his torcularia Divini Myſterii recognoſco. In his Revelationum gratiam, Reſurrectionis recenſeo teſtimonia, repromiſſionis munera. In his diſco vitare peccatum, dediſco erubeſcere pœnitentiam delectorum. Tantus Rex, tantus Prophera, ſuo me provocavit exemplo, ut aut Commiſſum ſtudeam extenuare peccatum, aut non Commiſſum cavere. Quid igitur Pſalmus niſi virrutum eſt Organum? D. *Ambroſe in Pſalm. David. Præf. p.* 461. *Tom.* 4. *Baſil.* 1577.

V. *How excellent is this Book in the Spirituallity of it!* Oh what ſublime, ſpiritual, heavenly, and raiſed breathings are here towards the Father of Spirits! Are they *Saints*, or *Angels*, or *Seraphims* that ſpeak in theſe *Pſalmes*? What gracious Soul of experienced Senſes can read theſe *Pſalmes*, and not be raiſed, and not be raviſhed, and not be tranſported as once the Apoſtles on the Holy Mount, wherein Chriſt was tranſfigured? Who can feelingly go along with *David* in his ſacred Raptures, and not be (as it were) caught up in ſpirit into the third Heavens with him? Who can truly taſt of this heavenly *Mannah*, and not nauſeate as ſordid mire and dung all theſe earthly enjoyments?

1. *Here* we have moſt ſpiritual Meditations, and heavenly Contemplations. *As*, touching God, *Pſal* 96 97. His works, of Creation, *Pſal.*8. and 19. 1, to 7. and 104. and 100. Of Providence, *Pſal.* 18 and 78. Chriſt our Mediator, and his Prophecy, Prieſthood, and Kingſhip, *Pſal.*68. and 110. and 2. and 93. Chriſts endeared Relation to his Church, *Pſal.* 45. The Law of God, *Pſal.* 19. 7, &c. and 119. *throughout, &c.*

2. *Here* we have moſt ſpiritual Doctrines; *As*, *That*, the truly godly man is the onely happy man, whoſe iniquities are pardoned, *&c. Pſal.* 1. and 15. and 32. *That*, whatever be the afflictions of Gods people, yet God is good to *Iſrael, &c.* Them he will guide with his Councels, and after receive them to glory. Whom have they in Heaven but him, *&c. Pſal.*73. *&c.*

3. Here we have moſt ſpiritual Confeſſions and Lamentations for ſin, *Pſal.* 51. and 6. and 38.

4. *Here* we have moſt ſpiritual Ejaculations and Prayers. Eagle-wing'd Devotions, mounting up with greateſt faith, zeal, and fervency towards God. Emphatical wraſtlings with ſtrongeſt Arguments; as *Pſal* 3. and 25. and 27.

5. *Here* we have moſt raiſed ſpiritual affections towards God, and communion with him in his Ordinances; *Pſal* 42. and 63. and 84.

6. *Here* we have moſt Angelical, Seraphical Praiſes, Confeſſions and Thankſgivings to God, with ſpiritual joy and heavenly triumph. As, *Pſal.* 18. and 30. and 47. and 103. and 116. and 118. and 144. *to the end of the Book.*

O how much of Grace, of Heaven, of the Spirit of God, abounds in this precious *Book*, (as is evident by theſe few inſtances, to mention no more) and how influential are they to the ſpiritualizing and elevating of Believers hearts! How ſweetly may we here converſe *with God*, and *with his Saints* of old, and *with our own ſouls!* Hence this *Book* was anciently called, *Soliloquium*, *The Soliloquy:* becauſe it contains ſo many ſweet Soul-Diſcourſes, and ſolitary impartments of our hearts with God, and with themſelves. O Chriſtians, come to theſe holy flames, and there thaw and warm your cold chilling ſpirits in zeal and love to God, and all his wayes. You that know not how to confeſſe ſin, how to pray, how to praiſe the LORD, come hither to *David*, Hee'l teach you to confeſſe ſin *ingenuouſly*, To pray *fervently*, To praiſe the LORD *triumphantly*. The *ſpirituallity* of this Book will *ſpiritualize* you moſt *ſpiritually*.

VI. *How excellent is this Book in regard of the great variety that's found therein!* The holy Scriptures excel all other Books in *verity*: and the *Pſalmes* excel the other Scriptures in variety. For ſome Sacred Books, are *Legal*, as the *Pentetench:* Some *Hiſtorical*, as *Joſhuah*, *Judges*, &c. Some *Doctrinal*, as *Proverbs*, *Eccleſiaſtes*, &c. Some *Prophetical*, as *Iſaiah*, *Jeremiah*, &c. *Revelations*. Some *Evangelical*, as *Matthew*, *Mark*, &c. But the *Book of Pſalmes* hath in it all theſe; being the Epitome of the [n] *Law*, The Abſtract of the [o] *Prophets*, The Spring of [p] *Doctrine*, The Breviat of [q] *Hiſtory*, And the Treaſury of the [r] *Goſpel*. Yea, it is a rich Store-houſe of all good Doctrine and Inſtruction. To this effect elegantly ſaid *Ambroſe*; [ſ] *In other* [Scriptures] *we may take notice of things ſingle. Hiſtory inſtruct-*

m Math. 17. 1. &c. Mark 9. 2. &c. Luk. 9. 28. &c *with* 2 Pet. 1. 16, 17, 18.

n See Pſal. 1. and 19. 7. &c. and 119.

o See before, N. III. of this fifth Section.

p See Pſal. 1. and all other the Doctrinal Pſalmes.

q See Pſal. 104, 105, 78, 106, 107.

r See all the Goſpel promiſes and prophecies of Chriſt, in this *fifth Section, numb.* III.

ſ In aliis igitur ſingula advertere licet, Hiſtoria inſtruit, Lex docet, Prophetia annunciat, Correptio caſtigat, Moralitas ſuadet: In libro Pſalmorum profectus eſt omnium, & Medicina quædam ſalutis humanæ, &c. Pſalmos benedictio populi eſt, Dei laus, Plebis laudatio, Plauſus omnium, Sermo univerſorum, vox Eccleſiæ, Fidei canora confeſſio, Authoritatis plena devotio, Libertatis lætitia, Clamor jucunditatis, Letitiæ reſultatio. Iracundiam mitigat, Solicitudinem abdit, Mœrorem allevat. Nocturna Arma, Diurna Magiſteria. Scutum in timore, Feſtum in Sanctitate. Imago tranquillitatis, Pignus pacis atque concordiæ, &c. Quid eſt quod non tibi occurrat Pſalmos legenti? D. *Ambroſ. in Pſalm. David. Præfat.* p. 460, 461. *Tom.* 4. *Baſil.* 1577.

eth,

eth, Law teacheth, Prophecy foretelleth, Reproof correcteth, Morality perſwadeth: In this Book of Pſalmes here is a procedure of all theſe, and a Medicine for mans ſalvation, &c. ——A Pſalme is the Benediction of the people, The laud of God, The praiſe of the Vulgar ſort, The applauſe of all, The ſpeech of every one, The voice of the Church, A ſhrill confeſſion of the Faith, A full devotion of Authority, The gladſomneſſe of Liberty, The noiſe of pleaſantneſſe, The reſultation of joyfulneſſe. It mitigates wrathfulneſſe, It hides perplexedneſſe, It alleviates ſorrowfulneſſe. Nocturnal Weapons, Diurnal Maſteries. A Shield in Fearfulneſſe: A Feaſt in Holyneſſe. It's the Image of tranquillity, The pledge of peace and concord, &c. ——What is it, which thou meeteſt not with, in reading the Pſalmes? To the like effect *Baſil* the Great ſaid elegantly;* *All Scripture divinely inſpired and profitable, was for this cauſe written by the Spirit, that as in a common Medicine-ſhop for ſouls, every man might gather out the Medicine fit for his peculiar diſeaſe.* ——*For ſome things the Prophets inſtruct us, And others the Hiſtorians, And others the Law, And others the Proverbs: But this one Book of Pſalmes, comprehends in it what is profitable out of them all. It prophecyes things to come, It records Hiſtories, It gives lawes for our life, It preſcribes what things are to be done, and in a word, It's a common Store-houſe of good Doctrines, bringing to every one things found out with ſingular care, &c.* ——*A Pſalme is the tranquillity of the minde, The Arbiter of peace, ſtilling the ſwellings and waves of the Thoughts.* ——*A Pſalme is the procurer of Amity, The union of thoſe that diſagree, a Reconciler of thoſe that are at enmity: For who can count him an enemy, with whom he once ſends up one voice to God. That therefore which of good things is accounted moſt excellent, Singing-of-Pſalmes doth afford,* viz. Love, &c. ——*A Pſalme is an expeller away of Devils, A procurement of the ſuccour of Angels, Armour againſt nocturnal fears, Reſt in diurnal labours, A tuition of Infants, An ornament of Youth, The ſolace of old men, and womens moſt appoſite Ornament. It inhabits Wilderneſſes, It brings markets to ſobriety. To beginners it's the firſt Element, To proficients an augmentation, To the perfect a conſummation, The voice of the Church* ——*A Pſalme is the work of Angels, The heavenly imployment, The ſpiritual Incenſe. O the wiſe invention of our Teacher, whereby we may at once both ſing, and learn the Doctrines of ſalvation! it is, That things taught do more beat our ſouls. For a forced learning is not permanent, but what we learn with delight and joy more firmly fixeth on the ſoul.* And what mayeſt thou not learn hence? Not the magnificence of Fortitude? Not the exactneſſe of Juſtice? Not the venerableneſſe of Temperance? Not the perfection of Prudence? Not the manner of Repentance; Not the meaſure of Patience? Not any of all good things thou canſt name? Hence is, Perfect Theology: The Prediction of Chriſts coming in the fleſh: The Commination of the Judgment: The hope of the Reſurrection: The fear of Puniſhment: The promiſes of Glory: The Revelation of Myſteries. *In the Book of Pſalmes all things are treaſured up as in a common Store-houſe.* So he.——The ſame *Baſil* alſo, in the ſame Homily, ſaith; * *The Holy Ghoſt, obſerving mankind ſo hardly drawn to vertue, for that we being prone to pleaſure, were negligent of a right life, what did he? He mingled the delight of Melody with Doctrines, that by the harmony and melodiouſneſſe of hearing we might ſecretly accept the commodiouſneſſe of words. Likewiſe Phyſicians, who giving an harſh and loathſome Medicine to drink, do rub the brim of the Cup with honey. For to this purpoſe the neat harmony of Pſalmes was Excogitated, that thoſe who are young in age, at leaſt in manners, whileſt they are making melody may have their ſouls really inſtructed. For ſcarce any going hence from us, remembers a Prophetical or an Apoſtolical Precept: but the Oracles of the Pſalmes, all will ſing at home, and carry them with them to the market,* &c.

* Πασα χαρὰ δεήπτευτος καὶ ὠφέλιμος, διὰ τοῦτο συγγεγραφῶσα παρὰ τοῦ πνεύματος, &c. *Baſil Magn. in Homil. ante Pſal. 1. Tom. 1.*

* Ἐπειδὴ γὰρ εἶδε τὸ πνεῦμα τὸ ἅγιον δυσάγωγον πρὸς ἀρετὴν τὸ γένος τῶν ἀνθρώπων, καὶ διὰ τὸ πρὸς ἡδονὴν, &c. *Baſil Magn. in Homil. ante Pſal. 1. Tom. 1. Pariſ. 1618.*

VII. Finally, *How excellent is this Book of Pſalmes in regard of its general ſuitableneſſe and uſefulneſſe to all ſorts of Chriſtians in all manner of caſes and conditions that may come upon them.*

1. *Here Chriſtians are richly furniſhed,*

1. *Againſt* all wants, in the LORD their Shepheard, and Portion; *Pſal.* 23. and 73. 25, 26.

2. *A-*

2. *Againſt* all weakneſſes, and infirmities, in the LORD their ſtrength and Rock, *Pſal.* 18.1. *and* 27.1. *and* 73.25,26.

3. *Againſt* all temptations to fretting and murmuring at the proſperity of the wicked, or to dejection and deſpondency at the adverſity of the godly, *Pſal.* 37. *and* 73.

4. *Againſt* all their enemies and perſecutors, in God their Shield, Refuge, Rock of their Refuge, High-Tower, &c. *Pſal.* 3. *and* 18. *and* 27. *and* 10. *and* 109.

5. *Againſt* all tribulations, afflictions and diſtreſſes, by Gods Preſence, faithful Promiſes, Comforts, Experiences of the godly, &c. *Pſal.* 3. *and* 23. *and* 30. *and* 34. *and* 102. *and* 116. *and* 107. *and* 91.

6. *Againſt* all ſpiritual deſertions, wherein the LORD hides his face and wonted favour for a time from them, *Pſal.* 22. *and* 77. *and* 88.

7. *Againſt* all Deſtitution of Gods Ordinances, *Pſal.* 42. *and* 63. *and* 84.

8. *Againſt* all Remaines of Corruption, and Lapſes into ſin, *Pſal.* 6. *and* 38. *and* 51.

9 *Unto* all Duties of faith in Chriſt, ſo often promiſed, as *Pſal.* 2. and in all the Prophetical Pſalmes: and of obedience unto God according to his Word, ſo often required and encouraged. As *Pſal.* 19. 7. *&c. and* 119. *throughout.*

10. *Unto* all Devotions; 1 In ſweeteſt Meditations. As *Pſal.* 1. 8. 104. 92. 119. 91. 45. 2 In moſt fervent prayers. O what vehement, pathetick, Heaven-piercing prayers are recorded in the Pſalmes! As *Pſal.* 3. 6. 25. 51. &c. As alſo 3 In moſt enlarged Praiſes. *As Pſal.* 34. 30. 116. 118. &c.

11. *Unto* all Aſſurance of Grace and Glory, *Pſal.* 15. *and* 24.

12. In all Ages young and old, *Pſal.* 119. 9. *and* 37. 25. *and* 92. 14. *and* 27. 4.

13. *And with* an Excellent *Body of Divinity*, which may be clearly collected out of this *Book of Pſalmes.*

2. *Here Maſters of Families are ſweetly inſtructed,* how to walk with God in their Families, by the Pſalmiſts example, *Pſal.* 101.

3. *Here Kings, Princes, Rulers, Magiſtrates and Judges,* are abundantly directed and provoked to their due management of all their Power and Authority for the Publick good. As *Pſal.* 2. 10. 11. 12. *and* 58. *and* 72. *and* 82.

4. *Here the whole Church of God may learn how to carry themſelves, Towards* Chriſt as her ſpiritual Husband, *Pſal.* 45. *Towards* Princes and Rulers therein, *Pſal.* 20. *In* all publick dangers, difficulties and diſtreſſes, *Pſal.* 44. *and* 46. *and* 60. *and* 78. *and* 74. *and* 79. *and* 124. *and* 137. And *In* all publick Deliverances and Salvations, As *Pſal.* 46. *and* 48. *and* 47. *and* 68. *and* 118. *&c.*

What ſhall I ſay? This Book of Pſalmes is ſo uſeful in every regard unto the People of God, that I may ſay with that learned and elegant *Auguſtine*; It is [t] *Childrens Tuition, Young men's Ornament, Old men's Solace, and Womens fitteſt comelineſs.* ——*The firſt Element for Beginners, An Increment for Proficients, A firme Eſtabliſhment for the perfect, The joynt voice of the whole Church.* And afterwards he thus concludes; *What is it, that may not be learned in the Pſalmes? Doth not the greatneſs of all Vertue, The Rule of Righteouſneſs, The Gracefulneſs of Charity, The Conſummation of Prudence. The Law of Patience, and every thing that may be called good flow from the Pſalmes; The Knowledge of God; The perfect Prediction of Chriſt to come in the fleſh; The Common Hope of the Reſurrection; The feare of Puniſhments; The Promiſe of Glory; The Revelation of Myſteries; Yea, all good things are hid and heaped together in theſe Pſalmes, as in ſome great and common Treaſury.*

[t] Tutela Pueris, Juvenibus ornamentum, Solatium ſenibus, Mulieribus aptiſſimus decor. —Incipientibus primum efficitur elementum, Proficientibus incrementum, Perfectis ſtabile firmamentum, Totius Eccleſiæ vox una. ——Quid eſt quod non diſcatur in Pſalmis? Non omnis magnitudo virtutis, non norma Juſtitiæ, non pudicitiæ decor, non prudentiæ conſummatio, non Patientiæ regula; non omne quicquid dici poteſt bonum, procedit ex ipſis? Dei ſcientia; Perfecta prænunciatio Chriſti in carne venturi, & communis Reſurrectionis ſpes; Suppliciorum Metus; Gloriæ pollicitatio; Myſteriorum Revelatio: Omnia prorſus in his velut magno quodam & communis Theſauro recondita atque conferta ſunt bona. *Auguſt. Prolog. in Pſal. Tom.* 8.

The Pſalter (ſaith [u] *Gerhard*) *is wholly a Golden Jewel, made up and adorned with three things*, viz. 1 *The Gold of Doctine, and Information*: 2 *The Pearls of Conſolation*: *And* 3 *The Gemmes of Prayer. The Pſalter is*, 1. *A Theater of Gods works, for there they are offered to our view.* 2. *A moſt ſweet Field, and largeſt Roſary, where we may behold many moſt beautiful flowers.* 3. *A Paradiſe, not onely having a naked fragrancy of flowers, but alſo the fruits themſelves.* 4. *A moſt wide Sea, wherein precious Pearles are hid, which can onely be found of them who can endure the ſtormes of Tempeſts.* 5. *An heavenly School, wherein we ſpeak to God our Teacher.* 6. *A Compendious-ſumme of the whole Scriptures.* 7. *A Looking-glaſs of Divine Grace, wherein the moſt pleaſant face of our kindeſt Father ſhines forth.* 8. *A moſt artificial Anatome of our Soule, ſhewing all the Soules Affections, Motions, and the Remedy of thoſe Motions.* So he.

[u] Eſt omnino Pſalterium mo-nile aureum ex tribus Contextum & Concinnatum, viz. 1. Ex auro Doctrinæ & informationis: 2. Ex Margaritis Conſolationis: 3. Ex gemmis Precationis. Pſalterium eſt, 1 Theatrum operum Dei, illa enim ſpectanda in eo exhibentur. 2 Pratum ſuaviſſimum & ampliſſimum Roſarium, ubi plurimos flores pulcherrimos intuemur. 3 Paradiſus, non ſolum nudam fragrantiam florum, ſed ipſos etiam fructus. 4 Pelagus patentiſſimum, in quo Margaritæ precioſæ latent, quæ non niſi ab illis, qui tempeſtatum procellas patiuntur inveniri queunt. 5 Cæleſtis Schola, in quo Deum Doctorem noſtrum alloquimur. 6 Univerſæ Scripturæ Compendium. 7 Gratiæ divinæ ſpeculum, in quo facies amæniſſimæ benigniſſimi Patris noſtri relucet. 8 Anatome animæ noſtræ artificioſiſſimæ, indicans omnes animæ affectus, motus, & motuum illorum remedium. *Joan Gerhard. in loc. Comman. de Sacra Script. in Exegeſi.* §. 144.

To conclude, The Pſalmes are, A Summary *Abſtract* of Theology; The סגלה *Segullat* or *Peculiar-treaſure* of the Old Teſtament; The *Fore-runners* and Harbingers of the New Teſtament; The *Epitome* of Law and Goſpel; and the well-ſtored *Pandects* of the whole Scriptures. They are the *Anatome* of Mens Hearts, A perfect *Diſcovery* of Spiritual Diſeaſes therein, and a moſt rich *Shop* of all Remedies againſt the ſame. By theſe the doubtful one is *directed*, the trembling one is *erected*, the weak is *ſtrengthened*, the tempted is *eſtabliſhed*, the deſerted is *reſtored*, the deſtitute is *enriched*, the afflicted is *relieved*, and the every way perplexed is *comforted*.

All theſe things ſpeak aloud the ſingular *Excellency* of this *Book of Pſalmes*.

§. VI. The General Partition or Diſtribution of this Book of Pſalmes.

This ſweeteſt *Book of Pſalmes* (which is *A Cabinet of the richeſt Jewels*, Every *Pſalme* being a diſtinct *Jewel*,) may upon ſeveral Conſiderations admit of ſeveral Diſtributions or Partitions. As,

I. **According to the Inſtrumental Authors, Amanuenſes, or Penmen of the Pſalmes.** Being written, not by any one, but by ſeveral Holy men of God, and at ſeveral times. For,

1. *Moſes* wrote Pſal. 90. as the Title ſhowes; *A Prayer of Moſes the man of God.*

2. *DAVID* wrote very many Pſalmes. *viz.* I. *All thoſe*, which have his *Name* Prefixed in the Titles of the Pſalmes. As, *Pſal.* 3,4,5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 35, 36, 37, 38, 39, 40, 41, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68, 69, 70, 86, 101, 103, 108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145. II. *All thoſe*, which the *New Teſtament*, or any other Scriptures aſcribe to *David*, As, [x] *Pſal.* 2. [y] *Pſal.* 95. [z] *Pſal.* 72. And it is very probable, from the Subject-Matter of ſundry other Pſalmes which have either no Title at all, or have no particular Penman expreſſed in the Title, and contain in them nothing unſuitable to *Davids* times, that they alſo were Penned by * *David*. As, *Pſal.* 10. *and* 33. *and* 42. *and* 43. *and* 66. *and* 67. *and* 71. *and* 72. *and* 91, *&c. and* 118. *and* 119. *with many others.* And, *David* having farre more *Pſalmes* aſcribed to him, then are aſcribed to any other

[x] See *Act.* 4. 25, 26.
[y] See *Heb.* 4. 7.
[z] See *Pſal.* 72. 20.
* Vid. *Joan. Foord in Expoſit. Pſal.* 50. *Author.*

other *Penman* thereof, this Book thereupon hath deservedly been denominated, *The Psalmes of David.*

3. *Asaph* the [a] Singer and [b] Seer, penned sundry Psalmes, as well as *David.* His name being prefixed in the Titles of twelve Psalmes, as *Penman* thereof, *viz.* *Psal.*70,73,74,75,76,77,78,79,80,81,82,83.

4. *Heman the Ezrachite* wrote, *Psal.*88. as the Title probably evinceth.

5. *Æthan the Ezrachite*, penned *Psal.*89. as the Title probably evidenceth.

But some *Psalmes* are *Un-titled*; Having no Inscriptions or Titles at all prefixed in the Hebrew, *viz.* *Psal.* 1,2,10,33,43,71,91,93,94,95,96,97,99,104,105,106, 107,111,112,113,114,115,116,117,118,119,135,136,137, 146,147,148, 149, 150. Two of these *Un-titled Psalmes*, viz. *Psal.*2. *and* 95. were penned by *David*, as is signified in the [c] *New Testament.*

Some other *Psalmes* have (in the Hebrew) *Inscriptions* or *Titles* prefixed; but in these Titles the *Penman* not mentioned, viz. *Psal.* 42,44,45,46,47,48,49,84, 85,87. (These ten Psalmes, and Psal.88. are in the Title said to be, *For the Sonnes of Korach*; or, *Of the Sons of Korach*; whence [d] Some have been of opinion, that they were penned by some of the Sons of *Korach*: But [e] others, and those of more solid judgment, do think none of these were penned by any of the *Sons of Korach*, but only directed or recommended unto them for the keeping and tuning of them in the Tabernacle and Temple. And *Psal.*88. directed to the sons of *Korach*, is called, *Maschil of Heman the Ezrachite*; pointing out *Heman* as Penman of it: and therefore the commending of these Psalmes to the *sons of Korach* is no Argument at all, that they were Penmen thereof.) And also *Psal.*66,67,72,92,98,100,102,120,121, 123,125,126,127,128,129,130,132,134. Two of these Psalmes, *viz.* *Psal.* 72. *and* 127. are intituled, *For-Solomon*, or *Of-Solomon.* But neither of them seem to be penned by *Solomon*, but rather both of them by *David.* For in *Psal.*72.20. it is said, *The Prayers of David the sonne of Jesse are ended*: intimating, that this present *Psalme* was one of *Davids Prayers* for himself and his son *Solomon.* And *Psal.*127. seems to be *Davids* holy Instruction to *Solomon*, Teaching him, That no undertaking or enjoyment is prosperous and successful without the LORD's own Benediction.

a 1 Chro.25. 2
b 2 Chro.29.30

c Act.4.25,26. Heb.4.7.

d Vid. *Sim. de Muis in Com. ad Titul. Psal.* 42.
e *Joan. Calvin. in Com. ad Psal.* 42.1. *Hen. Moller. in Prælect. ad Psal.* 42.1. *Fran. Jun. in Annot. in Psal.* 42.1. *Hen. Ainsworth in his Annot. on Psal.*42.1.

II. **According to the Nature, and Kind, or Subject-matter, and Argument of the several Psalmes**, This *Book of Psalmes* may be Distributed or Disparted as followeth, *viz.*

In the Psalmes, 1. God Acts towards his people, and us, divers wayes, *viz.* either By

1. **Information, Teaching** or **Instruction**, touching matters or mysteries Doctrinal. Thence such Psalmes are called, *Psalmi* Διδάκτικοι: *viz.* Didactical, Doctrinal, Teaching, or Instructing Psalmes. As, *Psal.* 1, 11, 14, 15, 19,23,24,27,32, 37,42,43,44,46,47,49,50,52,53,54,60,62,63, 64, 73, 74, 77, 78,82,88,89,91,101,112,114,116,119,121,124,127,128,129, 130,133,137,142.

2. **Exhortation**, touching practicals; And such are stiled, *Psalmi* Νουθετικοὶ or Παραινετικοὶ, *viz.* Admonitory, or Hortatory Psalmes. As *Psal.*34,37, *&c.*

3. **Consolation**, Touching any troubles, distresses or other disconsolating occasions. Such are denominated, *Psalmi* Παρακλητικοὶ, *viz.* Consolatory Psalmes. As, *Psal.* 23, 37, 91, 121,125, *&c.*

4. **Narration** of things already done and past. Such are *Psalmi* Ἱστορικοὶ, *viz.* Historical Psalmes. As, *Psal.*44,78,81, 105,106,136.

5. **Prediction** or foretelling of things to come. Thence, such Psalmes are called, *Psalmi* Προφητικοὶ, *viz.* Prophetical Psalmes. As, *Psal.* 2, 8, 16,18,19,20,22,24,40,45,47,85,93, 96,97,98,99,110,117,118.

6. A **Mixture** of these together in one and the same Psalme. Divers Psalmes being made up of Information, Exhortation, Consolation, &c. And such are accounted, *Mixt-Psalmes*. As, *Psal.*23,24,37,46,55. and many such like.

2. **Gods People, and we** Act towards God, either In

1. **Repentance** for sin. And such *Psalmes* are called, *Penitential Psalmes*, anciently. And there are seven that are accounted *Penitential Psalmes*, viz. *Psal.* 6,32,38,51,102,130,143. *See on Psal.*6. §. 3.

2. **Prayer**, for our selves or others, for good or against evil, &c. Whence such Psalmes are called, *Psalmi* Ἐυχλικοὶ, *viz.* Petitory, or Praying Psalmes. As, *Psal.*3,4,5,6,7,10,12, 13,17,20,21,25,26,27,35,38,39,40,51,55,56,57,58,59,60,61, 63, 64, 67, 69, 70,71,72,74,75,79,80,83,84,85,86,88,90,94, 102,109,120,123,132,137,139,140,141,142,143.

3. **Praise**, and Thanksgiving; For Divine Excellencies in God, or Mercies received from God. Such are *Psalmi* Ἐυχαριστικοὶ, *viz.* Gratulatory, or Thanksgiving Psalmes. As, *Psal.*8,9,18,29,30,34,48,65,66,68,76,81,82,92,93,95,96, 97, 98, 99, 100,103,104,105,106,107,111,113.115,117,118, 122,124,134,135,136,145,146,147,148,149,150.

4. **Both Prayer and Praise** joyntly in the same Psalmes. And these are Mixt-Psalmes, *Praying-Praising-Psalmes*. As, *Psal.*16,28,31,33,36,41,72,108,116,126,138,144.

III. **According to their various Denominations, given them in the New Testament**, *viz.* PSALMES, HYMNES, and SPIRITUAL SONGS. Ψαλμοῖς καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ, &c. *Ephes.* 5.19. *Col.*3.16. From these three Denominations, all the *Integral Parts* of this Book are distinguished by some into 1. *Psalmes*. 2. *Hymnes*. 3. *Spiritual Songs*. Of this last number one said well; [f] *Sure I am that David's Psalmes are Spiritual Songs, if ever there were any Spiritual Songs in the World.* But for better understanding of these *three Denominations*, briefly note these few things, *viz.*

f *Mr. T. Foord of Exon in his Singing of Ps. the Duty of Christians, &c. Serm.*1. *p.*17.

1. *That*, these three Greek words, do answer to three other Hebrew words used in the Titles of the Psalmes, *viz.* Ψάλμοι, *Psalmes*, to מזמורים *Mizmorim*: ὕ́μνοι, *Hymnes*, to תהלים *Tehillim*: and ᾠδαὶ πνευμάτικαι, *Odes Spiritual*, or *Spiritual Songs*, to שירים *Shirim*. This hath been [g] spoken to already, and the Etymon or Notation of the words opened.

g *See before in* §. 11.

2. *That*, these three *Hebrew words* are found in the Hebrew-Titles of the Psalmes: and these three *Greek words* are also found in the Greek-Titles of the Psalmes in the Greek Version of the LXXII. Interpreters. As 1. מזמור *Mizmor*, Ψάλμ☉, *A Psalme*: *Psal.* 3. *and* 4. *and* 5. *and* 6. and most frequently throughout the Book. 2. תהלה *Tehillah*, Ὕμν☉, *An Hymne*, *Psal.* 145. In which Psalme though the LXXII. have not Ὕμν☉, *An Hymne*, but Αἶνος, *A Praise*, which for sense are one and the same, *Hymne* signifying *Praise*: yet the very word Ὕμν☉ is in the Greek in the Titles of *Psal.*6,54,60,66. and in the close of *Psal.* 71. 20. 3. שיר *Schir*, ᾠδὴ, *An Ode*, *A Canticle* or *A Song*: *Psal.*30. *and* 45. *and* 46, *and* 65, *and* 68, *and* 108, *and* 120, *to* 135. And the Apostle in those passages in the New Testament, *viz. Ephes.*5.19. *Col.*3.16. seems evidently to follow and make use of those three Greek Denominations used by the LXXII. *Greek Interpreters*, in the Titles of the Psalmes. And the LXXII. have all these three Names together in the Title of Psalme 75. Εἰς τὸ τέλ☉, ἐν Ὕμνοις, Ψάλμ☉ τῷ Ἀσαφ, ᾠδὴ πρὸς τὸν Ἀσσύριον. —*With Hymnes, a Psalme of Asaph, a Song unto the Assyrian.* Which renders it the more likely that the Apostle borrowed these three Names from the *Septuagint Greek Version* of the Titles of *Psalmes*.

3. *That*,

3. *That*, learned Writers have various Apprehensions about these three *Denominations* and the Differences of them one from another. They distinguish them especially three wayes. *viz.* I. *In regard of their Subject-Matter. Psalmes* (thinks [h] *Hierome*) *are of things Moral, to be practised or avoided: Hymnes of things Divine, as of Gods Power, Majesty, Providence,* &c. *Spiritual Songs of things Natural, but in a Spiritual way; As of the Harmony, beauty, order,* &c. *of the Creation.* Or, As *Beza* [i] judgeth; *Psalmes contain various and mixt Arguments; As Lamentations, Complaints to God, Narrations of our Conditions before God, Expostulations,* &c. *Hymnes are* ἐπαινετικοὶ, *Laudative, peculiarly containing the praises of God. Odes, or Spiritual Songs, are of some peculiar and special Matter of Praise, shorter, and of an higher strain of Divine Poetry.* II. *In regard of the Manner or way of Tuning and Singing them,* as well as the Matter contained in them. *Psalmes* (thinks [k] *Zanchy*) were Sung with other Instruments besides the voice. *Hymnes* only set forth Gods Excellencies and Praises. *Odes* or *Songs* contain not only Praises, but also Exhortations, Prophecyes, &c. and these sung onely with the voice. To this effect also [l] *Calvin.* [m] *Junius* thinks, *Psalmes* were tuned with Instrument: *Hymnes* with voice: *Odes* the Genus to both. III. *In regard of the Authors and Penmen of them,* as well as in the former respects. *Psalmes* are those which were penned by David and others in Meetre to be sung in the Temple in a Musical way: *Hymnes* are those Extemporal praises which break forth from an heart filled with the Spirit and observant of Gods goodnesse occasionally, as the Hymnes of *Debora, Anna, Zechary, Mary,* &c. *Odes* or *Songs* were such as were premeditated not without some Art; As the Songs of *Moses,* &c. to this effect *Grotius* [n].

h *Hieronym. in Com. largior. ad Ephes. 5. lib. 3.*
i *Bez. in Annot. ad Col. 3. 16.*
k *Hieronym. Zanch. in Com. ad Eph. 5. 19. & ad Colos. 3. 16. Paulo aliter.*
l *Joan. Calvin. in Comment. ad Col. 3. 16.*
m *Jun. in Prolegom. ad lib. Psalm. §. 1.*
n *Hug. Grotius in Annotat. ad Matth. 26. 30. & ad Ephes. 5. 19. & ad Colos. 3. 16.*

4. *That*, notwithstanding these Differences or Distinctions Excogitated by learned Writers, these three Denominations in Hebrew and Greek are not so exactly and precisely different one from another, as some curious *Criticks* do pretend. For, 1. These three Hebrew and Greek words are promiscuously used in the *Psalmes*, and in the *Titles of Psalmes* one for another. As in *Judg.* 5. 3. and in 1 *Chron.* 16. 9. *compared with Psal.* 105. 3. which is the same Psalme. Thus מזמור *Mismor, A Psalme,* is rendred by the LXXII ᾠδὴν *An Ode,* or Song: in *Psal.* 38. *Title.* And שיר *Schir,* usually rendred by ᾠδὴν *An Ode, A Song*; is sometimes rendred Ψάλμος *A Psalme,* As in *Psal.* 45. *Title. Psal.* 47. *Title.* And by ὕμνος *an Hymne,* As *Isai.* 42. 10. And תהולים *Tehillim, praises*; is the General Title of the whole Book of *Psalmes*, wherein are both Psalmes, Hymnes and Spiritual Songs: and תהלה *Tehillah* is rendred ὕμνος *an Hymne:* As in 2 *Chron.* 7. 6. *and* 23. 13. *and* 29. 30. *Psal.* 21. 13. *and* 39 4. *and* 64. 1. *and* 99. 3. 2. Two of these words, or Denominations are sometimes joyntly prefixed in one and the same Title, as in *Psal.* 29. 1. מזמור שיר *Mizmor, Schir, A Psalme, A Song:* in the Greek, Ψάλμος τῆς ᾠδῆς, *A Psalme of a Song.* The like see in *Psal.* 47. *title,* 64. *title,* 65. *title,* 86. *title.* But in other Psalmes it is שיר מזמור Schir Mizmor. *A Song, a Psalme*; Greek ᾠδὴ Ψάλμου *An Ode* or *Song of a Psalme:* As, *Psal.* 65. *title, and* 82. *title.* 3. In the Greek version of *Psal.* 75. *title,* the three Greek Denominations (used by the Apostle, *Ephes.* 5. 19. *Col.* 3. 16.) are put all together; Εἰς τὸ τέλος, ἐν Ὕμνοις, Ψαλμὸς τῷ Ἀσαφ, ᾠδὴ πρὸς τὸν Ἀσσύριον. i. e. *Unto the end, In Hymnes, A Psalme of Asaph, a Song to the Assyrian.* 4. Unto these adde; That תהולים *Tehillim,* is the Common Title of all the *Psalmes* and *Songs,* &c. in this whole Book. מזמור *Mizmor* is the particular Title of most *Psalmes.* And שיר *Schir, a Song,* is the Title of both Songs and Psalmes promiscuously, As of *Psal.* 67, 87, 92, 66. *compared with Psal.* 120. to 135. Nor do the Greek Denominations admit such a critical difference. For Ψάλμος, *A Psalme,* is from Ψάλλω *To Sing*: And Ὕμνος *An Hymne,* from Ὑμνέω *To sing-praise*; And Ὠδὴ *An Ode, A Song,* &c. from Ἀείδω *To sing.* And the Apostle applyes two of these words ᾄδοντες καὶ Ψάλλοντες, *Singing and making-melody,* To all the three Denominations *Psalmes, Hymnes, and Spiritual Songs, Eph.* 5. 19.

5. *That*, therefore it seems most likely, The Apostle mentioning all these three Denominations intended especially these things. *viz.* 1. *To teach us,* by mention-

ing these several words, that all our Singing, however stiled, or of what sort soever, should be of a Divine and Spiritual Nature, for glorifying of God who is a Spirit, *Joh.* 4. 24. and the *Father of Spirits*; *Heb.* 12. 9. and for spiritualizing of our hearts and Soules, &c. 2. To *direct us*, by these Names given to Scripture-*Psalmes*, &c. what Psalmes, Hymnes, and Spiritual Songs to make use of in our Singing to the Lord: *viz.* Not Those that are devised, conceived or indited by men, Our selves or others; but Those that are devised and indited by the Holy-Ghost, and Penned by holy men of God infallibly guided by him thereunto, which in the Old Testament are set forth by these Titles of *Psalmes*, *Hymnes and Spiritual Songs* o. For, 1 What are these *Psalmes*, *Hymnes and Spiritual Songs*, if not these Recorded in Scripture? without these Scripture-Titles before the Psalmes, who can understand these Denominations which the Apostle useth? *Ephes.* 5. 19. *Col.* 3. 16. 2 Why should the Apostle direct us, (in laying this Duty of Singing upon us,) to the very Names and Titles of Davids *Psalmes*, &c. unlesse he meant these were the very *Psalmes* and *Songs* which he would have us Sing?

o *Zanchy* is much for the Singing of Scripture-Psalmes onely in the Church. vid. *Hieronym. Zanch. in Comment. Eph.* 5. 19, 20. *pag.* 203. *De musica in Ecclesia.*

IV. **According to their Outward Forme or Manner of 1 Inscription, 2 Description, and 3 Collection,** They admit of a threefold Distribution, *viz.* 1. In reference to the *Inscription* or *Titles* prefixed to most of them in the Hebrew. 2. In reference to the Manner of their *Description* or *Writing* 3. In reference to their *Collection* into *five small Books* in this one *Book of Psalmes*.

I. *In reference to the* **Inscription** or **Titles** prefixed, The *Psalmes* in this whole Book may be thus disparted. All the *Psalmes* are either 1. *Un-tituled*, or 2. *Tituled*.

1. *Psalmes Un-tituled*, are all those that have no *Title* at all prefixed to them in the Hebrew Original, and they are these twenty and five, *viz.* *Psal.* 1, 2, 10, 33, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 107, 114, 115, 116, 117, 118, 119, 136, 137, 147.

2. *Psalmes Intituled*, are all those that have any manner of *Titles* prefixed to them, *viz.* All the rest. Now the *Titles* or *Inscriptions* prefixed, do 1 Either Mention some *Penman* who wrote the Psalme. 2 Or they Mention no *Penman* at all.

1. The Inscriptions or Titles Expresly Mentioning some Penman or other, Do chiefly point at *five Penmen* or *Amanuenses* which the Holy Ghost made use of in writing the Psalmes, *viz.* *Moses*, *David*, *Asaph*, *Heman and Æthan*.

1. *MOSES* his name is prefixed onely to *Psal.* 90. *A Prayer of Moses the man of God.*

2. *DAVID'S* name is prefixed to seventy three Psalmes, *viz* *Psalm.* 3. 4. 5. 6. 7. 8. 9. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 34. 35. 36. 37. 38. 39. 40. 41. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 68. 69. 70. 86. 101. 103. 108. 109. 110. 122. 124. 131. 133. 138. 139. 140. 141. 142. 143. 144. 145. But *Davids name* is prefixed unto these variously. For,

1. Some are Entituled; **of David.** As these fourteen, *viz.* *Psal.* 11, 14, 18, 25, 26, 27, 28, 34, 35, 36, 37, 61, 69, 103, 138, 144. Now of these fourteen Psalmes, 1. *Some* are Entituled, *Of David:* without any other addition at all, understanding; An Hymne, Song, Psalme, Prayer, &c. of *David*, *viz.* *Psal.* 25, 26, 27, 28, 35, 37, 103, 138, 144. 2. *Some* are Tituled, *Of David*; with some Addition annexed. *viz.* 1 Either with Addition of the Direction of them as to the Musick onely.

As

As *Pſal.* 11. 14. 61. 69. 2 Or of the direction of them as to the Muſick, and of ſome deſcription of David. As, *Pſal.* 36. 3 Or of the Occaſion of Davids penning it. As, *Pſal.* 34. 4 Or of both Direction of it as to the Muſick; Deſcription of the Penman; Denomination of it, *A Song*; and occaſion of writing it. As, *Pſ.* 18.

2. Some are intituled, **A Prayer of David.** As theſe two, *Pſal.* 17. 86. And one, (with Addition of another Denomination, and of the Occaſion) is intituled, *Maſchil of David. A Prayer when he was in the Cave*, viz. *Pſal.* 142.

3. *One* is called **Shiggaion of David.** The Occaſion being added, viz. *Pſal.* 7.

4. *Some* are entituled, **Michtam of David**; that is, *David's Jewel*, or *Golden-Pſalme.* And this, 1. Without any other Addition. As *Pſal.* 16. 2. With Addition of 1 The Direction as to the Muſick onely, viz. *Pſal.* 58. 2 The Direction as to the Muſick and the Occaſion of writing them alſo. As, *Pſal.* 56. 57. 59. 60.

5. *Some* are entituled, **Maſchil of David**; or, *An Inſtruction*, or *Inſtructing Pſalme of David: viz.* Theſe ſix, *Pſal.* 32. 52. 53. 54. 55. 142. But differently, *viz.* 1. One, without any other Addition, *Pſal.* 32. 2. Two of them with the Addition of the Direction as to the Muſick, *Pſal.* 53. 55. 3. Two of them with Direction as to the Muſick, and Declaration of the Occaſion of writing them, *Pſal.* 52. 54. 4. One of them, with another Denomination, and the Occaſion, &c. *Pſal.* 142.

Beſides theſe *ſix Maſchil's of David*, there are eight more *Maſchil's.* So that we have in all viii Maſchil's: viz. *Pſal.* 32. 42. 44. 45. 46. 52. 53. 54. 55. 74. 78. 88. 89. 142.

6. *Some*, yea moſt are entituled, **A Pſalme of David.** As theſe 33 following, viz. *Pſal.* 3. 4. 5. 6. 8. 9. 12. 13. 15. 19. 20. 21. 22. 23. 24. 29. 31. 38. 39. 40. 41. 51. 62. 63. 64. 70. 101. 109. 110. 139. 140. 141. 143. But very differently. For, of theſe

1. Eight are entituled onely thus, *A Pſalme of David. Pſal.* 15. 23. 24. 29. 101. 110. 141. 143.
2. Twenty are thus entituled, with Addition of Directions as to the Muſick, viz. *Pſal.* 4. 5. 6. 8. 9. 12. 13. 19. 20. 21. 22. 31. 39. 40. 41. 62. 64. 109. 139. 140. In the Muſical Direction, two of theſe are particularly commended to *Jeduthun*: viz. *Pſal.* 39. 62. As alſo is one of *Aſaph's* Pſalmes: viz. *Pſal.* 77.
3. Two are thus entituled, with Addition of the Occaſion: viz. *Pſal.* 3. 63.
4. One thus entituled, the Uſe or Scope of the Pſalme being added: viz. *Pſal.* 38.
5. One thus entituled, The Muſical Direction, and Occaſion being annexed: viz. *Pſal.* 51.
6. One is thus entituled, The Muſical Direction and Uſe being added: viz *Pſal.* 70.

7. *One* is Denominated, **Davids Hymne**, or, **An Hymne of David**, or, **David's Praiſe**: viz. *Pſal.* 145.

8. *Three* are entituled, **A Pſalme, a Song of David.** The Occaſion of the Pſalme being added to one, viz. *Pſal.* 30. The Direction as to the Muſick, to the other two, viz. *Pſal.* 65. 68.

9. *One* is entituled; **A Song, A Pſalme of David**, viz. *Pſal.* 108.

10. *Four* are entituled, **A Song of degrees of David**: viz. *Pſal.* 122. 124. 131. 133.

Beſides

Beſides which there are other 11 Songs of Degrees: *viz.* *Pſal.* 120. 121. 123. 125. 126. 127. 128. 129. 130. 132. 134. In all, 15 Songs of Degrees.

3. *ASAPH's* Name is prefixed to twelve Pſalmes: *viz.* *Pſal.* 50. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. Of all which *Aſaph* ſeems to have been Penman, and not onely Singer. Now of theſe,

1. Four are entituled, *A Pſalme of Aſaph*: viz. *Pſal.* 50. 73. 79. 82.

2. One is entituled, *A Song, A Pſalme of Aſaph*: viz. *Pſal.* 83.

3. Two are entituled, *Maſchil of Aſaph*, *Pſal.* 74. 78.

4. One, *To the Maſter-Muſician, Al-taſchith, A Pſalme, a Song of Aſaph*: viz. *Pſal.* 75.

5. One, *To the Maſter-Muſician on Neginoth, A Pſalme, a Song of Aſaph*: viz. *Pſal.* 76.

6. One, *To the Maſter-Muſician, To Jeduthun, A Pſalme of Aſaph*: viz. *Pſal.* 77.

7. One, *To the Maſter-Muſician upon Shoſhannim Eduth, A Pſalme of Aſaph*, *Pſal.* 80.

8. One, *To the Maſter-Muſician upon Gittith, Of Aſaph*: viz. *Pſal.* 81.

4. *HEMAN's* Name is prefixed to *Pſalme* 88. onely. Entituled, *A Song, a Pſalme for the Sons of Korach, to the Maſter-Muſician upon Mehaloth Leannoth, Maſchil of Heman the Ezrachite.*

5. *ÆTHAN's Name is prefixed to Pſalme* 89. Entituled, *Maſchil of Æthan the Ezrachite.*

2. The Inſcriptions or Titles which expreſly mention no Penman at all of thoſe Pſalmes, are XXXVIII. *viz.* The Titles to *Pſal.* 42, 44, 45, 46, 47, 48, 49, 66, 67, 72, 84, 85, 87, 92, 98, 100, 102, 106, 111, 112, 113, 120, 121, 123, 125, 126, 127, 128, 129, 130, 132, 134, 135, 146, 147, 148, 149, 150.

Now theſe Titles are very various. For,

1. One is entituled onely thus, *A Pſalme*: viz. *Pſal.* 98.

2. One thus, *A Pſalme for Confeſſion*: viz. *Pſal.* 100.

3. One thus, *A Pſalme, A Song for the day of Sabbath*: viz. *Pſal.* 92.

4. Two are entituled, *A Pſalme, a Song*. The Direction as to the Muſick being added thereunto: viz. *Pſal.* 67. 87.

5. One thus, *To the Maſter-Muſician, A Song, a Pſalme*: viz. *Pſal.* 66.

6. Eleven are Directed, as to the Muſick, *To the ſonnes of Korach*: viz *Pſal.* 42. 44. 45. 46. 47. 48. 49. 84. 85. 87. 88. Of which,

1. One is evidenced to be penned by *Heman the Ezrachite*: viz *Pſal.* 88. *A Maſchil.*

2. Three are *Maſchil's*. Two entituled thus, *To the Maſter-Muſician, Maſchil, for the ſonnes of Korach*: viz, *Pſal.* 42. 44. One thus, *To the Maſter-Muſician upon Shoſhannim, for the ſonnes of Korach, Maſchil, A Song of the well-beloved-Virgins*: viz. *Pſal.* 45.

3. Three are entituled thus, *To the Maſter-Muſician, A Pſalme for the ſonnes of Korach*: viz. *Pſal.* 47. 49. 85.

4. One thus, *To the Maſter-Muſician upon Gittith, A Pſalme for the ſonnes of Korach*: viz. *Pſal.* 84.

5. One thus, *To the Maſter-Muſician, for the ſonnes of Korach, A Song upon Alamoth*: viz. *Pſal.* 46.

6. One thus, *A Song, a Pſalme for the ſonnes of Korach*: viz. *Pſal.* 48.

7. One thus, *To the ſonnes of Korach, A Pſalme, a Song*: viz. *Pſal.* 87.

7. One

7. One is entituled, *For Solomon*, viz. *Psal.* 72. Of this *David* was Penman, as is hinted there in *verse* 20.
8. One thus, *A Prayer for the Poor-afflicted, when he shall be overwhelmed and shall-poure-forth his Meditation before-the-faces of* JEHOVAH: viz. *Psal.* 102.
9. Fifteen are entituled; *A Song of Degrees*: viz. *Psal.* 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134.
Of these, four are entituled, *A Song of Degrees of David*: viz. *Psal.* 122. 124. 131. 133. One is entituled, A *Song of Degrees for Solomon*: viz *Psal.* 127. The rest are entituled onely thus, A *Song of Degrees*. So that of these Songs of Degrees, Eleven mention no Penman at all.
10. Finally, Ten have this word prefixed, **Halelu-jah**: that is, *Praise-yee-the-LORD*: viz. *Psal.* 106, 111, 112, 113, 135, 146, 147, 148, 149, 150. And every one of these also in like manner endeth with *Halelu-jah*, except *Psal.* 111. which endeth thus; *His praise endureth for ever*: Tending to the advancement also of the *LORD's* Praise.

Thus this precious *Book of Psalmes*, *Begins* with the *Blessednesse* of the Godly, A most fit beginning (said P *Ambrose*) *Psal.* 1. 1, 2, *&c.* And that blessednesse, in and thorough the Messiah, by Faith; *Psal.* 2. 1. &c. 12. And it *Ends* with *Halelu-jah's*: The high language of the godly-blessed, here on Earth, and hereafter in Heaven for evermore.

Thus the whole *Book of Psalmes* may be Distributed in reference to the *Inscriptions* or *Titles* of the Psalmes. The Exposition of the *Titles* see in the respective *Psalmes*.

II. *In reference to the manner of their* **Description** or *Writing*, The *Psalmes* may be Distributed into, 1 *Alphabetical*: And 2 *Not*-Alphabetical.

1. *Psalmes Alphabetical*, are all those, which are written according to the Order of the *Letters of the Hebrew Alphabet*: The Verses, or several Periods thereof, beginning with the several Letters of the *Alphabet* in Order; The first with א, The second with ב, The third with ג, &c. And there are in all seven such *Alphabetical Psalmes*: *viz. Psal.* 25, 34, 37, 111, 112, 119, 145. And in these the *Alphabet* is expressed somewhat variously, and now and then the Method is somewhat interrupted in some of them, as shall afterwards be noted in the Explication of those Psalmes particularly and respectively. Now whether this q *Alphabetical* way of writing these *Psalmes*, was at first intended for an help to *memory* onely; or for any subserviency to the *Musick*; or for any other advantage, is somewhat difficult to determine. But this is very Observable, That those Psalmes, which are written in this *Alphabetical Forme*, are among the rest very eminent and notable. And by this *Hebrew Alphabet* Schollers may the better remember those *Psalmes* in the Hebrew. And hence, it is not unwarrantable, nor unuseful to Penn the *English Psalmes*, or any other Version thereof, *&c.* in the *English*, or other *Alphabet*, for the help of memory.

2. *Psalmes Not*-*Alphabetical*, are all the rest. They not being written in Hebrew according to this *Alphabetical* Order.

III. *In reference to the Collecting*, or *Digesting of the Psalmes into several lesser Books within this one Book of Psalmes*; This Book is very anciently divided into five *Books* by the Hebrewes: Making the *Psalmes*, as it were, *Another Pentetеuch*, or *Five-fold-Volume*. *David's Pentetеuch*, Answering to *Moses Pentetеuch*, *viz.*

I. The first **Book** is, From the beginning of *Psal.* 1. to the end of *Psal.* 41. ספר אחד *Sepher Achad*; comprising in all, 41 *Psalmes*; And ending thus,—*Blessed be*

P Beatus, &c.] Quam aptum, quam opportunum principium. —A præmio cæpit, ut pondus futuri certaminis elevaret: Mercedem præmisit, ut unusquisque præsentium rerum solicitudines ac labores corde transilirus, ad emerendam beatitudinem futurorum avidæ festinatione contenderet. *Ambr. in Psal.* 1. *Exarat. p.* 462. *Tom.* 4. *Basil* 1577.

q Sunt & aliquot alii Psalmi Alphabetici, sed non omnes eodem modo. Ea res unam ad musicam pertinear, an verò tantum ad memoriam iuvandam, incertum est: Et Rabbini fatentur se nihil scire de hac re. Certum illud est, eos omnes Psalmos, qui sic sunt, inter alios eminere. *Sim. de Muis in Arg. ad Psal.* 25.

be the LORD *God of Iſrael, from everlaſting and to everlaſting; Amen and Amen.* *Pſal.* 41. 13. And it is obſervable, That all theſe *Pſalmes* are by the Titles hinted to be *David's Pſalmes*, except four: viz. *Pſal.* 1. 2. 10. 33. And *Pſalme* 2. is declared to be *David's Pſalme*, in *Acts* 4. 25. 26. Hereupon it's probably conceived that this Firſt Book was collected by *David*, as almoſt all the Pſalmes were written by him.

II. **The Second Book is**, From the beginning of *Pſal.* 42. to the end of *Pſal.* 72. ספר שני *Sepher Sheni*: Containing in the whole 31 *Pſalmes*: And cloſed up thus; ——*And bleſſed be the Name of his Glory for ever, and let all the Earth be filled with his Glory: Amen and Amen. Ended are the Prayers of David, ſon of Jeſſe.* *Pſal.* 72 19, 20. And 19 of theſe 31 Pſalmes were penned by *David*; as the Titles of them, and *Pſal.* 72. 20. do evince. Probably alſo *David* might collect this Book.

III. **The Third Book is**, From the beginning of *Pſal.* 73. to the end of *Pſal.* 89. ספר שלישי *Sepher Sheliſhi*: Comprehending in all 17 *Pſalmes*: and concluding thus; ——*Bleſſed be* JEHOVAH *for ever: Amen and Amen.* *Pſal.* 89. 53. And of theſe 17, onely one is aſcribed to *David*; One to *Heman*; One to *Æthan*; Three other are directed to the *ſonnes of Korach*, no Penman being hinted; but Eleven are aſcribed to *Aſaph*. Probably *Aſaph* might collect and diſpoſe in Order this Book.

IV. **The Fourth Book is**, From the beginning of *Pſal.* 90. to the end of *Pſal.* 106. ספר רביעי *Sepher Rebighi*; made up of 17 *Pſalmes* alſo: And ſhut up thus; ——*Bleſſed be* JEHOVAH *the God of Iſrael, from eternity and unto eternity: And let all the People ſay, Amen, Halelu-jah.* *Pſal.* 106. 48. And of theſe 17 onely One is aſcribed to *Moſes*, Two to *David*, The reſt are either *un-tituled* *Pſalmes*, or in their Titles mention no Penman at all. It's hard to conjecture who collected this Book.

V. **The Fifth Book is**, From the beginning of *Pſal.* 107. till the end of *Pſal.* 150. ספר חמישי *Sepher Chamiſhi*: Having in it in all 44 *Pſalmes*: And terminating the whole Book thus: *Let all breath Praiſe-*JAH; *Halelu-jah.* *Pſal* 150. 6. And it is obſervable, That 15 *Pſalmes* of theſe 44 are in the Titles aſcribed to *David*, and not one of all the reſt aſcribed to any other Perſon, moſt of them being *un-tituled*. And who can tell how many more of theſe were penned by *David?* This Book (as was [r] formerly hinted) is ſuppoſed to be thus collected in the dayes of *Judas Maccabæus*. But whether then, or before: and by whom, whether by *David*, or *Ezra*, or ſome other, is altogether uncertain.

This is the Partition of this Book of Pſalmes according to the Hebrew, thus ſubdivided into *five leſſer Books*. Touching this Diſtribution, let me note a few things, *viz.*

1. *That*, all the 150 Pſalmes are but one entire Book, or Volume, as * *Hierome* alſo notes. For, 1. The New Teſtament is wont ſtill to alledge it as only one Book; [s] ——*And David himſelf ſaith in the Book of* Pſalmes, *&c.* [t] ——*For it is written in the Book of* Pſalmes, *&c.* 2. The Hebrew Bibles proceed in one continued Enumeration of theſe Pſalmes, till they come to the 150. never beginning their Enumeration again at any of theſe *Leſſer Books: Unus liber: quinque libelli.*

2. *That*, notwithſtanding, this Diſtribution of the Book of Pſalmes into five *Little Books* is Ancient. *Hierome* ſaith, [u] *With the Hebrewes the Pſalter is divided into five Volumes.* And elſwhere reckoning up the *Hagiographi* in order, he ſaith, [x] *And the Firſt Book begins with Job: The Second with David, which they comprehend in five Inciſions, but one Volume of* Pſalmes. *Epiphanius* ſaith, [y] *Yet neither let this paſſe thee, O lover of good, That the Hebrewes have divided the Pſalter into five little-Books, that it might be as it were another* Penteteuch. [z] *Greg. Nyſſen* alſo affirmes the *Whole Pſalmes to be diſtributed into five Parts*; declaring alſo the Act and Reaſon of that diſtribution.

3. *That*, All theſe five Books are terminated almoſt in the ſame manner and words.

r §. III.
* *Hier. Sophronio. p.* 78. *Tom.* 3. *Baſil.* 1553.
s Luk. 20. 42.
t Acts 1. 20.
u In 5 Volumina Pſalterium apud Hebræos diviſum, &c. *Hier. in Ep. Marcellæ. Tom.* 3. *p.* 95.
x Et primus liber incipit ab Job: Secundus à David, quem quinque inciſionibus & uno Pſalmorum volumine comprehendunt. *Hier. in Præfat. ad lib. Regum. Tom.* 3. *p.* 17. *Baſil* 1553
y Ἀλλὰ μὴ τοῦτό σε μὴ παρέλθοι, ὦ φιλόκαλε, ὅτι καὶ τὸ Ψαλτήριον διῄλον εἰς πέντε βιβλία οἱ Ἑβραῖοι, ὥσε εἶναι καὶ αὐτὸ ἄλλων πεντάτευχον. *Epiph. lib. de Menſuris & Ponderibus.*
z *Greg. Nyſſen. Tractat.* 1. *in Pſalm. cap.* 5.

words. And in them all there ſeems to be a plain borrowing of the Expreſſions, from thoſe with *David's* Pſalme, at the bringing up of the Ark, was concluded withall; viz. [a] *Bleſſed be* יהוה *the God of Iſrael, from Eternity and unto Eternity*: *And all the people ſaid* Amen, *and Praiſed* יהוה. Now, whether theſe Concluſions were Added to the ſeveral Books, by the *Penmen* of the Pſalmes themſelves, Or by him or them that were *Collectors* of the Pſalmes into theſe *Five Books*, is ſomewhat doubted. If the former, whereunto my judgment inclines, then poſſibly this diviſion might ariſe from the peculiar cloſe of theſe five *Pſalmes*, viz. *Pſal.* 41. 72. 89. 106. 150. Eminently obſervable in and among all the reſt of the *Pſalmes*. If the later, whereunto [b] ſome propend, then poſſibly, the diſtribution was firſt made, and afterwards theſe concluſive paſſages added, in imitation of that of *David* forementioned. But *Genebrard* is of opinion, That this Diſtribution did ariſe from the *five-fold-Argument*, and the diverſity of the Authors or *Penmen*, when there was any notable change. For, ſaith he, *The firſt Book is of ſorrowful and adverſe things: and is aſcribed to David alone. The ſecond of joyful matters; and in great part hath the ſonnes of Korah* Authors, (I ſhould think rather, they were Singers onely). *In the third are found things ſorrowful and adverſe, By Aſaph and ſome others. In the fourth matters joyful ſucceed, by divers Authors: ſuch viciſſitude of humane affairs is inſinuated. The fifth and largeſt of all, is aſcribed almoſt to David alone, and is of mixt Argument, made up of* Prayers, *Praiſes, Complaints, Thanksgivings; one while touching proſperous, another while touching adverſe occurrents.* But [c] *S. de Muis* hath a conjecture; That *the Pſalmes were digeſted into Order, not with any reſpect to the Hiſtory, but onely to the Poetical or Muſical numbers. That haply thoſe* Pſalmes *were caſt together whoſe way of Meetre was the ſame, or at leaſt whoſe Muſical numbers agreed.* [d]——*And yet* Pſalme 72. *which was the laſt which David penned, is not placed laſt of all the* Pſalmes, *becauſe they that digeſted this Book of Pſalmes into Order, thought fit to cloſe, and as it were, ſeal up this Volume with* Pſalmes *containing the Praiſes of God.*

a 1 Chron. 16. 36

b Simeon de Muis Com. in Pſal. 41. 14.

c Dicam quod mihi nunc demum venit in mentem ſuſpicari; Pſalmos non habita ratione Hiſtoriæ, ſed numerorum duntaxat Poeticorum aut Muſicorum eſſe in Ordinem digeſtos: Ita ut ij forſan Pſalmi in eundem locum ſint conjecti, quorum eadem eſſet ratio Metrica, aut quorum ſaltem Muſici numeri convenirent. Forſan, dico: nihil affirmo. *Sim. de Muis Com. in Pſal.* 72. 20. d Hicque Pſalmus (*viz.* 72.) poſtremus eſt omnium quos unquam Scripſit: ideoque librum unum è quinque libris Pſalmorum claudit. Neque tamen qui Pſalmos in ordinem digeſſerunt, iſtum librum poſtremo loco collocarunt; quod totum Pſalmorum Volumen, Pſalmis, qui Dei laudes continerent, judicarint eſſe claudendum ac veluti obſignandum. *Sim. de Muis in Argument. Pſal.* 72.

§. VII. An Account of things performed in this Verſion of the Pſalmes into Engliſh Meetre, out of the Hebrew: And in this Expoſition of the Pſalmes.

This *Book of Pſalmes* (written [e] for our Edification and Conſolation as well as all other Scriptures) was in the Original Hebrew penned, not in *Proſe*, (as moſt other Books of the Old Teſtament,) But in ſuccinct *Poetical meaſures*, (and ſome of the Pſalmes in [f] *Rithmes*) that they might be ſung in the Temple of old, 2 *Chron.* 29. 30. compared with 1 *Chron.* 15. *throughout*. This is ſufficient warrant to us, For tranſlating or turning the Pſalmes, Hymnes, and Spiritual Songs of this Book, out of the *Hebrew* into Engliſh Poetical *Meetre* and *Rithmes* alſo, that we may ſing them *with underſtanding*, and therewith *make melody in our hearts unto the Lord*, Eph. 5. 18, 19. *Col.* 3. 16. 1 *Cor.* 14. 15.

e 2 Tim. 3. 16 Rom. 15. 4. Eph. 5. 19. Col. 3. 16. Jam. 5. 13.

f *Buxtorf. in Theſaur. p.* 629. *& Fran. Gomar. in David's Lyrâ. & in Epiſt. Dedicator. ibid. prefixâ. p.* 388. *&c. Part.* 3.

That Poetical or Metrical Verſion of the *Book of Pſalmes* into Engliſh, by *T. S. I.H.* and others, which hath now for a long time been of general uſe in theſe three Nations, was of good uſe to the Churches in *England, Scotland, &c.* in thoſe darker times wherein it was compiled, in the Dawnings of their Reformation from Popery. But ſince thoſe times ſpiritual Light and Experience much increaſing in theſe

Nations; The more intelligent ſort have obſerved; 1. *That* the Compilers of that Verſion, being ſtrangers to the Hebrew, have very often left out the matter, yea, in moſt places omitted the Emphaſis of the Hebrew, and in ſundry places miſtaken the true ſenſe and meaning of the Holy Ghoſt; 2. *That*, in paſſages not a few, they have needleſly inſerted expreſſions very groſs and barbarous; 3. *That*, the whole Verſion is (for the ſmoothneſs of the *Meetre*) carried ſo far remote from the Hebrew-text, and filled up with ſo many Additionals of their own, That it is rather *A Paraphraſe* then *A Verſion* or *Tranſlation*, and for the matter of it, farre too much *Humane*: By all which the Edification, Comfort and Devotion of all ſorts of Chriſtians, eſpecially of the more intelligent and prudent, is exceedingly damped, deadned and obſtructed in this Heavenly Exerciſe of *Singing of Pſalmes*; And the Adverſaries unto the Worſhip of God by *ſinging of* P*ſalmes*, both *Papiſts*, and others, have been hereby extreamly gratified and confirmed in their Errour. Hereupon, probably, there have been many *Eſſay*'s or *Attempts* of later times to remedy theſe inconveniencies. And very many *Metrical Verſions* of the *Pſalmes* in Engliſh, have been contrived and publiſhed in Print; *Some* of them tending to refine the *Poetical Meetre*; *Some*, to improve and amend the *Verſion*; but none of them reaching ſo fully to that cloſeneſſe and nearneſs unto the Hebrew Original, with a convenient ſmoothneſs of the Meetre, and familiar eaſineſs of Tunes, as is earneſtly deſired by the faithful Miniſters and People of God.

Therefore, Having heretofore made an Experiment, what might be yet further done in this kinde for the juſt ſatisfaction of the pious, and zealous deſires of judicious Miniſters and Chriſtians, and imparting a *Specimen* or Sample hereof unto many of them, I have been at laſt ſo farre overcome by their frequent importunities, as to publiſh this my *Metrical Verſion* of the whole Book of P*ſalmes* alſo, with an *Expoſition* thereupon; In like manner and method as I have[g] formerly preſented to publike View, *The Scripture-Songs*, diſperſed here and there in the Books of the *Old* and *New Teſtament*. And I have thought it moſt proper to inſert this my *Verſion and Expoſition of the* P*ſalmes* in its own place in this third *Edition* of **The Key of the Bible**, for the compleating of that Work, This *Book of* P*ſalmes* being the only Book of *Old* and *New Teſtament*, which was left un-expounded in the ſecond Edition of that *Key*. Now touching things performed in this *Metrical Verſion* and *Expoſition* of the P*ſalmes*, I offer this brief Account, **viz.*

1. *This Metrical Verſion, or Tranſlation, very cloſely approacheth to the Hebrew.* The *Hebrew* text is the *Fountain*, All Tranſlations are but as *ſtreames* flowing from that Fountain: And the nearer the ſtreames are to the Fountain, the more pure and deſirable they are. To this end the grand and primary intendment in this Verſion hath been, to bring it to the greateſt nearneſs poſſible unto the *Hebrew*: That as much of God, and as little of man, as may be, might appear therein; and the ſpirits of Gods people might conſequently receive the more abundant ſatisfaction and conſolation in this Sacred *PSALME-Melody*. More particularly,

1. *Here you have the proper immediate and genuine rendering of the Hebrew, without remote Expreſſions or Circumlocutions.* And where the propriety of our Engliſh Tongue, or current of the *Meetre* would not ſo conveniently beare that exactneſs, the proper and exact Verſion is put in the *Margin*, and ſome other (as neer to it as could be had) into the *Meetre*, with *Letter-references*. That even in ſinging we may readily caſt our eye upon the propriety of the Hebrew-words or phraſes, for the advantage of our Meditation and Devotion. How much this conduceth to compleat the Tranſlation, and to promote Edification, let the wiſe-hearted prudently conſider.

2. *Here you find the whole Text entirely expreſſed, without injurious Omiſſions: and if any the leaſt Particle be inavoidably left out of the Meetre, (which is extream ſparingly) it is ſet in the Margin.* For, I judge it a temerarious boldneſſe, and inexcuſable unfaithfulneſſe in any Tranſlator of Holy Scripture, knowingly and wittingly, to baulk the rendering of any words. This is not to *Tranſlate*, but to *Correct*, yea,

[g] *Viz.* In my **Key of the Bible**, of the ſecond Edition *Lond. Ann.* 1649

* See alſo afterwards *in* §. 8. *Theſ.* 2. *Inference* IV.

yea, to *corrupt* the Text; which is intolerable. And therefore, all the *Inſcriptions* or *Titles* prefixed, and all the *Poſtſcripts* ſuffixed to the Pſalmes; as alſo all the *Selah's*, and *Higgajon-Selah*, (being all of them parts of the *Hebrew Text*, and very uſeful in reſpect of the ſenſe, though not ſo ſuitable to be Sung,) are printed in Proſe diſtinctively in their own reſpective places in an old Engliſh Character, to ſignifie they are not to be Sung with the reſt.

3. *Here you ſee the pure Text un-mixed with needleſſe Paraphraſtical Additions.* So that in ſinging the Pſalmes thus tranſlated, we may worſhip the LORD our God more ſweetly and ſatisfactorily according to Divine, not Humane Manifeſtations. By this cloſe adhering to the Original, *This Verſion* is rendered much *ſhorter* then many others. And where the proportion of the Meetre, or propriety of the Hebrew Tongue (which much ſtudies brevity, and oft-times leaves words to be underſtood for the perfecting of Sentences,) did neceſſarily enforce upon ſome ſupplemental Additionals: Thoſe words ſupplyed, are; 1. *Either* Implicitly comprized under the force and Emphaſis of the Hebrew word, and linked thereto with a *Makkaph* (-). As, *Pſal* 1. 4. *But as-the-ſmall-chaff-duſt:* כמוץ *As the duſt*; properly ſignifies, *as-the-ſmall-duſt-of-chaff.* So *Pſal.* 3.1. *My-diſtreſſing-enemies*, צרי *My troublers*: properly, *My-ſtraiting-foes*, or *diſtreſſers.* So *Pſal.* 18. 1. *I'le-love-thee-dear:* ארחמך *I-will-love-thee*; properly ſignifies, *I-will-love-thee-dearly*: or, *I-will-love-thee-with-inmoſt-bowels.* This courſe is frequently obſerved. 2. *Or*, The additional words, which are not comprized under the genuine ſignification of the Hebrew, are differenced plainly by an *Italick Character* from the reſt of the Text; that we may plainly ſee what is *Textual*, what *Additional.* And much care hath been uſed in adding ſuch words as are moſt *Homogeneal* or ſuitable to the reſpective places. And if the learned in the Hebrew will pleaſe to take any other *Metrical-Verſion* of the *Pſalmes* in Engliſh, and comparing it with the Hebrew exactly, will but make an experiment in any two or three *Pſalmes*, by noting what Hebrew words are not tranſlated but omitted, and by *under-ſcoring* all the other words which are ſuper-added, more then what is in the *Hebrew*; then they ſhall eaſily perceive what care hath been taken in this *Verſion*, and how much it differs in this point from other *Tranſlations.*

In Summe; Read the whole *Verſion*, as it is here made up both Textuals and Additional words now and then: And ſo you have A *Metrical* or *Poetical Verſion.* Read the *Verſion* without the words ſuper-added, and printed in *Italick Letter*: And ſo you have a *perfect Proſe-Tranſlation.* Read the Text with the *Marginal words*: and ſo you have the *Proper Emphatical Grammar-Criticiſme* according to the propriety of the *Hebrew-Original.* And all this helps us abundantly, with the more judgment and comfort *in Singing* to *make melody in our hearts unto the LORD. Epheſ.* 5. 18. *Col.* 3. 16.

II. *The Meetre of this Verſion is ſo ordered*, 1. *That*, Barbariſmes, Obſolete and antiquated Expreſſions, and light frothy Poetical flaſhes are ſtudiouſly therein declined. 2. *That*, the verſe runnes for the moſt part with much ſmoothneſſe, the accuſtomed Poetical quantities of our Engliſh words being heedfully obſerved; and the verſe expreſſing a perfect ſenſe, or conveniently leading unto that part of the ſenſe which is comprized in the verſe or line following. 3. *That* the verſe is adorned with fit (and for the moſt part, with double) *Rithmical Terminations.* Notwithſtanding, the *ſmoothneſſe* of the verſe is to be preferred before the *Rythme*: and the cloſeneſſe of *the Verſion* to the Hebrew fountain is to be regarded, among the ſpiritually wiſe, before them both.

III. *The Tunes are in this Verſion ſo contrived*, That they are, 1: *Of* much variety; To prevent tedious irkſomneſs. 2. *Of* ordinary facility; being only ſuch as are common and eaſie, and ſomtimes two Verſions, the one eaſier then the other. That ſo any of the Pſalmes may be ſung in our Engliſh Congregations. The [h] Old Metrical Verſion having put many Pſalmes, and that without *Aliter's*, into ſuch intricate Tunes, that few Congregations can ſing them: which is a very great incon-

[h] See in the old Metrical Verſion, Pſal. 120. 121. 122. 124. 125. 126. 127. 130. 136.

inconvenience. 3. *Of* peculiar Affinity to the *Scope* and *Matter* of the *Pſalme*. To avoid unſuitableneſs, *Chearful tunes*, being Accommodated to Pſalmes of Comfort, Joy, and Thankfulneſs: *Sad and ſolemn Tunes*, to Pſalmes Mournful and Penitential.

IV. Finally, *That nothing might be wanting to this Verſion, that was neceſſary to the Edification of Gods People, in this Celeſtial Pſalme-Melody; The ſenſe of every particular Pſalme is laid open briefly in a plain familiar Expoſition annexed reſpectively.* That perſons of the meaneſt apprehenſions heedfully peruſing the ſame, or at leaſt *The Summary Contents* before ſinging, may not only *ſing with the Spirit*, but *with the underſtanding alſo*, as the [i] Apoſtle requires. In which **Expoſition**;

i 1 Cor. 14. 15.

1. The Summary Contents are prefixed to every Pſalme, in very few words. Which notably hint the matter of the whole Pſalme, and of the chief branches thereof, whereby fit Pſalmes may be choſen, and when choſen they may be ſung with better judgement.

2. The Kinde, Sort, or Nature of the Pſalme, is laid down after every Pſalme.

3. The Penman, which the Holy Ghoſt made uſe of for writing the Pſalm, is (ſo far as can be found out, by that, or other Scriptures) mentioned.

4. The Occaſion of writing the Pſalme is (what may be) diſcovered.

5. The Scope or End intended in each Pſalme, is alſo propounded. And touching the *Scope*, *Chryſoſtome* ſaid truly; [k] *As without the foundation the Building is invalid: ſo without finding out the Scope, the Scripture is unprofitable.*

k Ὡς γὰρ ἄνευ θεμελίου σαθρὰ ἡ οἰκοδομή· οὕτως ἄνευ τῆς ἐυρέσεως τὸ σκοποῦ ἐκ ὠφελῆ ἡ γραφή. Joan. Chryſoſt. in Expoſit. Pſal. 3. p. 4. Tom 3. Pariſ. 1636.

6. The Logical Analyſis, or Principal parts of every Pſalme, according to their plain, natural, and genuine Order in the Context, are ſuccinctly Explicated: wherein the careful and attentive Reader may eaſily obſerve the more obſcure and intricate paſſages in the Pſalmes, as well as the whole Series of the Text, ſo farre illuſtrated, as to lead him to the clear and right ſenſe thereof. By all which, this Heavenly Experimental and Comfortable *Book of Pſalmes* is ſo cleared and expounded, that not only young Students in *Theology*, but even private Chriſtians of vulgar capacities, may in good meaſure comprehend the meaning, and have inſight into the myſteries of this *Devout Heart-raviſhing Book*.

§. VIII. Of Singing of Pſalmes.

Having thus farre *Prefaced*, concerning, 1. *The Order*. 2. *The Denominations* or *Names*. 3. *The Authors*. 4. *The Occaſion and Scope*. 5. *The ſingular Excellency*. 6. *The General Partition of the Book of Pſalmes*. 7. This preſent *Metrical Verſion, and Analytical Expoſition* of all the *Particular Pſalmes* in this Heavenly Book. 8. In the laſt place it ſeems very neceſſary to cloſe up this Preface with ſome brief Diſcourſe touching *Pſalmody*, *Pſalme-melody*, or **Singing of Pſalmes**. And this, 1. *Partly*, Becauſe many doubts and Scruples have riſen among Chriſtians about *Singing of Pſalmes*. 2. *Partly*, Becauſe *Singing of Pſalmes*, as it is a Duty of much Sublimity and Excellency, ſo it is a Duty of no ſmall Difficulty to be rightly performed [l]. 3. *Partly*, Becauſe *Singing of Pſalmes*, duly managed is a moſt advantagious and beneficial part of Gods worſhip, both to Chriſtians in *private* [m], and to the Churches of God in *publique* [n]. And what I intend to ſay about this Subject I ſhall lay down in certain diſtinct *Theſes* or *Poſitions*, with their reſpective *Explications* and *Confirmations*, with all poſſible brevity and perſpicuity.

l Epheſ. 5. 19. Col. 3. 16. 1 Cor. 14. 15.
m James 5. 13. Acts 16. 25. Mat. 26. 30.
n Epheſ. 5. 19. Col. 3. 16.

Theſis. I.

Singing of Pſalmes with voice is an Ordinance of Chriſt, and a Duty of Chriſtians now under the New Teſtament.

Touching the Antiquity of *Singing Pſalmes and Spiritual Songs*, &c. it is very great.

great. It is as ancient, as the dayes of *David*; *See 2 Sam. 23. 1, 2. and 22. 1. &c. 1 Chron. 16. 7. &c. and 25. throughout. The Book of Pſalmes throughout.* As the dayes of the Judges, *Judg. 5. 1. &c.* Yea, as the dayes of *Moſes*, not onely *after* the giving of the Law at Mount *Sinai*, *Deut. 31. 19. to the end, with 32. 1. to 44.* But alſo *before* the giving of the Law at *Horeb*, *Exod 15. 1. &c.* ſo that it ſeems in ſome reſpect to be a part of Gods natural worſhip, and not meerly to depend upon Inſtitution. And as *Singing of Pſalmes* and other Spiritual Songs was very ancient; ſo it was both moſt highly commended and much required and uſed under the Old Teſtament [o]. But of theſe things there being no Scruple at all, I have laid down the Poſition with reſpect to *Singing Pſalmes* onely under the *New Teſtament*, about which all the Doubts and Scruples are. Here therefore conſider 1 *The Explication*; 2 *The Confirmation of this Theſis.*

[o] *See Pſal. 33. 1, 2. and 92. title, ver. 1. &c. and 147. 1.* —

I. *For Explication of this Theſis*, two things are to be cleared; 1 *What is meant by ſinging of Pſalmes with voice.* 2 *What ſort of ſinging with voice it is which is now Chriſts Ordinance and the Chriſtians Duty.*

1. *What is meant by ſinging of Pſalmes with voice? Anſw.* This may be reſolved, *Negatively*, and *Affirmatively.*

Negatively. 1. *Hereby*, is not to be underſtood, the Ordinary Pronuntiation onely: but ſomething further. 2. *Underſtand* not ſinging with the voice onely: As Excluſive to the Hearts joyning with the voice. For, *Making-Melody to the LORD in our Hearts*; *Singing with Grace in our hearts to the Lord*; *Singing with the Spirit and with the underſtanding alſo*, are required as the principal Melody to the Lord [p]. And without the Conjunction of minde and heart with the audible voice, *vocal Singing* is but Hypocritical. 3. *Hereby*, underſtand not, ſuch vocal *Singing of Pſalmes*; *As* is onely Private, of one man alone [q], *Or* of a few perſons together [r]. *Or* as is onely Publique, of an whole Church or Congregation together [s]. But underſtand both Private and Publique *Singing of Pſalmes* with audible voice. Both are Chriſts Ordinances, and Chriſtian Duties required of the Faithful, as Occaſion ſhall be offered, now under the New Teſtament.

[p] *Eph. 5. 19. Col. 3. 16. 1 Cor. 14. 15.*
[q] *Jam. 5. 13.*
[r] *Acts 16. 25.*
[s] *Eph. 5. 19. Col. 3. 16.*

Affirmatively. By *Singing of Pſalmes with voice*, underſtand; A muſical articulation, or melodious modulation or tuning of the voice in pronouncing of Pſalmes, *&c.* that ſo we may have more ſpace, for meditation, for expreſſing our ſpiritual affections of joy or grief, *&c.* for edifying one another, and for glorifying the Lord. This is the nature of *Singing Pſalmes* in the *General.* Now herein are hinted to us the General uſes, advantages, or benefits of *Singing Pſalmes, Hymnes, and Spiritual Songs, viz.* Vocal *Singing of Pſalmes, &c.* 1. Gives more ſpace of time and deliberate Scope for ſpiritual Meditation upon that which is ſung [t]. The words being as it were produced and drawn out at length, the thoughts have the longer opportunity to fix, ponder, dwell, and be detained thereupon in a more deliberate and diſtinct Meditation. And this uſe we ſhould conſtantly make of *Singing Pſalmes: viz.* thereby to enlarge our Meditation. 2. Excites and expreſſeth our ſpiritual affections exceedingly. Singing, raiſeth joy [u]; *Is any merry? Let him ſing Pſalmes.* Enlargeth love, delight, zeal, *&c.* proportionably: and it ſets on ſorrow with a deeper impreſſion, and profitably remembers it: as is evident in the *Pſalmes* called *Penitential.* How are ſome mens hearts elevated and rapt up into a ſpiritual and heavenly intranſment of ſoul and affections by this holy Melody! 3. Edifies our ſelves and others. *Our ſelves*; 1 *By* withſtanding and keeping out prophane, carnal, drunken Songs and Sonnets [x]. 2 *By* exerting and exerciſing the Spirit of God wherewith we are in any meaſure filled, and acting his Graces; yea, perhaps enflaming and increaſing the Spirit of God and his Graces in us [y]. 3 *By* improving our Tongue as our *Glory* [z] indeed in this glorious way to ſhout aloud of Gods glory, in ſinging his praiſe. *Others*; 1 *By teaching and admoniſhing* them [a], when we ſing joyntly with them *Pſalmes and Hymnes, &c.* 2 *By* making Gods Word to *dwell* in others as *in our* ſelves *moſt richly* [b], through ſinging of Pſalmes. 3 *By* provoking them unto ſpiritual and heavenly affections of love, zeal, joy, delight, &c. in God, and

[t] *Pſal. 104. 34 and 5. 1. and 19. 14. and 49. 3.*
[u] *Jam 5. 13. Pſal. 95. 1, 2. and 100. 1, 2.*
[x] *Eph. 5. 18, 19*
[y] *Eph. 5. 18, 19*
[z] *Pſal. 30. 12. and 57. 8. and 108. 1.*
[a] *Eph. 5. 19. Col. 3. 16.*
[b] *Col. 3. 16.*

and the things of God. 4 *By* inciting them to conſent with us to this part of Gods worſhip, and *ſay, Amen* [c]. 4. Declares our more rich furniture with the *Word of God dwelling* in us *in all wiſedom* [d], and our more ample profeſſion of Piety conſequently. 5. Glorifies God more magnificently, triumphantly, and gloriouſly: Singing aloud, ſtirring up greater attention, affection, and admiration in the Auditory. Therefore when the Ark went forth, and when it returned, they ſang with a loud voice; *Let God ariſe, and let his enemies be ſcattered*, &c [e]. whereby the LORD was praiſed more zealouſly and more illuſtriouſly.

c 1 Cor. 14. 15, 16.

d Col. 3. 16.

e Pſal. 68. 1. with Num. 10. 35.

2. *What ſort of Vocal Singing of Pſalmes it is, which is now Chriſts Ordinance, and the Chriſtians Duty under the New Teſtament? Anſw.* Both *private* and *publique Singing*, as hath been already intimated [f]. But eſpecially I ſhall ſpeak to *publique Singing*, wherein divers ſing together: provided alwayes that both *private* and *publique ſinging* be managed to moſt Edification.

f Jam. 5. 13. Acts 16. 25. Eph. 5. 19. Col. 3. 16.

II. *For confirmation of the Theſis*, I offer theſe Arguments eſpecially, *viz.*

1. *Singing of Pſalmes, &c. to God with the voice, ſeems to be a part of Gods natural Worſhip*: which, upon due conſideration of Gods Nature, man by light of Nature ſhould performe to God, though there were no particular Law requiring it, nor Inſtitution appointing it. For, 1. *Singing of Pſalmes, &c.* to God, is a kind or ſort of Prayer [g], *A Prayer* not in Proſe, but in Meetre with melody. Moſt Pſalmes or Spiritual Songs are in their Nature *Prayers* or *Praiſes*. The Apoſtle obſervably joynes them together, as of like Nature [h]. And who can be ſo groſs, as to deny, *Prayer* to God to be part of his *Natural worſhip*? 2. *Singing of Songs* to God was practiſed by Gods People, at the Red Sea for their miraculous deliverance there, both from the Egyptians and the Sea [i], before the Law was given at M. *Sinai*, or any other particular Law for ſuch a Duty. 3. *Singing of Pſalmes* is a Duty of the firſt *Commandment*, peculiarly requiring all Natural Worſhip to be performed to him. And ſo it is ranked by the godly learned [k]. And one [l] ſaith, *Singing with heart and voice is a moral Worſhip, ſuch as is written in the hearts of all men by Nature: As to pray in diſtreſſe; So when we are merry and have cauſe of ſolemne Thankſgiving unto God, then to ſing Pſalmes: which the Holy Ghoſt by the Apoſtle James approveth and ſanctifieth, Jam.* 5. 13. Now that which is part of Gods *Natural Moral Worſhip*, is a Duty of Chriſtians under the New Teſtament, as well as of Jewes under the old. *Natural Worſhip* is alwaies and in all times a Duty: obliging *ſemper*, though not *ad ſemper*. Doubtleſſe, even Pagans by light and law of Nature are bound to ſing Praiſes unto God for his inviſible excellencies made known to them by his viſible works of Creation and Providence, though they never come to the knowledg of *Scripture-Pſalmes* or *Songs*.

g Ψαλμῳδία παράκλησις ἐπὶ πρὸς Θεόν, Zonar. in Can. 75. Concil. in Trullo. Videatur etiam Ames. Medull. Theol. l. 2 c. 9. §. 43 &c.

h 1 Cor. 14. 15

i Exod. 15. 1, &c.

k Ames. in Med. Theol. l. 2. c. 9. §. 43. &c.

l Jo. Cotton of Singing Pſalms. ch. 1. p. 5, 6. Lond. 1647.

2. *Singing of Pſalmes, &c. with voice, is commanded to Chriſtians and Churches by the Writings of the New Teſtament*: and therefore is their undoubted Duty now under the New Teſtament. This Duty is commanded, I. *More privately*, to particular perſons ſeverally when they are cheerfully diſpoſed: *Is any merry? Let him ſing Pſalmes* [m]. II. *More publiquely*, to Chriſtians joyntly, yea, to Church-Aſſemblies. As, 1 *To* the Saints, and Church at *Epheſus*; ——*But be yee filled with the Spirit: Speaking to your ſelves in Pſalmes, and Hymnes, and Spiritual Songs, ſinging and making melody in your heart to the Lord* [n]. In which words note, *Firſt*, The perſons here ſpoken to, and charged with this Duty, *viz.* The Saints at *Epheſus*, and the faithful in Chriſt Jeſus [o]. This takes in all the Chriſtians there; even the whole Church. *Secondly*, The Exhortation or Command it ſelf; in three words, Λαλοῦντες, Ἄδοντες, Ψάλλοντες, *Speaking, Singing, Making-melody*. Theſe denote the Acts required of them. *Thirdly*, The Subject-matter which they are to ſing, about which theſe Acts are to be exerciſed, *In Pſalmes, Hymnes, and Spiritual Songs*. *Fourthly*, The Mode or Manner in which all this is to be performed, *viz.* Profitably, for one anothers ſpiritual good, and edification; there ſinging being ſtiled, *a Speaking one to another in Pſalmes, &c.* that is, A Speaking ſo in Pſalme-ſinging together, as to teach and admoniſh one another therein, according as the

m Jam. 5. 13

n Eph. 5. 18, 19

o *Compare* Eph. 1. 1. *with* 5. 8, 15, 18, 19.

parallel

parallel place expounds it [p]. Sincerely, with the heart. *Fifthly*, The Object to whom this worship is specially to be directed; *To the Lord*. *Sixthly*, The Occasion of this Exhortation and charge here, *viz.* That singing Psalmes may evidence they are *filled with the Spirit*, this being a very spiritual Exercise, and flowing from the Spirit [q]: As also that both these may be an Antidote against drunkennesse, drunken mirth, drunken Songs, &c. So that vocal singing of Psalmes, &c. is here clearly enjoyned to the *Ephesians*. 2 *To* the *Colossians*, the Saints and Church of God at *Colosse*. Though the Apostle had notably dehorted them and warned them in this very Epistle by many Arguments against Legal and Jewish Ceremonies, as abrogated by Christ [r]: yet it's very observable, that in the same Epistle he much urgeth and presseth *Singing of Psalmes*: giving them thereby clearly to understand, that *Singing of Psalmes* was no Jewish Ceremony, nor abrogated by Christ; but still to be continued under the *New Testament*; *Let the Word of Christ dwell in you richly in all wisdome, teaching and admonishing one another in Psalmes, and Hymnes, and Spiritual Songs, singing with grace in your hearts to the Lord* [s]. Here note, *First*, An Exhortation of them to be well acquainted with the Holy Scriptures, *Let the Word of Christ dwell in you*, &c. *Secondly*, The manner how they should acquaint themselves with the Scriptures, the Word of Christ, *viz.* Familiarly and intimately; *Richly*; *In all spiritual wisdome* touching matters of Faith and Obedience. *Thirdly*, The use of this their Acquaintance with the Holy Scriptures, exemplyfied in one eminent spiritual Duty whereunto they shall thereby be enabled, *viz. Edifying one another, Teaching and Admonishing one another in Psalmes, &c. Fourthly*, The way and manner of right singing of Psalmes, &c. it must be, *With Grace*; *In their Heart*; *To the Lord*. *Fifthly*, The Parties charged with these Duties; *The Saints and faithful Brethren in Christ at Colosse* [t]. Now this *Teaching and Admonishing one another in Psalmes, &c.* necessarily requires and imports an audible voice in singing. 3 *To* the Church of *Corinth*. To this Church the Apostle commands, that they *sing with the Spirit, and with the understanding also* [u]; that is, *Not onely with their own understanding, (for all that sung with the Spirit did so,) but with the understanding of the Hearers, that so he that occupied the place of the unlearned, might be edified by such giving of thanks, and say Amen*: as one hath rightly observed *.

3. *Singing of Psalmes, &c. with audible voice hath been practised by Jesus Christ and his holy Servants in the New Testament.* When Christ first instituted the Lords Supper, He and his Apostles sweetly closed up that Sacred Ordinance with joynt-*singing* of *an Hymne* or Psalme [x]. And *Paul* and *Silas*, in Prison, about midnight praying, *Sang an Hymne to God* (προσευχόμενοι Ὕμνουν τὸν Θεόν:) *And the Prisoners heard them* [y]: therefore they sung with audible voice. Herein therefore we are to learn of Christ, and to follow him: yea, and to follow his Apostles and Servants, *as they followed Christ* [z]. And not onely Christ and his Apostles, but also the Primitive Apostolical Churches were wont in their publique Assemblies to sing Psalmes: As the Church of *Corinth*; *How is it then Brethren? when yee come together, every one of you hath a Psalme, hath a Doctrine*, &c. *let all things be done to edifying* [a]. They sung Psalmes in an *unknown Tongue*, (many in that Church had the Gift of Tongues) but he exhorts them to sing in a *known Tongue*, that others that were unlearned might be edified, and enabled to say, Amen: *What is it then? I will pray with the Spirit, and will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also: Else when thou shalt blesse with the Spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? for thou verily givest thanks well, but the other is not edified* [b], &c. The Church at *Ephesus*, is commanded and directed by *Paul*, *To speak to themselves in Psalmes* [c], &c. And the Church at *Colosse*, *To teach and admonish one another in Psalmes, and Hymnes* [d], &c. Which Apostolical charge, no Question, these Churches did accordingly perform; as the *Centuriators* do well observe [e].

And as *Singing of Psalmes* was used in the *Purest Primitive Apostolical times* in the

p Col. 3. 16. with Eph. 5. 19.

q Psalmos hymnosque piorum à Spiritu sancto, quasi primario artifice dimanare, colligitur ex Eph. 5. 18, 19. *Daven* in Col. 3. 16.

r Col. 2. 8. *to the end.*

s Col. 3. 16.

t *Compare* Col. 1. 2. with Col. 3. 16.

u 1 Cor. 14. 15, 16.

* Jo. Cotton *of singing of Psalmes. ch.* 1. *p.* 2. *Lond.* 1647

x Matth. 26. 30

y Act. 16. 25.

z 1 Cor. 11. 1.

a 1 Cor. 14. 26.

b 1 Cor. 14. 15, 16, 17, 18, 19 20.

c Eph. 5. 18, 19

d Col. 3. 16.

e *Hist. Eccl. Magdeb. Cent.* 1. *l.* 2. *c.* 6. *de congressibus publicis.*

the Church-Aſſemblies: So it was continued all along in the *Succeſſive Churches* [f], hitherto; though it is too evident that ſome corruptions and vanities by little and little crept into this, as into other parts of Gods worſhip, in after-times.

[f] Singing of Pſalmes was uſed, **In the ſecond Century:** to celebrate Chriſt and his Deity, againſt the calumny of *Theodotus*. *Euſeb. Eccleſ. Hiſt. l. 5. c. 28. Nicephor. l. 4. c. 21.* They ſung Pſalmes before and after meat; *Clem. Alex. Strom. l. ult. & Pædag. l. 2. c. 4.* And in the time of *Juſtin Martyr*, the cuſtom of ſinging with Inſtruments inanimate was taken away; and ſimple ſingings were retained: Ideo quod cantilenæ ad crepitacula & organa, magis diſcere viderentur pueros, quam Eccleſiam. There this ſinging with voice is highly commended by him: *Author. Reſponſ. ad Orthodox. adject. Juſtin. M. ad Queſt.* 107. *Hiſt. Eccleſ. Mag. Cent. 2. c. 6. de pub. Congreſſibus.* **In the third Cent.** *Nepos* and many others much uſed ſinging of Pſalmes with great delight. *Euſeb. Hiſt. l. 7. c. 22. Hiſt. Eccleſ. Mag. Cent. 3. c. 7. de ratione Gubernandi.* *Tertullian* reports, That *Pliny the ſecond*, when he governed the Province (he began in the 95 year after Chriſt, which was in the dayes of *John* Evangeliſt, who dyed not till 101 year after Chriſt: *Helvic. Euſeb.* wrote to *Trajan* the Emperor an Epiſtle touching the Chriſtians, *Ann. Chriſt.* 107.) beholding many Chriſtians condemned, and being troubled thereat, Conſuluit tunc Trajanum Imperatorem, allegans præter obſtinationem non ſacrificandi, nihil aliud ſe de ſacris eorum comperiſſe, quam cœtus antelucanos ad canendum Chriſto & Deo, & ad confederandam diſciplinam, &c. *Tertull. in Apologet. c. 2. Euſeb. Hiſt. Eccleſ. l. 3. c 27.* And again; Poſt aquam manuatem & lumina, ut quiſque de Scripturis Sanctis, vel de proprio ingenio poteſt, provocatur in medium Deo canere: Hinc probatur quomodo biberit. *Tertull. Apologet. c. 39. ſub fin.* **In the fourth Cent.** The frequent uſe of *Singing Pſalmes* in publique Aſſemblies, is abundantly teſtified by divers Writers; eſpecially by *Baſil in Epiſt. ad Cler. Niocæſar. & Hiſt. Eccleſ. Mag. Cent. 4. c. 6. Ritus public. Congreſſuum.* Dicas Pſalmum in corde tuo, in quo non dulcedo vocis, ſed mentis affectus quæritur, —— *Hieronim. ad Ruſtic. Mon. p. 46. B. Tom. 1. Baſil. 1553.* Tu pia verba non intelligat, cantica mundi ignoret. Adhuc tenera lingua Pſalmis dulcibus imbuatur. *Hieron. ad Lætam de inſtitutione filiæ, p. 55. A. Tom. 1. Ambroſe* commends ſinging of Pſalmes with thoſe two ſilver Trumpets, The Spirit, and Underſtanding. *Ambr. de fide Reſurrect. p. 39. Tom. 3. Baſil. 1567.* Cum fratribus Pſalmos in Eccleſiæ Baſilica minore diximus. *Ambr. l. 5. Epiſt. 33. p. 131. Tom. 3.* That the Church at *Mediolan*, in imitation of the Eaſtern Churches, ſang Pſalmes; and after them other Churches throughout the World: is teſtified by *Auguſtine, Confeſſ. l. 9. c. 7. Tom. 1.* But theſe inſtances may ſuffice to give an indication of the Practice of the Churches in ſinging of Pſalmes.

4. *Singing of Pſalmes with audible voice, is an eminent diſcovery of Chriſtians being filled with the Spirit of God, and a ſingular effect or fruit of the Spirit of God*, whereby he delights to act, exerciſe and expreſs himſelf in Chriſtians now under the New Teſtament.——*But be filled with the Spirit: Speaking to your ſelves in Pſalms, Hymnes and Spiritual Songs* [g], &c. For, 1. *They* that are *filled with the Spirit*, have *joy in the Holy Ghoſt*, *Rom.* 14.17. *Gal.* 5.22. and Spiritual joy delights to expreſs it ſelf in ſinging of Pſalmes [h]. 2. *They* that are *filled with the Spirit*, have their hearts fixed in love, zeal, and all holy affections towards God: and conſequently cannot chuſe but *ſing and give praiſe* [i]. 3. *They* that are *filled with the Spirit*, are ready to be ſpiritually acted and led by him in his own wayes, *Rom.* 8.14. *Gal.* 5.25. And, as Pſalmes are indited by the Spirit of God [k]; ſo the *Singing of Pſalmes* is a ſpiritual courſe often enjoyned by the Spirit of God. *Pſal.* 95. 1, 2. *and* 96. 1, 2. ——*Eph.* 5. 19. *Col.* 3. 16. *Jam.* 5.13. 4. *They* that are *filled with the Spirit*, are inclined and ought to profit others, 1 *Cor.* 12. 7. and ſinging Pſalmes is one way whereby we may much profit one another, therein teaching and admoniſhing one another [l]. Now, all theſe things conſidered, how can it chuſe but be a Chriſtian Duty to *ſing Pſalmes*, that hereby they may the more aſſure themſelves they have the Spirit of God, and that ſo they may walk anſwerable to the Spirit, as in others, ſo in this ſpiritual imployment; in ſpiritual joy, fixed zeal, obedience to the Spirit, and profiting others?

[g] Eph. 5.18.19.

[h] Jam. 5.13.

[i] Pſal. 57.7,8,9

[k] 2 Sam. 23.1,2 Mat. 22.43,44. with Pſal. 110. 1.

[l] Col. 3. 16.

5. *Singing of Pſalmes and edifying one another thereby, is one eminent end why the Word of Chriſt ſhould dwell in Chriſtians, richly, in all wiſdome* [m], *now under the New Teſtament.* Conſequently *ſinging of Pſalmes* —— is the Duty of Chriſtians, and an Ordinance of Chriſt now under the New Teſtament.

[m] Col. 3. 16.

6. *Singing of Pſalmes by Believers under the New Teſtament, is oft-times Prophetically foretold and fore-required in the Old Teſtament.* And therefore *ſinging of Pſalmes* is clearly an Ordinance of Chriſt, and a Duty of Chriſtians under the New Teſtament: the antecedent is evident in ſundry inſtances of the Old Teſtament. As, ——*O Sing unto the LORD a new Song: Sing unto the LORD all the Earth: Sing unto the LORD, bleſſe his Name* [n], &c. And again; *Make a joyful noiſe unto the LORD,*

[n] Pſal. 96.1,2. and 1 Chron. 16.23.

LORD, O all the Earth. Serve the LORD with gladneſſe: come before his preſence with ſinging [o]. In both which places, *all the Earth* muſt refer to *Gentiles* as well as to the *Jewes*: all the Nations muſt ſing unto the LORD, that is, The Jewes at that preſent: and the *Gentiles* afterwards when they ſhould be called and converted to the LORD: then the *Gentiles* alſo ſhould worſhip the LORD with *ſinging of Pſalmes*. So that theſe paſſages are tacit Prophecies of the *calling of the Gentiles* [p], and of their New Teſtament-worſhiping of God by *ſinging Pſalmes*. Adde hereunto that notable paſſage; *O come let us ſing unto the LORD: let us make a joyful noiſe to the Rock of our Salvation. Let us come before his preſence with thankſgiving: and make a joyful noiſe unto him with Pſalmes* [q]. This Pſalme is undoubtedly a *Prophecy* of Chriſt, and of the worſhip that ſhall and ought to be performed to him ſolemnly in Sacred Church-Aſſemblies under the *New Teſtament*: and eſpecially (as ſome think) on the LORD's-day-Sabbaths, the Sabbatiſme or Reſt of the New Teſtament. For, the Apoſtle interprets this Pſalme of Chriſt; *compare Pſal.* 95. 7. *to the end, with Hebr.* 3. 6, 7. *&c.* 14. 15. As upon that Pſalme I have noted [r]: *This Pſalme* (thinks judicious *Calvin*) *agrees to the Sabbath-day, wherein Sacred Aſſemblies are had for the worſhip of God* [s]. And it is very evident in the current of the Pſalme, that herein the Holy Ghoſt prophetically exhorts to that ſolemne worſhip of God under the New Teſtament, which was uſual on Sabbath-dayes, *viz.* 1. Praiſing the LORD and thankſgiving to him with ſinging of Pſalmes, *verſe* 1, 2. urging the ſame with ſundry Arguments, *verſe* 3, 4, 5. 2. Solemn publique Prayer, with the Reaſons thereof, *verſe* 6, 7. 3. Willing, believing and obedient attention to the Word of the LORD then publiſhed, without hardening their hearts againſt it through unbelief; *To day if you will hear his voice, harden not your heart,*——*verſe* 7, 8. *to the end.* So that this Prophcy of Chriſt and of the New Teſtament-worſhip, evidently ſhowes; That praſing God ſolemnly with *Singing of Pſalmes*, ſolemn Prayer, and ſolemn preaching and hearing of the Word of God, ſhould be the Ordinances of Chriſt, and Duties of Chriſtians even under the New Teſtament. And it is here further added by ſome [t]; *That*, whereas the Pſalmiſt ſaith, *to Day*; This *Day* is interpreted by the Apoſtle to be meant, 1 *Not* of the ſeventh day of Reſt from the Creation, *Heb.* 4. 3, 4, 5. 2 *Nor* of the Typical Reſt which *Joſhuah* gave them in the Land of *Canaan*, *Heb.* 4. 6, 7, 8. 3 *But* of another certain day limited, in *David's* Pſalme, *Heb.* 4. 7. which is called Σαββατισμὸς *A Sabbatiſme*, *A keeping-of-a-Sabbath* [u], *remaining to the People of God*, *Heb.* 4. 9. And that this *Sabbatiſme* is the Day of our Lord Jeſus, when he entred into his Reſt, ceaſing from his works, *viz.* of Redemption, as God did from his, *viz.* of Creation, *Heb.* 4. 10. And which is that day of our Lord Jeſus? Is it not the day of his Reſurrection? *Partly*, our *Lords-day-Sabbath*, which *David* ſo long before foretold ſhould be celebrated with Solemne Prayer, Preaching and Hearing the Word, and ſinging of Pſalmes with joyful noiſe. *Partly*, our Spiritual and Eternal *Sabbatiſme* in and with Chriſt from ſin and miſery both in this and the world to come, Jeſus our great High-Prieſt *being paſſed into the Heavens for us*, *Heb.* 4. 14, 15, 16. And touching this interpetation, it's ſubmitted to the judgement of the godly learned and judicious. *Finally*, That paſſage in the Prophet; *Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing*; is Prophetically ſpoken of the times, when the feet of the Meſſengers of Glad-tidings ſhall be *beautiful*, who ſhall ſay *unto Sion, thy God reigneth* [*]. And this is interpreted by the Apoſtle *Paul* of the Goſpel-times under the New Teſtament [x].

Thus the *I. Theſis* is ſufficiently confirmed.

Conſectaries, or **Inferences** hereupon;

1. Hence, *Some Duties of Gods Worſhip under the Old Teſtament, ſtill remain and continue Duties under the New Teſtament*; viz. The Duties of Gods natural Worſhip required in the *Firſt Commandment*, As Duties meerly inward and ſpiritual, as Knowledge of God, Faith, Affiance, Love, &c. and Duties partly ſpiritual and inward; partly corporeal and outward, As Hearing Gods Word, Praying to him, and praiſing

o Pſal. 100. 1, 2

p That, Pſal. 96 *is a Prophecy of the times of the New Teſtament, See* in the Expoſition of Pſal. 96. § 3. hereafter.

q Pſal. 95. 1, 2.

r See Pſal. 95. § 3.

s *Joan Calvin. in Arg. ad Pſal.* 95. *& in Com. ad verſ.* 1.

t See Jo. Cotton *of ſinging Pſalmes. ch.* 3. *And. Rivet. in Expoſ. Decal. ad Precept.* 4.

u So rendred in the margin of our Bibles.

* Iſai. 52. 7, 8.

x Rom. 10. 12, 13, 14, 15.

praiſing in Proſe or Meetre by ſinging of Pſalmes, &c. The Duties of the *Second, Third* and *Fourth Commandments*, as to the Subſtance of thoſe Commandments, which are undoubtedly moral, &c. Only thoſe Duties of Gods Worſhip under the Old Teſtament, which were, 1 *Meerly Typical*, ſhadows of future good things; As Prieſts, Sacrifices, Altars, &c. Or 2 *Meerly Poſitive and alterable*, as keeping The Seventh-day Sabbath; Or 3 *Judicial, ſo farre as Judicial*, as ſtoning to death the Sabbath-breaker; Or 4 *Peculiarly limited to the Jewiſh Church and People, and thoſe times of the Churches minority*, As the manner of the Covenant-Adminiſtrations, &c. theſe things onely are abrogated and aboliſhed now under the *New Teſtament*, and are not obligatory to Chriſtians. Therefore, as the practiſing of all things required under the *Old Teſtament* without diſtinction, were a deſperate returning to *Judaiſme* and to *Moſes*, and rejecting of *Chriſtianiſme* and of Chriſt himſelf: So the rejecting of all things required under the *Old Teſtament* without differencing ſome from others, would be a dangerous rejecting of Chriſt as well as *Moſes*, of *Chriſtianiſme* as well as *Judaiſme*.

Object. But *ſinging of* Pſalmes *with voice*, was onely a Type of *ſinging of* Pſalmes *with Grace in the heart*: and ſo is aboliſhed?

Anſw. 1. Nor Scripture, nor any ſound reaſon can evince *ſinging of Pſalmes* with voice to be Typical in this, or in any other reſpect. 2. By the ſame Reaſon, *praying with the voice* was a Type of praying with the heart; and ſo praying with the voice is now to be laid aſide: for, *ſinging of Pſalmes* is (as hath been ſaid) a kind of praying. 3. Had *ſinging of* Pſalmes with audible voice been Typical, *David* would not have prophetically enjoyned it under the New Teſtament on the Lords-day-Sabbath [y]. *Paul* and *James* [z] would not have exhorted Chriſtians unto it under the New Teſtament for their manifold ſpiritual advantage thereby. Nor would Chriſt, and his Eleven have *ſung an Hymne* after *the Lords Supper* [a], which is a Feaſt of the New Teſtament. Nor would *Paul* and *Silas* have practiſed it among the Gentiles [b]. 4. The light of Nature, which never inſtructs by Types and ſhadows, doth as well teach us to praiſe the LORD by *vocal ſinging* in times of our rejoycing; as to cry unto God with *vocal* Prayers in times of our calamities [c].

y Pſal. 95. 1, 2, 7. &c.
z Eph. 5. 18, 19. Col. 3. 16. Jam. 5. 13.
a Mat. 26. 30.
b Act. 16. 25.
c See Jo. Cotton of ſinging Pſalmes. ch. 3.

2. Hence, *They that oppoſe or neglect, in its ſeaſon*, ſinging of Pſalmes, &c. *to the LORD, do evidently oppoſe or neglect a New Teſtament Ordinance of Chriſt, and a Duty of Chriſtians.* And how unſafe both theſe courſes are, let every Chriſtian judge.

Object. In the former Scriptures *Eph.* 5. 19. *and Col.* 3. 16. the Apoſtle exhorts Chriſtians to *ſpeaking to themſelves in* Pſalmes, and to *teaching and admoniſhing one another in* Pſalmes, &c. So that they were to make uſe of Pſalmes in ſpeaking, teaching, and admoniſhing, &c. not in ſinging. He there mentions not *ſinging*, till he comes to *making melody in the heart, ſinging with Grace in the heart*; and this is *ſinging with the Spirit.*

Anſw. 1. The Apoſtle in *Eph.* 5. 18, 19. preſcribing a remedy againſt drunkenneſſe, ſaith; *Be yee filled with the Spirit*: that's the moſt effectual remedy in the world againſt drunkenneſſe, or any other ſin. And then he ſhowes them, how, being filled with the Spirit, they ſhould and would act, exerciſe, or expreſſe themſelves, *viz.* in *ſpeaking to themſelves in* Pſalmes, &c. as if he had ſaid, when men are filled with Wine, in their drunken cups, &c. they ſpeak one to another they know not what, they ſing prophane, filthy, wanton Sonnets, &c. or paganiſhly they ſing Songs to their Idols, &c. but you Chriſtians muſt not do ſo, But *be yee filled with the Spirit*, and *ſpeak yee one to another in* Pſalmes, *Hymnes, and Spiritual Songs*, &c. Thus rejoyce you with heavenly melody in your hearts to the LORD. And the later words in both thoſe places, *Eph.* 5. 19. *Col.* 3. 16. are exegetical to thoſe in the beginning of the verſes, explaining what he means by *ſpeaking, teaching*, and *admoniſhing*——*viz.* thus edifying one another in ſinging Pſalmes. And it's an excellent way of ſpeaking to themſelves and to one another, when Chriſtians *ſing* Pſalmes. 2. It is granted, That the Pſalmes are a choice part of Scripture, and

Chriſtians

Christians may and ought to teach and admonish one another out of them, as out of other Scriptures [d]; And this the Apostle in these places *Eph.* 5. 19. *Col.* 3. 16. may imply and presuppose: But therein he plainly intends somthing further, *viz.* A distinct way or manner of speaking, teaching, and admonishing, &c. for mutual edifying, *viz.* In their singing of Psalmes, &c. as they do by joyning in prayer or like duties. Therefore some do well note [e], That, *Speaking, teaching one another* **in Psalmes, Hymnes,** &c. *as is done in singing, is one thing; Speaking, teaching, and admonishing one another* **out of Psalmes,** &c. *is another. Had Paul intended onely or principally this later, he would not have said,* Ψαλμοῖς — in, *or* with Psalmes, *&c. as here he doth; but* ἀπὸ τῶν Ψαλμῶν out of the Psalmes, *or* from the Psalmes: *as is the phrase for such a duty;* — *Philip* beginning (ἀπὸ τῆς γραφῆς ταύτης) from that Scripture, preached to him Jesus [f]. — *Paul expounded to them* testifying the Kingdom of God, and perswading them the things concerning *Jesus* (ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν,) both out of the Law of *Moses* and the Prophets [g]. 3. Though *singing* be not mentioned till the latter end of those two verses, *Eph.* 5. 19. *Col.* 3. 16. yet it referres to, and expounds the former part of those verses. To limit *singing* onely to the *heart*, and *inward melody* of the spirit, is utterly besides the Apostles intent in these verses, contrary to the nature of *singing*, and destructive to all edification or advantage to others by singing. Where do we read of *singing* in all the Scripture without the voice? How can one mans heart-melody profit another, which cannot hear it? How gross and ignorant a *Contradiction in the Adject*, and absurd non-sense is it, to talk of *singing in heart* without the *voice*?

3. Hence, *Let all Christians own and exercise themselves in singing Psalmes*, &c. *as in their New Testament Duty, and Christs Ordinance.* Sing Psalmes, &c. privately and publiquely, to the LORD. Sing Psalmes in your Families with other Family-Duties, so you shall render them as little Churches: Sing-Psalmes in the Churches so shall you make them as a little Heaven on Earth.

d 2 Tim. 3. 16. 17. Rom. 15. 4.

e T. Foord of singing Psalmes. Serm. 1. p. 11. Jo. Cotton of singing Psalmes. chap. 1. p. 3. Mr. Cuthb. Sydenham of singing Psalmes. ch. 1. p. 176, 177

f Acts 8. 35.

g Acts 28. 23.

Thesis II.

The Subject-matter of Christians singing now under the New Testament, should peculiarly be the Scripture-Psalmes, Hymnes, and Spiritual Songs.

May be evinced by these ensuing Arguments or Reasons, *viz.*

1. *Because.* The Denominations of the Subject-matters which Christians and Churches under the New Testament are exhorted and required by the Apostles to sing, *viz.* Psalmes, *Hymnes, and Songs*, Are the very Scripture-Denominations which are prefixed to *David's* Psalmes, and other Scripture-Psalmes. For, 1. These three Greek words are borrowed from the *Greek Version of the LXXII.* upon the Psalmes: (The Apostles in the New Testament much following the Version of the LXXII. as the learned well know.) Ψαλμοὶ Psalmes, is used by the LXXII. in the Titles of Psal. 3. 4. 5. 7. 8. 9. and most frequently in the Titles of other Psalmes. Ὕμνοι *Hymnes*, is used by the LXXII. in the Titles of Psal. 6. — *in Hymnes upon the eighth*, &c. Of *Psal.* 54. — *in Hymnes of instruction to David.* Of *Psal.* 60. — *in Hymnes to David.* Of Psal. 66. *in Hymnes a Psalme to David.* And in the close of Psal. 71. according to the Greek, but which is 72. according to the Hebrew, *verse* 20. The Greek saith, *Ended are the Hymnes of David sonne of Jesse.* Ὠδαὶ, *Odes*, or *Songs*, is used by the LXXII. in the Titles of all the Psalmes of Degrees from *Psal.* 120. *to* 135. (according to the Hebrew account,) and in the Titles also of many other Psalmes. Yea, all these three Names, *Psalmes, Hymnes*, and *Songs*, are used by the LXXII. in the Title of Psal. 75. — Ἐν Ὕμνοις, Ψαλμῷ τῷ Ἀσαφ, Ὠδὴ πρὸς τὸν Ἀσσύριον· i. e. *In Hymnes, A Psalme to Asaph, A Song unto the Assyrian.* All these particulars I have exactly examined, and found to be thus in the *Greek Version* of the Psalmes by the LXXII [h]. 2. These three Greek words do also notably answer

h *In Bibl. Polyglott. in Psalm.*

swer in signification and sense to other three Hebrew words used in the Titles of the Psalmes in the Hebrew. Ψαλμοὶ *Psalmes*, to the Hebrew מזמורים *Mizmorim*, *Psalmes*. Ὕμνοι *Hymnes*, to the Hebrew תהילים *Tehillim*, or תהלות *Tehilloth*, *Praises*. And the Hebrews call the whole *Book of Psalmes* ספר תהילים Sepher Tehillim, *The Book of Hymnes*, or *Praises*. Ὠδαὶ *Odes* or *Songs*, to the Hebrew שירים *Shirim*, *Songs*. But of this, and of the proper notation and signification of these three Hebrew words, and wherein they differ one from another, I have formerly [i] spoken enough. There see. 3. Other Scripture Matters to be Sung, are usually stiled, *Psalmes*, or *Hymnes*, or *Songs*. See *Exod.* 15. 1. —— *Deut* 31. 30. *with* 32. 1, &c *Judg.* 5. 1, &c. 2 *Sam.* 22. 1, &c. 1 *Chron.* 16. 7, &c. *Cant.* 1. 1, &c. *Isa.* 26 1, &c. *and* 5. 1, &c. *and* 38. 20. *Revel.* 14. 3. *and* 15. 3. &c. And therefore they come within these Denominations mentioned by the Apostles, *Eph.* 5. 19. *Col.* 3. 16. *Jam.* 5. 13. 4. These things well considered, How can any rational man chuse but conclude, that the Apostle, requiring Christians to *sing Psalmes, Hymnes*, and *Songs* now under the *New Testament*, did peculiarly intend their singing of those which were eminently and notoriously known in the Churches and among Christians by these Names of *Psalmes, Hymnes*, and *Spiritual Songs*? And which can those be imagined to be, but the *Psalmes, Hymnes, and Songs* recorded in Scripture? For, (as one [k] hath well noted) *What reason can be given why the Apostle should direct us in our singing to the very Titles of Davids Psalmes, if it were not his meaning that we should sing them? yea, either we must exclude the Psalmes of David from the name of Psalmes, Hymnes and Spiritual Songs; or else we must be forced to acknowledge that we are exhorted to sing them.* So he. And another [l] saith thus; ——*Now the Apostles calling them by the same names by which the Greek Translation* (which the New Testament so much follows) *renders the Hebrew, is an Argument that he meanes no other then David's Psalmes.* (I adde; and other Scripture-Psalmes, Hymnes, or Songs.) *Besides, when ever the New Testament quotes the Psalmes, it means those of David: And so the Apostle speaks, as taking it for granted, that they to whom he wrote, knew what Psalmes he meant.* So he.

2. *Because*, That Epithet [*Spiritual*] in the Apostles injunction of *singing Psalmes*; *Speaking to your selves in Psalmes, Hymnes, and spiritual Songs, Eph* 5. 19. doth most fully and exactly agree to the Scripture Songs and Psalmes, &c. and to them onely. And, as he [m] said of *Davids* Psalmes, so may I say of them, and of all other Scripture Songs both in Old and New Testament, *Sure I am that they are spiritual Songs, if ever there were any spiritual Songs in the world.* And I adde, There are no other, nor can be any other Songs, &c. so truly, exquisitly, and absolutely spiritual, as these in the Scripture: and therefore the singing of these is the Ordinance of Christ, and Duty of Christians. For, these Scripture Songs, &c. are purely, exactly, and absolutely *spiritual* in regard of their *Author, Matter*, and *End*. 1. *In regard of their Author*; for they are, as all other Holy Scripture, inspired-of-God, and indited by the Holy Ghost [n]. Now God, Father, Son, and Holy Ghost, *is a Spirit* [o]: yea, he is *Spiritus spiritualissimus* (as some phrase it) *the most spiritual Spirit*; and *above a Spirit*. Though we have not an higher word to express his Nature by. 2. *In regard of their Matter*; for the matter of the Psalmes, is not carnal or humane at all, in whole or in part, but purely and onely Divine and Spiritual. In other *Psalmes* or *Songs*, both for Matter and Form contrived and devised by man, (who at his best is sinful, and ignorant, and erroneous whilest in this life,) there cannot chuse but be somthing of carnality, humane vanity, folly, frailty, and infirmity, answerable to their Authors: But in *Scripture-Songs*, &c. as they came immediately from the purest unerring Spirit of God, there cannot be the least vanity, carnality, folly, frailty, infirmity, &c. nor the least shadow of any such thing. O what sublime spiritual mysteries are abundantly revealed and comprized in the *Book of Psalmes!* Therein are described, Doctrines most Celestial, as in *Psal.* 1. 8. 19. 37. 49. 73. 119. &c. Prophecies of Christ, of his Passion, Death, Resurrection, Ascension, Glory, Kingdom, Offices, &c. most spiritual, as in *Psal.* 2. 16. 22. 45. 68. 85. 100.

[i] In this Preface §. II. *and* §. VI *n.* III.

[k] Jo. Cotton of singing of Psalmes. ch. 4. at the end.

[l] T. Foord Min. of Exon of singing Psalmes in Serm. 1 p. 16, 17 Lond. 1653.

[m] T. Foord Min. of Exon. of singing of Psalmes, Serm. 1 p. 27.

[n] 2 Tim. 3. 16, 17. 2 Pet. 1. 21 Heb. 3. 7. compared with Psal. 95. 7.

[o] John 4. 24.

110. &c. Histories most Sacred, as in *Psal.* 104. 78. 105. 106. 107. 135. 136. *&c.* Exhortations most holy, as in *Psal.* 37. 95. 96. *&c.* Affections towards God and Spirituals most Divine, as in *Psal.* 4. 25. 42. 63. 73. 84. *&c.* Penitential sorrowes and relentings most deep, as in *Psal.* 38. 51. Prayers and complaints most pathetical and devout, as in *Psal.* 6. 22. 23. 44. 51. 74. 80. 88. 102. *&c.* Praises most seraphical, as in *Psal.* 18. 34. 103. 116. 118. 145. *&c.* A Christian cannot judiciously read this spiritual Book, but in reading it his heart shall in a sort be *spiritualized* and greatly raised upwards, as *Peters* was when he was in the Mount [p]. 3. *In regard of their End.* The Scripture-Psalmes, Songs, &c. were wholly written for spiritual ends, and those most excellent. As, *For* glorifying of God, and exalting his high praises, *Psal.* 103. 104. *&c.* *For* edifying of our selves and others; *By* teaching Divine truths, *Psal.* 1. 32. 119. *&c.* *By* admonishing against sin and corruption, *Psal.* 10. 49. 50. 82. *&c.* *By* instructing, directing, and exhorting in paths of holinesse and righteousnesse, *Psal.* 37. 73. 119. *&c.* *By* comforting against all private and publique disconsolations, *Psal.* 3. 23. 77. 94. *&c.* Now for these and like spiritual ends, they are most wonderfully proper and effectual. If then it be Christs Ordinance and Christians Duty to sing spiritual Songs now under the New Testament, doubtlesse the *Scripture-Songs* alone being purely, perfectly, and absolutely *spiritual*, are the onely Songs, &c. which Christ hath ordained to be sung.

[p] Matth. 17. 4.

3. *Because*, Christ and his Apostles by their Example instruct us to sing *Scripture-Psalmes*, *Hymnes*, &c. *And when they had sung an Hymne, they went forth* [q], &c. What *Hymne* was this which Christ and his Apostles sang? I find here among learned men especially three *Opinions*. I. *Some* think this Hymne was that heavenly Prayer which Christ made at that time, which is recorded in *John* 17. as *Beda*, and *Grotius* [r]. But this Opinion I dislike; 1. *Because*, it is not proper nor usual to call a *Prayer* an *Hymne*. 2. *Because*, Christ *onely* uttered that Prayer, *John* 17. but both Christ and his Apostles joyned (for the word is plural, Υμνησαντες) in singing that Hymne, *Matth.* 26. 30. II. *Some* think that Christ composed some *New Hymne* for that Occasion: But this satisfies not, 1 *Because*, it is not said, that Christ did sing any *New Hymne*; but onely that *they sang an Hymne*. 2 *Because*, it is most likely that had Christ compiled any *New Hymne*, some of the Evangelists, especially *John*, would have recorded it, seeing they do not omit but relate things of farre lesse moment then this about the Worship of God. III. Others, [s] both learned and well acquainted with Jewish Customes, do rather judge, That this *Hymne* was that knot of *Eucharistical* Psalmes betwixt *Psal.* 112. *and* 119. *which six* Psalmes the Jewes were wont to sing after their eating of the *Passeover*. Some think this *Hymne* began with *Psal.* 111. and so consisted of eight Psalmes, till *Psal.* 119. And the Jewes were wont to call this *Hymne*, **The Great Halelu-jah**. For mine own part, I am much of Opinion that this *Hymne* which Christ and his Apostles then sang, was some one or more of *David's* Psalmes; and rather this their **Great Halelu-jah**, then others. And my grounds are, 1. *Because*, It is indefinitely said; *They-sang-an-Hymne* [t], *viz.* after the *Passeover* and *Lords Supper*. It's spoken of, as a thing familiarly used and known, and needing no further declaration of it, what *Hymne* it was. And the people of God by this phrase could not easily understand any other, then some one or more of *David's Hymnes*: because such were ordinarily used in the Worship of God in the Temple, Synagogues, *&c.* and it is most likely Christ would use that Worship of God which was then of force, Himself being *made under the Law* [u], and affirming of himself, That it *became him to fulfill all righteousnesse* [x]. And the whole Book of Psalmes is stiled, ספר תהלים **The Book of Hymnes**. 2. *Because*, If Christ and his Disciples had sung any other *Hymne*, then some of the *Hymnes* in the Book of Psalmes which were used to be sung in the Temple and Synagogues, the Evangelists would not have omitted such an *Hymne* indited peculiarly for the *Lords Supper*, but have related it for the Churches use and benefit in all after times. 3. *Because*, Among the *Hymnes* in the *Book of* Psalmes, it seems most likely that Christ would sing that Hymne which was then in use among the Jewes after the *Paschal Supper*. Now

[q] Mat. 26. 30, with Heb. 2. 12.

[r] *Beda. & H. Grot. in Annot. ad Mat.* 26. 30.

[s] See to this end, *Jo. Gerh. Harmon de passione, &c. cap.* 1. *p.* 3. 46.

[t] Matth. 26. 30.

[u] Gal. 4. 4.

[x] Matth. 3. 15.

Now *Paulus Burgensis* converted from the Jewes, and therefore well acquainted with the Jewish wayes of worship, with other learned Writers do averre, *That the Jewes were wont after their Passeover solemnly to sing these Eucharistical Hymnes* forementioned [x]. To this Example of Christ and his Apostles, adde also the Example of *Paul* and *Silas*, who *at midnight sung an Hymne* to God in prison, *Acts* 16. 25. which *Hymne*, according to common understanding, must be taken for one of the *Scripture-Hymnes*, unless something in the Text or Context should direct us to interpret it otherwise.

Conform hereunto was the Practice of the Churches of Christ; In *Tertullian's* time, *They were wont to sing out of the Sacred Scriptures* [y], In *Augustines* dayes, *They sang the Songs of the Prophets soberly in the Churches, whilest the Donatists*, (drunk with a kinde of spiritual pride) *sung Psalmes composed by Humane wit*: as *Augustine* [z] taxeth them.

[x] *Psal.* 113. 1, *&c. Laudate*— Iste Psalmus cum 5 sequentibus, usque ad Psalmum, Beati immaculati —Exclusivè, vocatur ab Hebræis *Halelu-jah Magnum* h. e. *Hymnus magnus*, de quo singularem faciunt solennitatem. Nam in tribus Festis præcipuis & Neomeniis stantes istum Hymnum cum majori cantant solennitate, quam cæteros Psalmos totius Psalterii. Insuper in Nocte Paschæ, quando Agnus Paschalis comedebatur, post ejus commestionem recumbentes ad Mensam ipsum Hymnum solenniter dicebant. Unde de hoc Hymno ex istis 6 Psalmis composito intelligi debet illud quod imminente passione Math. 26. legitur; *Hymno dicto exierunt*, &c. Eo quod Christus post Agni Paschalis commestionem hujusmodi consuetum ritum servans, Hymnum prædictum cum Apostolis recitavit. Quod etiam Hebræi hodie Agno Paschali carentes in illa nocte Paschæ istum Hymnum cum Azymis solenniter, ut possunt, cantant. *Cumque Burgensis ex Judæis fuerit conversus, ideo de hoc Ritu certi quippiam eidem constare potuit. Burgensis sententiam approbat Justinianus Episcopus Nebrissensis, qui edidit Psalterium quinque linguarum. Druſius lib.7. observat.15. annotat Judæos quamvis Agno Paschali carentes in nocte Paschatos istum Hymnum cum Azymis solenniter, prout possunt, etiamnum hodie Cantare. Alii existimant Hymnum illum incipere à Psal.* 111. *juxta Hebræos, cujus initium*; Confitebor tibi Domine, &c. *Sicque octo Psalmi constituerent illum Hymnum, quem Judæi vocare solent*, Halelu-jah magnum הלל הגדול Jo. Gerh. in. Harmon. Evangel. de Passione, &c. in Matth.26.30.cap.1.p.3.a.b. Genev. 1628.

[y] Post aquam manualem & lumina, ut quisque de Scripturis Sanctis——potest, provocatur in medium Deo canere. — *Tertull.in Apologet.c.39.p.69. Frank.*1597.

[z] ——Maximè illud quod etiam de Scripturis defendi potest, sicut de Hymnis & Psalmis canendis, cum & ipsius Domini & Apostolorum habeamus documenta & exempla & præcepta. De hac re tam utili ad movendum piè animum, & accendendum divinæ lectionis affectum, varia consuetudo est, & pleraque in Aphrica Ecclesiæ membra pigriora sunt: ita ut Donatistæ nos reprehendant, quod sobriè psallimus in Ecclesia Divina Cantica Prophetarum, cum ipsi ebrietates suas ad Canticum Psalmorum humano ingenio compositorum, quasi tubas Exhortationis inflamment. *August. Epist.*119.*cap.*18.*Tom.*2.

4. *Because*, whereſoever the New Testament alledgeth *Psalmes*, it intends *Scripture-Psalmes*, *David's Psalmes*, *&c.* Thus, when Christ distributes the whole Old Testament into a Trichotomy, it is into the *Law of Moses*, *the Prophets*, *and the Psalmes* [a]. For the singular Excellency of the *Psalmes*, he makes them a distinct Volume or Book of themselves. Thus; *David himself saith in the Book of Psalmes, The Lord said unto my Lord* [b], *&c.* Again; ——*For it is written in the Book of Psalmes; Let his habitation be desolate, and let no man dwell therein, and his Bishoprick let another take* [c]. Further; ——*As it is written in the Second Psalme, Thou art my Sonne, this day have I begotten thee* [d]. ——*Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption* [e]. Still the Psalmes alledged in the *New Testament*, are intended only of the *Scripture-Psalms* of the *Old Testament*. When therefore the Holy Ghost in the New Testament requires us to sing *Psalmes*, *Hymnes*, *&c.* what *Psalmes* can we rationally imagine he intends but the *Scripture-Psalmes*, so familiarly and frequently mentioned in the *New Testament*?

[a] Luk.24.44.

[b] Luk.20.42, 43,44. with Psal.110.1.

[c] Act.1.20,16. with Psal. 69. 25.

[d] Act.13.33. with Psal.2. 7.

[e] Act.13. 35. with Ps.16.10.

5. *Because*, the *Scripture-Psalmes* were written for those very ends and purposes, which the Apostle requires us to intend and aim at *in singing of Psalmes* under the New Testament, *viz.* Praising and Giving thanks unto the LORD, Teaching or Instructing one another, Admonishing one another [f], and chearing up our hearts in godly rejoycing [g]. For, 1. *Praising and giving thanks* to the Lord, takes up a very great part of the **Book of Psalmes**. One is entituled, *David's Psalme of praise*, *Psal.* 145. *tit.* Many (as some think) are entituled, *Halelu-jah*, *Praise-ye-the-LORD*, As *Psal.*146. 147. 148. 149. 150. with sundry others. What raised Praises

[f] Ephes.5. 19, 20. Col.3.16.

[g] Jam.5,13.

Praises and Thanksgivings are dispersed throughout the whole Book! As *Psal.* 8. 19. 29. 30. 34. 96. 98. 100. 103. 104. 105. 106. 107. &c. yea, the whole Book hence hath its Denomination, ספר תהילים *Sepher Tehillim*, i. e. **The Book of Hymnes, or Praises.** 2. *Teaching and Instructing* is another end of *Scripture-Psalmes*. Many Psalmes for the Subject-matter of them are Doctrinal or Teaching Psalmes. As, *Psal.* 1. 15. 19. 24. 37. 119. and many others. Some are entituled, *Maschil, An Instructing Psalme*. As, *Psal.* 32. 42. 44. &c. There are in all 14. *Maschils*; as hath been formerly noted [b]. 3. *Admonishing*, is another end of *Scripture-Psalmes*. Sundry Psalmes are Reprehensory, or Monitory, &c. Reproveing for sin and corruption. As, *Psal.* 10. 14. 37. 49. 50. 52. against *Doeg*. 53. 58. against corrupt Judges, &c. Sundry *Psalmes* also are Hortatory unto Duty. As, *Psal.* 4. 37. &c. Admonition hath in it, both Reprehension for sin, and Exhortation to Duty. 4. Another end of Scripture-Psalmes, is *Comforting and cheering up our selves* in the LORD, that we may rejoyce and triumph in him. Many Psalmes are of such Argument. As, *Psal.* 96. 98. 146, &c. These are the ends why Psalmes were written and recorded in Scripture: and these are the very ends why we are to *sing Psalmes* to God by New Testament-command; and they are all *Moral Ends*, of constant and perpetual concernment to Gods Church and people in all Ages. They therefore that cry down *singing of Psalmes* now under the *New Testament*, decry a *Moral Duty*, and sacrilegiously endeavour to rob both themselves and others of these excellent moral ends and benefits, redounding by the well-performance of this Duty,

[b] See in §. VI. numb. IV.

6. Finally, *Because*, If the Scripture-*Psalmes*, *Hymnes*, &c. be not the very Psalmes, &c. which we ought to sing as the New Testament requires [i], and as the Old Testament enjoynes on the Sabbath-dayes [k] under the New Testament: then we have no *Psalmes*, *Hymnes*, and *Spiritual Songs* to sing, which we can comfortably and safely acquiesce in, as fully acceptable to God, and so the Apostle requires of us an impossibility. For, 1. Where (except in Scripture) can we find any such things that we can certainly say are, in the Apostles sense, *Psalmes, Hymnes, and Spiritual Songs*? How or by what Art shall we know and distinguish *Psalmes* from *Hymnes*, and both from *Spiritual Sangs*: unlesse we repair to the Titles of Scripture-Psalmes, and there they are clearly and expresly distinguished. But besides *Scripture-Psalmes*, &c. nor Old nor New Testament, nor light of Reason, doth lead us thus to distinguish of any other Poetical Composures. 2. How shall the Church and people of God come by any other Psalmes, &c. wherewith they may sing to the LORD, when they reject and cast off singing of Scripture-Psalmes? Either we must have them by *Extraordinary*. or *Ordinary Gift*. 1 *Not by Extraordinary Gift*, enabling men to utter Psalmes suddenly *ex tempore* by extraordinary inspiration. For experience tells us there is no such Gift in any Church on Earth. Indeed there once was such a Gift in that Primitive Apostolical Church of *Corinth* [l], at the first planting of the Gospel among the Gentiles, and they *sung Psalmes* in a strange language, filling the Heathen with admiration, &c. but since the Gospel is received, these and other extraordinary Gifts have ceased. If any that pretend to such Gifts (who are not learned) can suddenly utter *Psalmes, &c.* in strange Languages, it would much convince us, that such extraordinary Gifts are not totally abolished. 2 *Not by ordinary Gift*, enabling men to prepare and compose Set-formes of *Psalmes, Hymnes, &c.* for the Churches use from time to time. For, then Christ would have ordained some Officer in the Church to have attended this work, as he hath appointed Ministers to attend *the Ministry of the Word and Prayer, &c. Deacons*, to take care of the poor, &c [m]. Or, *he would have inspired some member of the Church or other with a Spirit of Psalmistry* (as one saith) *for framing Psalmes suitable to the Churches necessities and conditions from Sabbath to Sabbath* [n]. But we have no footstep of either of these in Scripture or Experience. 3. As for those Poems, which both for matter and forme are meerly of Humane Invention and Composition, be they never so exquisitely framed, yet are they not to be compared with *Scripture-Psalmes, Hymnes,*

[i] Eph. 5. 19. Col. 3. 16.
[k] Psal. 95. 1, 2. &c.
[l] 1 Cor. 14. 26. *with* 15. 16. *verses.*
[m] Act. 6. 4, 5, 6 Eph. 4. 11, 12, 13.
[n] *Jo. Cotton of Sing. Psalmes ch. 6.*

Hymnes, &c. For at best these are but *Humane* and fallible, liable to much frailty, infirmity, errour and vanity; and therefore the heart of a Christian can never fully acquiesce in them, as most acceptable to God, And therefore to substitute those *Humane* infirm fallible Composures, in stead of the *Divine*, infallible, and perfect *Scripture-Psalmes, &c.* is abominably to set up and preferre *Vanity* before *Verity*, and Mans *Inventions* before Gods *Institutions*.

Thus the Second Thesis is evident.

Inferences, hence,

I. Then, *Some Duties of Gods Worship in use under the Old Testament, are not Antiquated or abolished, but rather confirmed and continued under the New.* As here, *Singing of Psalmes*, which was usual under the Old Testament, is confirmed and perpetuated by the Apostle. But of this formerly [o].

[o] *See in Thes. 1. Inf. 1. foregoing.*

II. Then, *A stinted Prescript or Set-forme of Prayer to God, or Praise of God, is lawful and warrantable.* For, the Scripture-*Psalmes, Hymnes and Spiritual Songs*, which we are enjoyned by the Apostle and by *David* to sing now under the New Testament [p], are most of them Prayers to God, and Praises of God: And so they are Set-formes of such Prayer and Praise.

[p] Eph. 5. 19. Col. 3. 16. Jam. 5. 13. Psal. 95. 1, 2, 7, &c.

Prayer is either 1. *Conceived* and uttered extemporally upon emergent occasions: As, that of *Iacob*, *Gen.* 32. 9. *to* 13. of *Moses*, *Exod.* 32. 11, 12, 13, 31, 32. of *Joshuah*, *Josh.* 7. 7, 8, 9. of *Solomon* at the Dedication of the Temple, 1 *King.* 8. 22. *to* 54. of King *Jehoshaphat* against his enemies, 2 *Chron.* 20. 5. *to* 14. of *Daniel* for the Captives in *Babylon*, &c. *Daniel* 9. of Jesus Christ himself in the same night wherein he instituted his Supper, *John* 17. 1, 2. &c. 2. *Composed* and prepared afore-hand in a certain form of words, for general or particular purposes. As, that for the Priests, wherewith they should blesse the people, *Numb.* 6. 22. *to the end.* The Psalme for the Sabbath-day, *Psal.* 92. *tit. &c.* The prayer of the Afflicted, &c. *Psal.* 102. *tit. &c.* That Form of words in *Hosea* 14. 1, 2, 3. and many Psalmes. The Lords Prayer; *Matth.* 6. 9. *&c. with Luke* 11. 2. *&c.* Now, both conceived Prayers and Praises, and composed or Set-forms of Prayer and Praise, are lawful and warrantable in themselves; provided, the matter and other circumstances therof be good and lawful.

As for *A stinted or set-form of Prayer* excepted against by some, it appears in the judgment of our Writers to be lawful and warrantable, as well as *conceived Prayer*; 1. *Because*, All things essential to prayer, and necessarily required thereunto by the Word of God, are to be had in a set-Form of prayer [q]. 2. *Because*, A set-Form of prayer is the breach of no Commandment, nor is any where disallowed, by expresse words or necessary consequence, in the Word of God in Old or New Testament [r]. 3. *Because*, It is lawful to sing Psalmes, &c. (most of which are Prayers and Praises to the Lord) in a stinted Form of words [s]: Nay, not onely lawful, but a New-Testament Duty as hath been proved. 4. *Because*, In Scripture there be prescript or stinted Forms of Prayer, Praise, Blessing, &c. laid down [t]. As those here fore-mentioned. 5. *Because*, A set-Form of prayer is not a stinting, cooling, suppressing, stifling, or quenching of the Spirit of Prayer [u]. Nay, I may adde, as touching publique *Church-Prayer*, or private *Family-Prayer* wherein one speaks and others joyne, A *stinted Form* therein doth no more quench or limit the Spirit of Prayer in Believers, then a *conceived Prayer*. For, every *conceived Prayer* is a *set-Form* or a *stinted Form* to every person praying in Church or Family, except to him that speaks: for, they are tyed up and limited to his words, who is their mouth unto the LORD, and to rove from them would be a sinful Distraction [x].

[q] See *Jo. Ball in his Trial of the Grounds of Separation. ch. 2.*
[r] *Id. ibid. ch. 3.*
[s] *Id. ibid. ch. 4.*
[t] *Id. ibid. ch. 6.*
[u] *Id. ibid. ch. 5.*
[x] 1 Cor. 7. 35.

III. Then, *They cannot be excused, nor their practice justified, that reject Scripture-Psalmes, Hymnes, and Spiritual Songs, and the singing of them especially in publique Church-Assemblies, and in stead thereof sing Poems, Anthems, Songs, and other Composures both for Matter and Form meerly Humane.* For, Though the composing and singing of some Orthodox spiritual Song in private, for a private Christians solace, may sometimes be allowed to him that hath a sufficient gift for that purpose: yet

yet to prefer or equalize such private Songs to the *Scripture-Psalmes*, &c[y]. indited by Gods own infallible Spirit, were most abominable and intolerable. And though in the Primitive Churches, as in the Church at *Corinth*[z], some had, among other extraordinary gifts, a gift extraordinary touching the *conceiving* and *singing of Psalmes*, which was in those dayes allowed to be exercised in the Churches for filling the Heathens with conviction and admiration: yet those extraordinary gifts being ceased, with their occasion; and none now being able to pretend unto the like, the gifts of all being onely ordinary, how great pride and insolency were it for any man to prefer or equalize his own or others meer Humane Songs and Composures ordinary and fallible, both for matter and forme, to the infallible *Scripture-Psalmes, &c.* immediately inspired and indited by the Holy Ghost, so as by them quite to exclude the use of *Scripture-Psalmes, &c.* or at least to intermix them therewith in the publick worship of God in Church-assemblies. The singing of Scripture-Psalmes, &c. in the Churches, we see, is an Ordinance of Christ, and Duty of Christians under the New Testament. The singing of meer humane Songs we finde not to have the like stamp of Divine Authority in Old or New Testament.

Here sundry *Objections* are made, which as followeth may receive their brief *Solutions*. As,

1. **Object.** *Had* Paul *in Eph.* 5. 19. *and Col.* 3. 16. *meant Scripture-Psalmes, &c. or* Davids, *he might as easily have named* Scripture-Psalmes, &c. *or* Davids: *As David named his*; Psalmes of David, Songs of David, &c. *when he delivered them to the Master-Musicians, &c. to be sung.*

Answ. 1. Had *Paul* intended to exclude *Scripture-Psalmes, &c.* he might as easily have excluded them by name, and have limited the Churches to Psalmes, &c. of the Spirits extemporal suggestion. 2. Can any man of a good conscience give a sound and satisfactory Reason why the Apostle should name *Psalmes, Hymnes, and Songs*, which are the very Denominations of the Scripture-Ditties, unless to direct us to sing the Scripture-*Psalmes, Hymnes, and spiritual Songs?* 3. *Davids* Name is not prefixed to all the Psalmes written by him. And though at first, it was requisite the particular Psalmes should be made known to be inspired to some Prophet of God, by his name prefixed or some other way: yet now the whole *Book of Psalmes* being received, as of divine inspiration, there's no necessity of mentioning alwaies the *Penmen's* Names. And the *Psalmes* are often alledged in the New Testament without mention of any Psalmists Name.

2. **Object.** *But, The* Psalmes, Hymnes, and spiritual Songs *here appointed by Paul to be sung, are the words of Christ which are* to dwell in us richly, *&c*[a]. *not the words of David, &c.*

Answ. 1. And are not the words of *David*, and the words of every Penman of Holy Scripture, and the whole Scripture of Old and New Testament, the *words of Christ?* 1 Is not Christ *the Word*, the essential *Word of God*, by whom he reveals his will unto us, through his Spirit[b]: and so becomes the Author or efficient cause of the Scripture by his Spirit[c]? Is not Christ the Sonne of God, that person that appeared to *Moses* under the Old Testament, and instructed him about sacred things, as *Tertullian*[d] contends: Yea, as the Proto-Martyr *Steven* in his Sermon notably asserts[e]. 2 Is not Christ the primary Object or Subject-matter, as well as the Author of the Scriptures? *The whole Scriptures are as swadling-bands of this blessed Child Jesus.* In the Old Testament Christ is *Veyled*: In the New *Revealed*: In both testified? See *John* 5. 39. *Acts* 3. 22. 24. *and* 10. 43. The whole Scripture is but as the Cabinet; Christ the *Jewel* contained in that Cabinet. 3 Is not Christ the end and Scope of the whole Scripture? How ignorantly then are the *words of David*, &c. opposed to the *words of Christ*. 2. The *Word of Christ* is to *dwell richly in us*[f] by the Apostles direction: not that the whole *Word of Christ* is to be sung, for onely that part is to be sung which is comprized under *Psalmes, Hymnes, and spiritual Songs*; but that by *the Word of Christ dwelling richly in us*, we may be the better enabled to *teach* and *admonish* one another in *singing Psalmes*, &c. This being one excellent use and improvement

y Jam. 5. 13.

z 1 Cor. 14. 26

a Col. 3. 16.

b John 1. 1. &c. 18. 2 Cor. 4. 6

c 2 Tim. 3. 16. 2 Pet. 1. 21.

d *Tertul de Trin. Advers. Jud. advers. Marcion.*

e Acts 7. 38.

f Col. 3. 16.

improvement of the Holy Scripture, and to ſing fit and pertinent Pſalmes requires good skill in the Word of Chriſt.

3. **Object.** *To deviſe New ſpiritual Songs, fit to teach and admoniſh one another, will require our being filled with the Spirit, Eph.* 5. 18, 19. *and to have the Word of Chriſt dwell in us richly in all wiſedom, Col.* 3. 16. *But the Apoſtle needed not to have exhorted to either of theſe, for the ſinging of Scripture-Pſalmes already ſet in ordinary tunes. A very ſmall meaſure of the Spirit and Word of Chriſt may ſuffice for that.*

g Eph. 5. 18, 19. Col. 3. 16.

Anſw. 1. The Apoſtle in theſe two Epiſtles[g] doth not ſpeak of their deviſing or inventing of any *New ſpiritual Songs*; but of ſinging Scripture-*Pſalmes, Hymnes, and ſpiritual Songs* already deviſed and recorded in the Bible, as hath been already proved. 2. It requires a large meaſure of the Spirit and of the *Word of Chriſt* to be *dwelling in us*, To ſuit, and ſing the Scripture-Pſalmes, To ſuch ends and in ſuch manner, as is here appointed. 1 *To* ſelect and ſuit the Scripture-Pſalmes, &c. fitly unto every emergent occaſion; As, *To* the Subject-matter of Sermons; *To* occaſions of grief, mourning, humiliation, repentance, &c. *To* occaſions of joy, gladneſſe, thankſgivings, &c. *To* the teachiug of ſuch or ſuch Doctrines; *To* admoniſhing for ſuch or ſuch ſins; *To* exhorting to ſuch or ſuch Duties, &c. 2 *To* ſing Pſalmes to right ends; As, Praiſing the Lord, Teaching and Admoniſhing one another, Comforting and cheering up our own hearts, &c[h]. 3 To ſing Pſalmes alſo in a due manner, *with Grace in the heart*[i]; So as to regard the inward heart-melody to the LORD, more then the voice-melody to the ear, &c. Theſe things require not a ſmattering, but a plentiful meaſure of the Word and Spirit in us, for the due performance and management thereof.

h Eph. 5. 18. 19. Col. 3. 16. Jam. 5. 13.

i Col. 3. 16. Eph 5. 19.

4. **Object.** *The Scripture-Pſalmes were, as to the ſinging of them, appropriated to the Temple-worſhip: as appears*; Partly, *By the Titles of many Pſalmes appointing them to be ſung by Temple-Officers and Muſical Inſtruments*; Partly, *By our Saviours and his Apoſtles not ſinging of them: and therefore the ſinging of ſuch Scripture-Pſalmes, &c. ſeems to be aboliſhed with the Temple.*

Anſw. 1. The Scripture-Pſalmes were ſung in the *Temple* doubtleſſe after the Temple was erected; and by Muſicians, and with Muſical Inſtruments appointed for the Temple, as the Titles of ſome of them do import: But though it be granted they were uſed in the *Temple*, it doth not therefore follow that they were appropriated onely to the Temple. For, *Some* of them, as the Songs of *Moſes*, and of *Deborah*[k], were ſung long before *David's* time; *Some* of them were appointed to be ſung, before the Temple was erected; as *Pſal.* 105. great part of it, and *Pſal.* 96. &c. at the bringing up of the Ark into the City of *David*[l]. *Pſal.* 92. *and* 95. on Sabbath-dayes; and many others upon other occaſions. *Some* were ſung after the Temple was deſtroyed and burnt, as *Pſal.* 74. *See verſe* 3. *to* 10. And *Pſal.* 44. though directed to the ſonnes of *Korach*, yet is thought by the Apoſtles alledging of it[m], to be eſpecially intended of the times of the *New Teſtament*: becauſe, except in the Primitive times, the *like innocency* met together with the *like calamity* is not to be found among the children of Iſrael, whileſt the Temple was ſtanding. Therefore *Scripture-Pſalmes* not being appropriated to the *Temple*, were not, as to the ſinging of them, aboliſhed with the *Temple*. 2. Jeſus Chriſt and his Apoſtles (as hath been evinced already) did both ſing Scripture-Pſalmes, Hymnes, &c. themſelves, and alſo have enjoyned Chriſtians to do the like[n]. And therefore herein we are to obey and imitate them.

k Exod. 15. 1, &c. Deut. 32. & 33. Pſ. 90. tit. Judg. 5. 1, &c.

l See 1 Chron. 16. 7, &c.

m Compare Rom. 8. 36. with Pſal. 44. 17, to 22.

n Mat. 26. 30. Acts 16. 25. Jam. 5. 13. Eph. 5. 18, 19. Col. 3. 16.

5. **Object.** *As Paul directs Timothy about publique Prayer in the Church,* 1 *Tim.* 2. 1, 2, 3, 4. *but preſcribes no form of Prayer to be uſed: So he directs ſinging of Pſalmes, Eph.* 5. 19. *Col.* 3. 16. *but preſcribes no Forme of Pſalmes to be uſed. And generally thoſe Objections that are made againſt a Set-forme of Prayer, As* That it is contrary to the Second Commandment, that it ſtints and quencheth the ſpirit, *&c. ſtrike alike againſt all ſet-formes of Pſalmes as unlawful.*

Anſw. 1. It is granted, that the Apoſtle directing *Timothy* about publick Church-

Church-prayer, 1 *Tim.* 2. 1, 2, 3, 4. *prescribes* no *Forme of Prayer:* And it must on the other hand be granted also, that neither there nor any where else in his writings doth he *prohibit* the use of a *Form of Prayer.* Nor doth any other Scripture prohibit it. Nay, the Scriptures evidently allow it: As, in the forme of the Priests blessing the people [o]; And in that forme of Prayer, which the Lord taught his disciples; *When ye pray, say; Our Father, &c* [p]. And if it be lawful, and a duty, as hath been proved, to sing Scripture-Psalmes, then it is lawful to use a Set-forme of Prayer: For many, yea, most of the Psalmes are Prayers, as *Psal.* 3. 4, 5, 6, 7, 9, 10. &c. And some are in their very Titles stiled, *Prayers*, as *Psal.* 86. 90. 102. 142. And therefore, *a Forme of Prayer, as such*, whose matter is good and agreeable to Scripture, can neither be contrary to the *Second Commandment*; nor can be justly counted a stinting or quenching of the Spirit, for then every publick *concieved Prayer* of a Minister quencheth and stinteth the Spirit in every one of the Congregation besides himself, because they are tyed up to his present form of words [q]. 2. It is denyed, That the Apostle directing Christians to *sing Psalmes*, prescribes no Forms to be sung. For, whilest he directs them to sing *Psalmes, Hymnes, and Spiritual Songs* [r], he plainly points out to them what *Psalmes*, &c. he would have them sing. These being the very Titles and Denominations of the *Scripture-Psalmes*, as hath been proved. Therefore, the Psalmes which the Apostle would have Christians to sing are *Scripture-Psalmes*: unlesse any should be so devoid of Reason, as to say, that *Scripture-Psalmes* are neither *Psalmes*, *Hymnes*, *nor Spiritual Songs.*

o Numb. 6. 23 *to the end.*

p Luke 11. 1, 2 &c.

q *See before in Inference* II. *the Lawfulness of Set-formes.*

r Eph. 5. 19. Col. 3. 16.

6. **Object.** *But the Church of God is still to be edified by the proper and personal gifts of the present Members which they have received from the* Spirit *of God, Eph.* 4. 7, 8, 11, 16. 1 *Pet.* 4. 10, 11. *Rom.* 12. 4, 6. 1 *Cor.* 12. 7. *And we have imitable examples in the Church of Corinth, of exercising personal gifts, as well in Singing as in Praying and Prophecying,* 1 *Cor.* 14. *And we have gifts in these times of composing spiritual Songs, for the Churches edification. In this way therefore of personal gifts the Church is to be edified, and not by singing of Scripture-Psalmes.*

Answ. 1. *The Manifestation of the Spirit is given to every man to profit withal*, 1 *Cor.* 12. 7. but still he must endeavour that profit of others in his own sphear and place, whether private or publique. No member of the body must be unprofitable: but private members must not usurp the publique imployments of publique Officers, 1 *Pet.* 4. 10, 11. *Rom.* 12. 4, 6. 1 *Cor.* 12. 15, 16, 17, 18, 19, 28, 29, 30. II. *The edification of the Church* is to be carried on both publiquely and privately by other means also, besides the proper personal spiritual gifts of the present members. Are not the Writings of the Prophets and Apostles (though they be dead) most eminent means of the Churches edification? As it's said of *Abel, being dead he yet speaketh* [s]: So may it not be said of them, they being dead, yet speak, yet pray, yet sing, &c. to our edification? And shall not the *New Jerusalem* be founded and built *partly* by some influential help of the old *Apostles of the Lamb* [t]? And are not reading the Word, hearing it read, meditating thereon, and every other Ordinance of Christ, useful for edification of the Church? III. The instance of *singing* in the Church of *Corinth* by personal gift of the present members, will not enforce us now to sing in the Church onely by a personal gift of the members present. For their gift of singing was wholly extraordinary and miraculous, joyned with the gift of Tongues. The gift of Tongues was used by them four wayes; 1. In speaking mysteries, 1 *Cor.* 14. 2. 2. In praying, *verse* 14. 3. In singing, *verse* 15. 4. In blessing and thanksgiving, *verse* 17. Now if any among us have such an extraordinary gift as they had, they may sing extraordinarily, as they did. But till then, their practice can be no president for us. IV. Though some amongst us have a gift of composing a spiritual Psalme or Song: yet must he not therefore bring it and sing it in our Church-assemblies, no more then he that hath a gift to conceive a *Prayer* or compose a *Sermon*, must presently come to pray and preach in the Church. None but he thats duly *called* [u] thereto should meddle with publique Administrations. Nor is

s Heb. 11. 4.

t Rev. 21. 14.

u Heb. 5. 4, 5. Acts 13. 1, 2, 3.

is it safe to neglect the eminent infallible inspirations of Gods holy Spirit in Scripture-Psalmes, &c. for any private fallible composures of any person whatsoever.

IV. Then, *There is a necessity of translating Scripture-Psalmes, Hymnes and Spiritual Songs into such Meetre*, as that they may best be sung unto edification. Here I offer to serious consideration three things, *viz.*

1. *That there is a necessity of translating Scripture-Psalmes, Hymnes and Spiritual Songs, in order to the singing of them.* For, 1. To sing them, is an Ordinance of Christ, and a Duty of Christians now under the New Testament. 2. To sing them as they are untranslated is impossible and unprofitable altogether unto the generality of people. All the Scripture-Psalmes, &c. of the Old Testament, being in *Hebrew*; of the New Testament, being in *Greek*; which without a *Version* or *Translation* they cannot understand, so as to sing with judgement or to edification [x]. 3. The Apostle directs the Church of *Corinth*, wherein some had an extraordinary and miraculous gift of singing-Psalmes in an unknown Tongue, that all things sung or uttered in an unknown Tongue should be *interpreted* for the edification of the whole Church [y].

x 1 Cor. 14.15. 16.17.26.27. 28.

y 1 Cor. 14.1. to 34.

2. *That there's a necessity of translating Scripture-Psalmes, &c. into Meetre, and that such Meetre as they may best be sung to edification.* For, 1. *Psalmes, &c.* onely in solute or *Prose* translation cannot well be sung in ordinary Congregations: but Psalms in succinct *Meetre*, in certain Measures, may be easily, harmoniously, and profitably sung, as experience evidenceth. 2. The singing of Psalmes in *Prose*, as used in Colledges, Cathedrals, and other places, seems to be lesse grave, serious, melodious, edifying: The words being hurried over with so much haste and precipitation, especially where periods are long, that there's no time for *meditation* upon what is sung, which is one chief advantage of singing. Nor can any thus sing without a Book. 3. The Hebrew Psalmes, &c. were put into *Meetre*, or certain fixed *Measures*, for singing: as among the Learned some have notably demonstrated [z]. Which justifies our translations of them into *Meetre* also, in order unto singing.

z *Fran. Gomarus in Davidis Lyra. in operum parte 3ia. Buxt. Thesaur. p.629.*

3. *That the Metrical version of the Scripture-Psalmes, Hymnes, &c. should be so ordered as may be best sung to most spiritual advantage and edification* [a]. And to the compleating of such a Metrical Version, these things are very desirable and requisite: *viz.* I. *Exact nearnesse of the Version to the Original, so far as is possible.* That so as much of God, and as little of man as may be, may appear therein. This will greatly satisfie the godly judicious, and heighten their spiritual melody to the Lord. To this end, 1. *All remote Paraphrases*, and Circumlocutions, should be carefully avoided, and the plain genuine sense of the words and phrases (as far as the Propriety of our English Language will bear it) laid down, to the true sense and intent of the Holy Ghost. 2. *All omissions* of words should be studiously shunned. 3. *All additions* of words or phrases should be diligently declined. 4. Wheresoever Alterations, Omissions, or Additions could not easily be avoided: *That* in all Alterations, the propriety of the Hebrew or Greek words or phrases be put in the Margin; *That* in all Omissions, the word or particle omitted, be supplyed in the Margin, that whilest a man sings he may instantly cast his eye upon the Margin, and so help his devotion and meditation; And, *That* in all Additions, the Additional words be Printed in a different Character, to distinguish them from the Text; and be still congruous to the subject-matter whereunto they are superadded. II. *Convenient smoothnesse of the Meetre, or verse.* Thus it shall be read or sung with more delight. And therefore, 1. All old obsolete barbarous expressions should be declined. 2. The due quantities of our English Syllables (without which the verse will run very ruggedly and unpleasantly) must be well observed. 3. And the Rythmical terminations of the verses (which with a kind of grateful grace set off and adorn the Version, especially to the more harmonious mindes) should be discreetly and soberly ordered. III. *Proper suitableness of various and easie Tunes, wherein they are to be sung, is very necessary.* Tunes should be,

a 1 Cor. 14.26.

1. *Proper*

1 *Proper* and suitable to the Nature and Subject-matter of the Psalmes, *viz.* More grave, sad, solemn tunes should be suited to Penitential, Lamenting, Mournful psalmes, as *Psal.* 6. 22. 38. 51. 88. 90. 102, &c. More pleasant chearful tunes to Psalmes of Praise, &c. as *Psal.* 30. 45. 116. 118, &c. 2 *Various.* The Psalmes are of very various matter. And variety brings a kind of delight and refreshment to the Singers. 3 *Easie.* That every one of them may be sung, as there shall be occasion; for edification. There's not one of them, but is very useful for edifying. Therefore if any Psalme be translated in an unusual or difficult tune to gratifie more Expert Singers: yet should it also be translated a *second time* in an ordinary and easie tune for the benefit of all. And experience tells us, That sundry choice Psalmes are put into such hard unusual tunes in our common Translation of singing-Psalmes[b], that most Congregations in these three Nations cannot at all make use of them in singing and *making melody therein unto the Lord.* IV. An Exposition of the Nature, Scope, and Parts of the Psalmes, that they may be sung understandingly.

Now in this *Metrical Version of the Psalmes* here following, all these things are studiously intended and performed[c]. And herein how far all other Metrical Versions of Psalmes which are yet extant, do come short, is left to the judicious and impartial Reader to consider and determine.

V. Then, *The Metrical Version of Scripture-Psalmes, Hymnes, &c. the more exactly it agrees with the Original Hebrew and Greek of Old and New Testament. (provided it be conveniently smooth, agreeable to the propriety of our English Tongue, and fitted for suitable and easie tunes) the better it is.* For,

1. The *Original* words, being immediately inspired of God, are incomparably the best of all; Are most Divine, most pure, most infallible, &c. And therefore, the nearer any *Version* approaches to the Original words, to the *Fountain*[d], the more Divine, pure, and infallible, &c. it must needs be, and consequently every way the better: the more remote it is from the Original, the more Humane, muddy, fallible, &c. it is, by reason of the more humane mixtures therein.

2. That *Metrical Version of Psalmes* must needs be best, which is most conforme unto the Rule and Standard of all Translations: but that Rule and Standard is the *Original.*

3. That *Metrical Version* of Psalmes which most fully attains its end, is best: but that *Metrical Version* which comes neareſt to the Original Hebrew and Greek of Old and New Testament, most fully attains its end, *viz.* The glorifying of God, and edifying of our selves and others in singing of Psalmes[e], &c. For, Then we are best satisfied, that we sing, not so much humane Composures and Ditties, as the Scripture-*Psalmes, Hymnes, and Spiritual Songs indeed.* Then our understandings are the more Informed, our hearts and affections the more Raised and Spiritualized, to sing *with Grace*, delight, and inward melody unto the Lord, in materials of his own devising and inspiration. And therefore let us most prize and use those Versions, that most closely approach to the Originals.

VI. Then, *Christians have need to be well versed in Scripture-Psalmes, Hymnes and Spiritual Songs that they may sing them profitably.* As the Mother of *Zebedies* children with her two sons were blamed by Christ for *asking they knew not what*[f]: So may they, that are unskilful in the *Scripture-Psalmes*, be condemned for singing they know not what. *Scripture-Psalmes, &c.* are to be sung: but how can he sing them rightly, that's greatly unacquainted with them? There's scarce that case or condition of a Christian in the world, but there is some *Scripture-Psalme*, or other most agreeable thereunto: but here's the skill, to find out *Psalmes* suitable for every case, and to apply them accordingly. This requires good Christian-judgement in, and acquaintance with, the *Scripture-Psalmes*: as that a man competently know the Nature, Subject-matter, Scope, and chief parts of the Psalmes. In all which the ensuing *Explication* will be a singular help. Therefore thou that would'st sing *Scripture-Psalmes* judiciously, profitably, &c. peruse and meditate much upon them, be a skilful Artist in them, for the best improvement of them.

VII. Then,

b *viz.* Psal. 120. 121. 122. 124. 125. 126. 127. 130. 136.

c *See before in* §. VII. *numb.* 1.

d *Dulcius ex ipso fonte bibuntur aquæ.*

e Eph. 5. 18, 19, 20. Col. 3. 16.

f Matth. 20. 22. Mark. 10. 38.

VII. Then, *In singing Psalmes, let the Churches of Christ in publike, and Christians in private, make peculiar use of Scripture-Psalmes, Hymnes, and Spiritual Songs.* With these, Praise the LORD thy God, solace thy self, and edifie others. *Scripture-Psalmes* are incomparably the most excellent *Psalmes* in the world, for *Author, Matter, Forme and End.* The Singing of *Scripture-Psalmes* now under the New Testament, is an Ordinance of Christ, and a Duty of Christians. Therefore, Sing these *Psalmes, Hymnes, and spiritual Songs* in publike and private, &c. but sing them as Scripture-Psalmes should be sung. To this End, I shall 1. *Lay down certain Rules or Directions for the right singing of Scripture-Psalmes.* 2. *Resolve certain Cases, Practical Questions, or Doubts about singing of them.*

Rules or Directions for right singing of Scripture-Psalmes.

1. *Have Grace in the Heart.* When the Apostle directs us, To sing *Psalmes, Hymnes, &c. with Grace in our hearts unto the Lord*[g], he necessarily presupposeth the having of Grace in our hearts. For how can Grace be *Actually* used, unless it be first *Habitually* had? *Grace* is so necessary to the well-performing of every holy duty, both for the Qualifying of the *Person*[h], and for the Original of the *Action*[i]: that without it nothing can be acceptable to God. God first hath respect to our Persons, and the Ground or Rise of our Actions: and then to our Actions and Performances. A Graceless man can never make melody to the Lord in singing Psalms, nor please God in any other performance. *None could learn that Song,* (which is put for all Gods pure Christian-Worship) *but the 144000 redeemed from the Earth,* None can *praise the LORD but the upright*[k].

2. *Sing with the Spirit: with the Assistance, Guidance, and active Furtherance of the Holy Spirit of God.* As the Corinthians were directed in their extraordinary Singing[l], *to sing with the Spirit, viz.* with that extraordinary Gift of the Spirit which they then had: so we in our ordinary Singing answerably should sing with the ordinary assistance of the Spirit of God. For as in *Praying,* so in *Singing* (much of which is prayer) *the Spirit helps our infirmities with groans that cannot be uttered*[m]. And *be filled with the Spirit,* that you may be filled with joy and enlargement in Singing, *Eph.* 5. 18, 19.

3. *Sing with the Understanding*: so as others may understand thee, much more that thou mayest understand thy self[n]. *Philips* Question to the Eunuch; *Understandest thou what thou readest*[o]? is a good Question for every Christian when he sings; But *do I understand what I sing?* Do I understand the Nature of this Psalm, whether it be *Doctrinal, Prophetical, Historical, Hortatory, &c?* Do I understand the matter of this Psalm, The Scope of it, &c? Do I understand how to extract my portion out of this Psalm, though writ upon other occasions? The Commandi is, *Sing ye Praises with understanding*[p]. To sing, pray, &c. without understanding, is *to offer the Sacrifice of fooles*[q]. And in the time of the Law, a blinde Sacrifice was abominable to God. To help thy Understanding, 1. Mark well the Titles of Psalmes. 2. Note the Propriety of Hebrew phrase, in margin. 3. Use that Version which is neareſt the Hebrew. 4. Peruse this Exposition first.

4. *Sing with the heart and inward affections, making melody with Grace there to the Lord*[r], *as well as with the voice making melody to the outward eare.* The Apostle insists in a special manner upon this Direction.

(1) It must be with the heart, and not only with the voice. *Singing and making melody to the Lord in your heart*[s]. Singing must be *Cordial* as well as *Oral*: otherwise it will be no better then an hypocritical lip-labour, an *unprofitable bodily exercise*[t]. We must often consider, how God calls for the heart; *My son give me thine heart*[u]. And as *God is a spirit, so he will be worshipped in spirit*[x]. We must *glorifie him both in our body and in our spirit, which are Gods*[y]. And therefore, as we say with *David; Awake up my Glory*[z], —— (that is, my tongue, as an eminent glory of man above other creatures, and a singular instrument of his glorifying God;) —— *I will sing and give praise even with my glory*[a]. So we must say with him; *Bless the LORD, O my soule, and all that is within me blesse his Holy Name*[b], &c. —— *O*

God

g Col. 3. 16.
h Tit. 1. 15, 16. Hag. 2. 11, 12, 13, 14. Gen. 4. 4, 5. Jam. 5. 16.
i 1 Tim. 1. 5.
k Heb. 11. 6. Rev. 14. 7. Psal. 33. 1.
l 1 Cor. 14. 15, 16.
m Rom. 8. 26, 27.
n 1 Cor. 14. 15, 16
o Acts 8. 30.
p Psal. 47. 7.
q Eccles. 5. 1.
r Eph. 5. 19. Col. 3. 16.
s Eph. 5. 19.
t Mat. 15. 8. 1 Tim. 4. 7, 8.
u Prov. 23. 26.
x John 4. 24.
y 1 Cor. 6. 20.
z Psal. 57. 8, 9.
a Psal. 108. 1.
b Psal. 103. 1, 2.

God mine heart is fixed, I will ſing and give praiſe even with my glory c. Or with the bleſſed Virgin Mary; *My Soul doth magnifie the* LORD, *and my Spirit rejoyceth in God my Saviour* d. The *Gloſs* rightly prefers the real heart-melody before the formal Voice-muſick: ſaying;

c Pſal. 108. 1.
d Luke 1. 46.

> Non vox, ſed votum; non Muſica chordula, ſed Cor:
> Non clamor, ſed Amor; Pſallit in aure Dei.

> *Soule's vow, not ayery voice; ſound heart, not ſounding ſtring:*
> *Pure love, not piercing-noiſe; in Gods ear ſweetly ſing.*

(2.) It muſt be alſo with Grace in the Heart. So the Apoſtle directs; *Singing with Grace in your hearts to the Lord* e. Grace muſt not onely be in the heart of the *acceptable Singer*: but muſt alſo be acted and exerciſed in the heart in all *acceptable ſinging*. *Grace in the heart* is the beſt *Key* or *Muſical tune* to any Scripture-*Pſalme*, *Hymne*, or *Spiritual Song*: without which inward Melody, all Vocal Muſick though never ſo ſweet and Harmonious, is but meer diſcord, jarring, and empty howling in the ears of the Lord. The heart and affections ſhould *be filled with the Spirit* f, ſhould have a lively tincture of Grace, Heavenlineſſe and Spiritualneſſe upon them, ſhould be as it were ſpiritually touched with the matter ſung, as the *Needle* is touched with a *Loadſtone* and moves accordingly. Then the heart will ſing with ſpiritual raptures, elevations, and raiſed meditations indeed. Therefore when thou goeſt to ſing, ſay; *Awake up my heart*, awake up my grace, my faith, love, joy, zeal, &c. as *David* ſaid, *Awake up my glory*, &c. *I my ſelf will awake right early* g, when he was ſinging. The voice of *active Grace* in *ſinging* is moſt ſweet, moſt melodious to the Heart-ſearching God.

e Col. 3. 16.
f Epheſ. 5. 19.
g Pſal. 57. 8, 9.

5. *Sing with prudent accommodation, or ſuiting of the* Pſalme, *to the preſent condition of the Singers, To the preſent Ordinances or worſhip of God, or To the preſent works or Providences of God, ſo much as may be.* As *Solomon* ſaid of *a word fitly ſpoken* (*Heb.* ſpoken upon his *wheeles*,) *It is like Apples of Gold in Pictures of Silver* h: So may I ſay of Pſalmes fitly ſelected and accommodated to preſent purpoſes, they are *ſet and ſung upon their wheeles*, and are like Apples of Gold, &c. This accommodating, fitting, or ſuiting of Scripture-Pſalmes to ſeveral purpoſes requires a good meaſure of skill and care herein. The Miniſter is to do it in Church-Aſſemblies: The Maſter of Family in his private Family: and every Chriſtian for himſelf in private when he is diſpoſed to ſing *Pſalmes*.

h Prov. 25. 11.

(1.) *Suite and accommodate Pſalmes to your and others preſent condition.* As, In caſe of Temptations upon view of wicked mens proſperity, and godly mens adverſity, ſing *Pſal.* 37. *and* 73. In Deſertions, ſing *Pſal.* 22. *and* 77. *and* 88. In exile from Gods publique Ordinances, ſing *Pſal.* 42. *and* 63. *and* 84. In deep ſtraits and afflictions, ſing *Pſal.* 3. *and* 4. *and* 34. *and* 142. In ſad diſcomforts and dejections of Soul, ſing *Pſal.* 94. *and* 102. In caſe of repentings for ſins and lapſes, ſing *Pſal.* 6. 25. 38. 51. 104. In deliverance from great ſtraits and deſperate extremities, ſing *Pſal.* 30. 34. 18. 116. &c.

(2.) *Suit Pſalmes to the preſent Ordinances and Worſhip of God in hand.* As, on Sabbath dayes, ſing *Pſal.* 92. 95. 8. 84. 42. 104. After Adminiſtration of the Lords Supper, ſing *Pſal.* 22. 28. 103. 118. Or ſome Pſalme of the *Great Halelujah* between *Pſal.* 111. *or* 112. *and Pſal.* 119. which its moſt probable Chriſt and his Apoſtles ſang after the Inſtitution of the *Lords Supper*, as hereafter is ſhewed in the *Explication of Pſal.* 111. §. 3. Before or after a Sermon of the happineſs of the godly, wretchedneſs of the wicked, ſing *Pſal.* 1. 37. 119. After or before a funeral Sermon, ſing part of *Pſal.* 2. 39. 90. 103. 49. Before or after the handling of Chriſts Kingly Office, ſing *Pſal* 2. 45. 110. 96. 97. 98. 99. Of his Prieſtly Office, ſing *Pſal*, 110. Of his Prophetical Office, ſing *Pſal.* 40. &c.

(3.) *Suit Psalmes to the present Works and Providences of God, publike or private.* As, in dayes of publike mortality, &c. Sing *Psal.* 90. In dayes of Famine, Sing *Psal.* 23.34. In time of Warre, Sing *Psal.* 27.46. *Luthers* Psalme in time of publike and eminent dangers, *Psal.* 68. In time of victory over enemies, Sing *Exod.* 15. *Judg.* 5. *Psal.* 18. *Psal.* 124. In time of publike desolations on the Church of God, &c. Sing *Psal.* 44.74.79.80.83. When Gods publike Ordinances and pure Worship faile, &c. Sing *Psal.* 42.63.84. In time of Gods observable Judgments upon the ungodly, &c. Sing *Psal.* 9.105.106.136. In time of eminent mercies by Sea and Land, Sing *Psal.* 107.115.116.118.

6. *Sing with holy and heavenly Meditation upon the Subject-matters sung.* One eminent use and advantage of *Singing* is to dilate and draw out the voice the more leisurely and deliberately, that so the thoughts may have the more time to act and expatiate in *Meditating* on what is sung. Hence the Psalmist resolves to *Sing*, and to *Meditate on God in singing*, and that such his *Meditation should be sweet* [i]. *Singing* raiseth the heart, *Meditation* fixeth the heart: How sweet is it when both do meet together! But still be careful that thy *Meditation* in Singing be, *Devout*, *Speedy*, and *Pertinent*. 1. *Devout*, full of spiritualness and holiness, tending to elevate the heart and affections, and to awaken and actuate all thy Graces. 2. *Speedy*, no longer then the singing of the sentence will bear: otherwise it may prove a distraction [k]. The thoughts are quick and speedy as lightning: they may profitably touch or taste the heavenly matters as they go along, and away. 3. *Pertinent to the matter sung, and not diverting from it.* Distraction and a Dream comes by suffering the thoughts to wander. As the jarring string marres the outward Musick: so the impertinent thoughts spoile the inward *melody* [l]. When therefore thou singest, let thy thoughts and *Meditations* keep close to the matter: As, when thou *Singest Doctrines*; Think how they teach thee and others the Truths of God: When thou *Singest Prophecies*; Think how exactly they have been fulfilled, or shall be accomplished hereafter: When thou *Singest Admonitions* against any Sin; Think how may this shame me and others for like offences? or, what a mercy is it to me, that I am kept from these iniquities? When thou *singest Exhortations*; think how dull am I and need quickening? When thou singest *Histories*; Think of Gods wonderful Patience, Providence, Goodnesse, Mercy, Justice, &c. of old; &c. When thou *Singest* of the *Faith*, *Integrity*, *Love*, *Zeal*, *Repentance*, *Obedience*, &c. of others; Think, O that I had such lively Graces! O that my Graces were so lively active! When thou *Singest of others sinnes*; Think, did *David* thus lament his sinnes, how then should I lament mine? Did such persons so offend, whither should I have fallen, had not the Lord wonderfully preserved me? When thou *Singest of Threats*, *Curses*, *Judgments*, &c; Think, of thy mercy that hast escaped them, of others miseries that have felt them, of Sins mischief that deserves them, and of Gods Justice and Severity that pronounceth and inflicts them, &c. But still keep close to the Subject-matter in hand.

7. *Sing with impartial Application of all things Applicable to thy self.* So Sing, as In others *Sinnes* to reade, remember and aggravate thine own; In others *Temptations* learn how to manage thine own; In others *Graces*, see how to try and discover thine own; In others *Duties*, learn how to provoke and manage thine own; In others *Mercies and Thankfulnesses*; consider how to render for thine own, &c. Thus in all things have a special reflection *upon thy self*, as once the Apostle in another case said, *Lord, is it I? Master, is it I* [m]?

8. *Sing Psalmes to those right Ends for which Singing of Psalmes was intended and ordained.* The Rightness of the *End* highly exalts and magnifies the *Action*. We must not sing *Psalmes* for Custom, Formality, Company, or outward Musick, delighting our external senses: but we must sing for higher and nobler ends and purposes. As,

(1.) *To teach and instruct our selves and one another by Singing* [n]. Some of the Psalmes are in the Hebrew entituled *Maschil*, i.e. *An Instruction*, or *An Instructing-*

i Psal. 104. 33, 34.

k 1 Cor. 7. 35.

l Eph. 5. 19.

m Mat. 26. 22, 25.

n Eph. 5. 19. Col. 3. 16.

ing-Pſalme. Such is the Nature and uſe of it. There are in all xiiij. Maſchil's [o], all of them affording excellent *Doctrines* and *Inſtructions.* Again, many of the Pſalmes are *Doctrinal* [p], *viz.* That in whole or in great part *Teach* ſome choice *Doctrines.* Thus Pſal. 1. *teacheth,* That the godly man is the happy man, the wicked man is the wretched man. Pſal. 19. *teacheth,* That the Book of Nature doth very notably ſet forth Gods glory: but the Book of Scripture far tranſcends herein. Pſal. 34. *teacheth,* the ſingular and moſt vigilant Providence which God hath over his people that fear him, eſpecially in the time of their troubles and diſtreſſes. Pſal. 91. *teacheth,* The impregnable ſafety and ſecurity of all them that truſt in God, under the wing of the Almighty, &c. Thus other *Doctrinal* Pſalmes have their particular *Doctrines* whereby we may in ſinging particularly teach our ſelves and others, by ſerious *Meditating* thereon. But beſides, our *ſinging of Pſalmes together* affords ſundry General Leſſons unto us. Teaching us, 1. To endeavour after the like ſpiritual frame of heart in ſinging, as the holy Pſalmiſts had in penning them. 2. What ſweet Harmony and unity there ſhould be among the Saints, ſinging all at once as with one heart and voice: as joyntly concerned and ſharing in the ſame joyes, the ſame ſorrows, the ſame priviledges, the ſame duties, &c. An admirable emblem of Heaven it ſelf. 3. How ſweetly and chearfully they ſhould walk and act together. 4. To have comfortable and thankful frames of ſpirit in all variety and contrariety of conditions, as once *Job* had [q], and *Paul* and *Silas* had that could *ſing Pſalmes in the inner priſon at midnight in the ſtocks* [r]. Things moſt *deplorable,* as well as moſt *comfortable,* being the matter of Scripture-Songs, &c. And it's not impoſſible that a good Chriſtian may in ſome ſenſe *rejoyce in the Lord evermore* [s].

(2.) *To admoniſh one another by ſinging* [t]. As, many Pſalmes are *Doctrinal*; So many others are *Monitory*; [1] *Admoniſhing* and warning againſt ſin, in whole or in part, as Pſal. 4. *ver.* 2, 3, 4. *and* 10. *and* 14. *and* 50. *and* 52. *and* 53. *and* 58. *and* 82. [2] *Exhorting and inciting* unto Vertue and Duty: As all ſuch Pſalmes as in whole or in part are *Hortatory*: as Pſal. 2. *ver.* 10, &c. exhorting all Kings and Judges to ſubmit to and ſerve, &c. the Lord Chriſt. Pſal. 37. exhorting to confidence in God and patient waiting upon him, notwithſtanding all various diſpenſations of the Lord towards the godly and the wicked. Pſal. 92. *and* 95. exhorting how to praiſe and glorifie God on the Sabbath-day, how to Sing-Pſalmes to him, worſhip him, and hearken to his voice in his Word. Pſal. 96. 98. 99. 100. *with many others,* exhorting to praiſe God. Now when we ſing ſuch *Monitory* Pſalmes together (which are accordingly to be ſung as occaſion ſhall require,) we in a notable manner admoniſh one another, both againſt Sin, to eſchew it; and unto Duty, to purſue it: according to the matter of ſuch Pſalmes: Thus *Julian* the *Apoſtate* took himſelf to be admoniſhed and reproved when the Chriſtians in his hearing ſung the 97. *and* 115. *Pſalmes,* declaring the vanity of Idols, and confuſion of ſuch as worſhip them; as is recorded by *Socrates, Theodoret* and *Nicephorus* in their *Eccleſiaſt. Hiſtories.*

(3.) *To the acting and exerciſing of the Spirit of God in us, in and by ſuch ſpiritual melody.* The Spirit of God filling the heart of a Chriſtian delights to exert and put forth himſelf in ſinging of Pſalmes.—*But be ye filled with the Spirit, ſpeaking to your ſelves in Pſalmes, and Hymnes, and Spiritual Songs, &c.* [u]. Sing Pſalmes therefore, thereby to expreſſe and exerciſe the Spirit of God in you: yea, to cheriſh and increaſe the Spirit of God in you. For, (as ſome think [x],) *The exerciſe of the Pſalmes is a meanes of increaſing in us the Spirit. If we be joyful they increaſe joy, Jam. 5. 13. Is any merry? let him ſing Pſalmes. If heavy, they refreſh us. Paul and Silas ſung a Pſalme at midnight. The fulneſſe of the Spirit in that excellent man David went with this Help, as we may gather from that in the 2 Sam. 23. 1, 2.—and the ſweet-Pſalmiſt of Iſrael, ſaid, The Spirit of the Lord ſpake by me, &c. As the Devils ſong is of great force to fill with wickednеſſe, wantonneſſe, &c. So Gods Song is of great force to make us be filled with his good Spirit. It commeth from the Spirit and maketh the Spirit take in-*

o Pſal. 32. 42. 44. 45. 46. 52. 53. 54. 55. 74. 78. 88. 89. 142.

p *See ſome more of this* §. VI. *numb.* II.

q Job 1. 21.

r Act. 16. 24, 25

s 1 Theſ. 5. 16. Phil. 4. 4.

t Col. 3. 16. Eph. 5. 19.

u Epheſ. 5. 18, 19.

x P. Bayne on Epheſ. 5. 19. H. Zanch. Comment in Eph. 5. 18, 19.

increase in us. The Tree of Grace taketh increase by the Fruit it beareth. So he.

(4.) *To the exerting, exercising and improving of the graces of God in thee.* The Apostle requires that we should *sing with grace in our hearts, and make melody in our hearts to the Lord*[y]. Then *we make melody in our hearts to the Lord*, when the graces of a sanctified heart, as Faith, Love, Repentance, Zeal, Sincerity, Joy, Thankfulness, Holy desires, &c. do act towards the Lord in singing of Psalmes. As, when we sing *Psal.* 31. 46. 118. *and* 125. *and* 37. *and* 91. *&c.* to actuate and quicken our Trust, Hope, and Affiance in God: when we sing *Psal.* 18. *and* 116. *&c.* to excite our Love to God: when we sing *Psal.* 6. *and* 25. *and* 38. *and* 51. *&c.* to renew our Repentance towards God: when we sing, *Psal.* 25. *and* 139. to improve our sincerity and integrity before God: when we sing *Psal.* 27. *part of it, and* 42. *and* 63. *and* 84. &c. to express and inflame our fervent desires after God, and after communion with him in his Ordinances: when we sing *Psal.* 33. 34. 47. 95. 96. *&c.* to express our joy and thankfulness to God for his excellent perfections, and gracious dispensations.

(5.) *To extoll and praise the Lord with joy and gladness.* The LORD is the principal object to whom we are to direct our Psalme-worship; *Singing and making melody in your hearts to the Lord*[z].—*Singing with grace in your heart unto the Lord*[a]. Him we are to exalt, bless, magnifie, &c. and this with joy and gladness. In the Old Testament this was required, *Yee shall rejoyce before the Lord, &c*[b]. *Serve the Lord with fear, and rejoyce with trembling*[c].——*Glory yee in his holy Name, Let the heart of them rejoyce that seek the* LORD[d]. And the *not serving of the* LORD *with joy and gladness of heart for the abundance of all things*, is severely threatned[e]. In the New Testament we are also directed, *To rejoyce evermore*; To *rejoyce in the Lord alwaies, and again to rejoyce*[f]. Now how can we better expresse this our spiritual joy and gladness in the Lord and in his Praises, then by singing of the Psalmes contained in this ספר תהלים Sepher Tehillim, this *Book of Praises*?

(6.) *To comfort, refresh, and cheer up thy Spirit.* *Singing of Psalmes* hath a singular influence this way. *Is any merry? Let him sing Psalmes*[g]. Singing of Psalmes tends notably to *lighten* the sadness of a sad heart, and to *heighten* the joy of a merry heart. *Paul* and *Silas* imprisoned and in the Stocks, at midnight refreshed themselves with *singing an Hymne* to God[h]. The primitive Christians in times of their great persecutions, were used to cheer up and comfort one another in singing of Psalmes, as *Tertullian*[i] testifies. *Luther* when bad tidings was brought to him of any evil intendments or evil occurrents to the Church and people of God, or concernments of Christ, said, *Come let us sing the* 46. *Psalme and fear nothing.*

(7.) Finally, *Sing Psalmes to obviate, prevent, and keep out all carnal, drunken, sensual, worldly, wicked mirth. Eph.* 5. 18, 19.

Thus of *Rules and Directions* for right singing of Scripture-Psalmes.

Resolutions of certain Cases of Conscience, or Practical Doubts about singing Scripture-Psalmes.

1. **Case.** *Why may we not onely read Scripture-Psalmes, and so meditate thereon, as we do with other Scriptures without singing? Or, wherein is there any use or advantage of singing, above meer reading of them?*

Resol. 1. The *Scripture-Psalmes* are to be read, as well as any other parts of Scripture, upon occasions, for our spiritual benefit[k]: but they are also somtimes to be sung, as well as read, for our further spiritual benefit[l]. We must not make the Ordinances of God to thwart one another, or fight one with another: *Reading* must not be urged to decry *Singing*; nor *Singing* to decry *Reading*. Both are Gods Ordinances, and are of singular benefit in their place, for *Meditation*, &c.

2. *Singing* of *Scripture-Psalmes* aright, as hath been directed, hath in some respects a preheminence above *Reading*. *Singing* hath chiefly a threefold use and advantage above the bare *Reading* of Scripture-Psalmes, *viz.* 1. *It's a greater furtherance to holy*

y Col. 3 16. Eph. 5. 19.

z Eph 5. 19. a Col 3. 16. b Deut. 12. 12. and 14. 26. c Psal. 2. 11. d Psal. 105. 3. e Deut. 28. 45, 46, 47, *&c.* f 1 Thes. 5. 16. Phil. 4. 4.

g James 5. 13.

h Act. 16. 24. 25

i *Tertull. in Apolog. c.* 1. *p.* 13. *lin.* 9. *& c.* 39. *pag.* 69. *lin.* 16. 17. *Franeker.* 1597.

k John 5. 39. Rom. 15. 4. 2 Tim. 3. 16, 17

l Eph. 5. 19. Col. 3. 16. James 5. 13.

holy Meditation upon the Subject-matter sung. *Singing* dilates, protracts, and drawes out the voice for a much longer time then bare *Reading*; and so gives more time and scope for *Meditation*, and for more deliberate fixing of our thoughts on the Subject-matter. This is a great advantage. *David* hints this, when having sung of the works and providences of God most sweetly, he adds towards the close, *My Meditation of him shall be sweet, I will be glad in the LORD* [m]. He sang for the furtherance of his *Meditation* upon God, and for the sweetning of it towards him. The more our *Meditation* dwells and fixeth on God, the more sweetnesse we finde therein. 2. *It more pathetically moves, stirres, and raiseth up the affections towards God and the things sung.* As *Jeremiah* lamenting, said, *Mine eye affecteth mine heart* [n]: So may we say, in *Singing*, *Our voice affecteth our hearts.* The acting of the *outward Senses*, have a strange and secret influence upon the *inward Affections*. As in *prayer*, we pray sometimes with the heart, as *Moses* did, but speak never a word, and our hearts are moved; again we pray both with heart and voice, and by our voice the heart is more moved and the affections more actuated: thus in *singing of Psalmes*, our affections are strangly raised, elevated, rapt, and as it were sometimes intranse'd through the vocal melody, as experience tells us. And this is no small benefit. 3. *It more fully represents to us the unity and oneneſſe of the souls and ſtirits of the Saints in the Worship of God*, when they all sing the same thing, it is as if they had all but *one heart and one mouth in glorifying God.* And is an excellent fore-taste of that Celestial Harmony of glorious Angels and glorified Saints in Heaven, still praising God with all possible exactnesse of Celestial unity [o].

[m] Psal. 104. 34

[n] Lament. 3. 51

[o] I believe that godly men (who are such indeed) have scarcely seen more of God in any exercise then in this. To my thinking there is not a more lively resemblance of Heaven upon Earth, Then a company of godly Christians singing a Psalm together. *M. T. Foord of singing of Psalmes. Serm. 4. p. 116. Lond. 1653.*

2. Case. *But how can we sing Scripture-Psalmes, which were penned for other times, occasions, and persons, and neither are suitable to our persons, affections nor conditions, nor our hearts to them? Some being Histories of things done under the Old Testament, as Psal. 78. 105. 106. 136. 137. &c. Some being Penitential Psalmes for particular sins whereof we have not been guilty, as Psal. 51. Some being Predictions and Prophecies of things to come, as Psal. 2. 22. 110. &c. Some being peculiar to former times, and states of particular persons or the Church of the Jewes, as Psal. 3. 39. 41. 44. 74. 79. 81. 124. 126. 129. &c. to which ours are not parallel. Some being intermixt with direful imprecations and curses, as Psal. 58. 59. 69. vers. 22. &c. how can we sing such Psalmes, when we are commanded,* Blesse and curse not [p]? *Some are Admonitions and Reprehensions to particular persons, as to Doeg, Psal. 52. To Saul's Courtiers, as Psal. 58. &c. how are we concerned in such Psalmes? Some Psalmes have passages touching legal Sacrifices and Services which are abolished, as Psal. 51. 19. and 5. 7. &c. Hence some have feared they should tell lies in singing. Some are utter Exhortations to singing, as Psal. 148. and 149. How can we sing them?*

[p] Rom. 12. 14.

Resol. These Doubts and Scruples have troubled very many, and deterred them from *singing Psalmes*. And therefore I shall resolve them, 1 *More Generally*; 2 *More Particularly*.

1. *More Generally*, touching the unsuitableneſſe of Scripture-Psalmes to your affections and conditions, &c. objected, I offer these considerations.

1. That, *the unsuitableneſſe of some Psalmes to thine affections and conditions, &c. are no more a just cause to thee to forbear singing them, then the unsuitableneſſe of them and of other Scriptures to thy condition, are a just cause to thee to forbear reading them.* What, though thine own sonne rise not up in rebellion against thee, as did *Absalom* against *David* when he penned *Psal.* 3. Or thou art not sick and under the deep sense of Gods wrath, as he was when he wrote *Psal.* 6. Or thou hast not an House to Dedicate, as *David* had when he wrote *Psal.* 30. Or thou art not put to that miserable shift of changing thy behaviour and feigning thy self mad, as he did *when he changed his behaviour before* Achish, &c. *Psal.* 34. Or thou hast not fallen into Murder and Adultery, as he had, whereupon he wrote *Psal.* 51. Or thou never wast in *Babylon*, or delivered thence as they were, in reference to whom *Psal.* 137. *and* 126. were penned, &c. What then? Do not these and like Psalmes concern thee at all? Or canst not thou sing them, but thou must tell a lye in so doing? This is a great

great and grosse mistake. Upon the same grounds thou mayst as justly forbear to read them or hear them read. Yea, to reade other parts of *Scripture*, because they do not exactly represent thy condition. Then, thou must forbear to reade the Books of the New Testament, because *thou* didst never see Christ in the Flesh, *thou* didst not converse with any of his Apostles, thou never wast at *Rome*, *Corinth*, *&c.* *thou* didst never fight with beasts at *Ephesus*, or suffer harm from *Alexander* the Copper-smith, or leave thy Cloak at *Troas*, or wast banished into the Isle *Patmos*, or there received Revelations from Christ. But who sees not the absurdity of such Conclusions?

2. That, *as all the Psalmes and all the Scriptures of Old and New Testament were written for the manifold good of thee, and of every Christian*[q], *though every of them do not lively delineate thy very state and condition: So all and every one of the Psalmes may be for manifold advantage sung by thee, though they do not exactly represent thine estate and affections.* Thy work is to finde out the good which therein the Lord intends thee, and accordingly to extract it: As the diligent *Bee* sucks some sweetness out of every Flower?

3. That, *there's no Psalme, nor passage in any Psalme, but may be very profitably applied, accommodated and made use of by any good Christian that hath Wisdom and Grace, either to Instruct, Admonish, Exhort, Comfort, &c. especially in a way of Meditation* No *Psalme* is unsuitable to him, that is not in heart unsuitable to that good Christian Frame and Duty that belongs to him. *Some Psalmes* set forth the Attributes, Works and Providences of God. These minister to us occasion of admiring, adoring, loving, trusting, blessing, and praising God. *Some*, describe the Person, Offices, Humiliations and Exaltation of Christ: These assure us that Jesus Christ our Saviour was *yesterday, to day, and will be ever the same*[r]; On whom we are to place our Hope, Faith, Love and Affections; with whom if we uprightly suffer we shall be glorified together. *Some*, set forth the wayes and conditions of the Church and people of God, their Graces, Duties, Sufferings, Deliverances, &c: These lay before us Matter of Instruction, Imitation, Compassion, Hopeful Expectation and Consolation. As, when it's said; *By the Rivers of Babylon there we sat down, yea, wept*[s], *&c.* We may thence learn; That Gods Church and people may fall into great calamities, yea, be carried captive into a strange land: That gracious hearts cannot chuse but be deeply affected when the Church is sadly afflicted, &c. When it's said: *Lord, mine heart is not haughty, nor mine eyes lofty*[t], &c. We should thence think; how detestable a proud heart and look is, and how acceptable an humble heart and look is to God: and how careful we should be every of us to eschew the one and pursue the other, &c. *Some Psalmes* set forth the sinful wayes of wicked men, and Gods Judgments upon them: these may caution us against their wayes, occasion us to blesse the Lord that hath not left us unto like courses. Some *Psalmes* to the life represent our hearts, affections, conditions, &c. as if they had been written purposely for us: these furnish with matter and words, whereby we may present our own condition before the Lord.

4. That, *the Psalmes thus improved, applyed, and sung, we shall not sing lyes or falshoods before the LORD, but out of Divine Truths we shall extract much spiritual advantage.*

5. That, *there's hardly any condition of Gods people, but it may be notably suited with some Scripture-Psalmes*[u].

2. *More particularly.*

1. *When* we sing *Doctrinal Psalmes*, mark the Doctrinal Truth laid down, and sweetly meditate thereon. There's no Spiritual Doctrine but is profitable.

2. *When* we sing *Prophetical Psalmes*, think of the wonderful and infallible fore-knowledge of God that knows things to come as well as present, Of his infinite Sovereignty that ordains and appoints things future irresistibly, and what cause we have to believe his Prophecies and Promises, and undoubtedly depend thereon.

3. *When*

q 2 Tim 3.16 17. Rom. 15.4.
r Heb. 13.8.
s Psal. 137. 1, &c.
t Psal. 131. 1, &c.
u The Church in all ages consisted of a number of Believers, and their faith is alwayes one and the same; and this makes all that apprehend Gods promises to be like to one another in Graces, Meditations, dispositions, affections, desires, spiritual wants in the feeling and use of afflictions, in course of life and Conversation, & in the performance of duties to God and man. And therefore the same Psalmes, Prayers, and Meditations are now as fit for the Church in these dayes, and are said and sung with the same use and profit to the Church in these dayes, as when they were made. Mr. *Perkins in his Com. on Heb.* 11.9.10. *p.* 76. *Lond.* 1651.

3. *When* we ſing *Hiſtorical* P*ſalmes*, let us admire Gods Providential diſpenſations, triumph at his goodneſſe, mercy, patience, &c. towards his people, tremble at his judgments, ſeverity, and terrible indignation againſt the wicked, and learn to love righteouſneſſe, and hate wickedneſſe more and more.

4. *When* we ſing P*ſalmes* that ſeem *peculiar* to ſome mens conditions rather then our own, *If* they deſcribe their Graces or Duties wherein we come ſhort, let's quicken our ſelves by their example, as by P*ſal.* 42. 63. 84. *&c.* *If* they ſet forth their ſins from which we have been preſerved, as in P*ſal.* 51. then let's bleſſe the Lord that hath kept us, having the ſame root of all ſin in us, and let us tremble and fear leaſt we fall ſo much the more. *If* they delineate their diſtreſſes and afflictions with their deliverances, then Think what a mercy that we have not been implunged in the like calamities. What cauſe have we in prudence to reckon upon and prepare for ſuch like troubles, and to carry our ſelves under them anſwerably.

5. *When we* Sing *Pſalmes Admonitory*, wherein Sin is ſharply reproved, or the Sinner direfully threatned and curſed, Then, conſider the infinite purity and holineſs of God that cannot abide Sin, but even for it abhorres the Sinner; Obſerve the Juſtice and Severity of God, and tremble to offend him; Lament and tremble at the woful condition of the wicked that lie under the dreadful Curſes of God; Bleſs God that by Chriſt hath redeemed thee from all Curſe and Condemnation; Beware of allowing thy ſelf in any known ſin, which brings down the Curſe of God.

6. *When* we Sing *Pſalmes* that have Reflections upon *Levitical Sacrifices*, then in force, but now under the New Teſtament aboliſhed. Then let us caſt up an eye to Chriſt the Anti-type of all thoſe Sacrifices, by whoſe blood we are purged, and by whoſe merit we are redeemed; And let us imitate their zeal in offering up unto God all ſorts of ſpiritual ſacrifices the more cheerfully in ſpirit and truth, according to the tenour of the New Teſtament.

7. *When* we Sing *Pſalmes* that are almoſt nothing elſe but Exhortations to the Praiſes of God; Let us wiſely conſider herein, 1. The difficulty and ſublimity of this duty of praiſing God, and our own dulneſs thereunto. 2. The uſefulneſs of theſe, and like quickning Exhortations, to the furthering of us unto the duty: Hence *David*[x] begins and ends ſundry Pſalmes with ſuch Exhortations. 3. The acceptableneſs of Praiſes unto God[y], He counts it a ſingular *glorifying of him.* 4. This pathetical Exhorting unto the praiſing, is a ſingular elegant way of Praiſing him. As if the Pſalmiſt had ſaid; The Name of our God is *above all bleſſing and praiſe.* I am not able to reach it. O come all ye Angels, all ye Saints, all ye ſons of men, all ye creatures in Heaven and Earth, come, come and help me to make his praiſe glorious. *O magnifie ye the LORD with me, and let us exalt his Name together*[z].

x Pſal. 103. and 104.
y Pſal. 50. 23.
z Pſal. 34. 3.

3. **Caſe.** *It is doubted, whether one alone ſhould ſing a* P*ſalme, all the reſt only ſaying,* Amen*: or whether the whole Congregation in Church or Family may lawfully ſing together, as is uſed in* England. *For, in the Church of Corinth one did ſing, and the reſt ſaid,* Amen[a]. *And Singing* P*ſalmes is an Act of Prophecy, and* the Prophets were to ſpeak one after another[b], *not together. But ſhould the whole Church ſing together, then the whole Church ſhould be Teachers, for we* teach one another in Pſalmes, Hymnes, *&c*[c]. *And ſuch ſinging ſeems to make a Confuſion; Nor have we any Scripture-example for the whole Congregations ſinging together.*

a 1 Cor. 14. 26. 15. 16. &c.
b 1 Cor. 14. 30, 31
c Col. 3. 16.

Reſol. 1. This Caſe concerns not at all a private Chriſtians ſinging of a *Pſalme,* &c. by himſelf alone, for his perſonal ſolace. Thats granted on all hands to be lawful, from that of *James*[d].

d Jam. 5. 13.

2. The ſinging of a particular perſon in the Church of *Corinth*, the reſt ſaying *Amen*, was altogether extraordinary, by an extraordinary Gift: For he ſang in a ſtrange tongue, nor could the reſt ſing with him, nor ſay *Amen,* being unable to underſtand him without an Interpreter[e]. And therefore that extraordinary practice, ought not, cannot be drawn into a Rule or Pattern for an ordinary courſe of ſinging.

e 1 Cor. 14. 15, 16, 26, 27.

3. Not-

3. Notwithstanding any thing here objected, the *joynt-singing* of the whole Congregation together is not at all debilitated, but remains still a duty. For, 1. Though *singing-Psalmes* be acknowledged in some sense an act of *Prophecy*, yet doth it not thence follow, that we must sing one by one, and not together. It is not an Act of *Prophecy*, strictly and properly taken, as it denotes, *Teaching* by one in Office, expounding and applying Scripture for edification; they that so prophecie must do it (as *Paul* directs) one by one[f]. But its an Act of *Prophecie* largely taken, as *Prayer* may be reduced to *Prophecie*, so it was said of *Abraham*; *He is a Prophet, and he shall pray for thee*[g]. Or as *Heman* and *Jeduthun*, &c. are said to *prophecie with Harps*, being Singers; so that phrase *praying* or *prophecying*, some understand *praying or singing*[h]. And in this large sense the whole Congregation may *prophecie together*[i], that is, sing together: And the Apostle to the *Corinthians* directs nothing to the contrary. 2. Though the whole Church singing together, be acknowledged to be *Teachers*, what inconvenience is there in so acknowledging? For, the Apostle directs us to *teach one another in Psalmes*[k]. And there's a twofold teaching, *More proper*, and *ex officio* by Office; so the Minister teacheth in preaching the Word, and in appointing the Psalme. *More common*, and *ex charitate*, of charity, so every member may teach one another, and in a sort, doth it in *singing of Psalmes*. 3. The joynt-singing of the whole Congregation together orderly and regularly, is so far from making any confusion in the Church, that rather it excellently demonstrates the unisone Harmony, Consent and Unity of the Church in the Worship of God. As the Regular striking of many strings of a musical Instrument at once makes the sweeter musick: or as the joynt-praises of the Angels at Christs birth made the more harmonious and delicious melody[l]. 4. We are not without both *Scripture-Commands*, and *Scripture-Examples* for *joynt-singing* of Scripture-Psalmes, &c. by the whole Congregation. Scripture-Commands are evident both to Ephesian and Colossian Churches[m]. Scripture-Examples are no less evident; For who can doubt but these two Churches followed the Apostles Commands and Directions? And Christ with his Apostles *sung an Hymne* to God after the first institution of the Lords Supper[n]. Not to insist upon *Paul's* and *Silas's* joynt-singing-praises to God in prison[o].

4. **Case**, *Whether may women sing with the rest of the Congregation?* *For*, it is not permitted to women to speak in the Church, but they are charged to keep Silence[p]. *Much less is the woman permitted* to teach in the Church[q]: *Now singing of Psalmes is a kinde of teaching.*

Resol. This Case may easily and briefly receive a satisfactory Resolution. For,

1. *The Woman*; according to the intent of those two Scriptures, *may not speak in the Church* in two Cases, 1. *Not by way of Teaching*. For, That would be to *usurp Authority over the man*, 1 Tim. 2. 12, 13. And the woman is more subject to errour, and so of a *Teacher*, might soon become a *Seducer*, 1 Tim. 2. 14. 2. *Not by way of asking Questions in the Church, but only to her husband at home*, 1 Cor. 14. 34, 35. For, by her Questions, she might in a sort teach, or broach errour, or exceed the bounds of modestie becoming her sex.

2. *The woman* notwithstanding is allowed in two other Cases to speak in the Church, *viz.* 1. In giving an account of her faith and obedience, or of her offence, and both in a way of subjection. Thus, *Lydia*, spake in the Congregation so as to testifie to *Paul* her faith, &c. whereupon she and her household were baptized[r]. And so with us young women as well as young men give an account of their knowledge in the principles of the Christian Religion, in order to their Reception to the Lords-Supper. On the other hand, *Sapphira* gave an account to the Apostle in the Church about her Lie touching the Land which they sold[s]. 2. In praising and magnifying the Lord together with the rest of the Congregation, and singing Psalmes, &c. Thus *Miriam*, and the *women that went out after her*, answered the men in Songs of Praises to the Lord at the Red-Sea, for the overthrow of the Egyptians, and deliverance of *Israel*[t]. Upon like ground they may now joyne with our Con-

f 2 Cor. 14. 30, 31.
g Gen. 20. 7.
h 1 Chro. 25. 1, &c.
i 1 Cor. 11. 4, 5
k Col. 3. 16.
l Luke 2. 13, 14.
m Eph 5. 18, 19. Col. 3 16.
n Mat. 26. 30.
o Acts 16. 24, 25.
p 1 Cor. 14 34. 35. 36.
q 1 Tim. 2. 11. 12. &c.
r Acts 16. 13, 14, 15.
s Acts 5 8.
t Exod. 15. 20, 21.

Congregations in *ſinging Pſalms*, which is but a charitative way of teaching commonto all Church-members.

5. Caſe, *It hath been ſcrupled by many, whether a Chriſtian may lawfully joyn in ſinging Pſalmes in a mixt Congregation, wherein many Hypocrites, carnal and prophane perſons are mingled promiſcuouſly with true Chriſtians. And it is feared the Ordinances and Duties of Singing Pſalmes, &c. are defiled by ſuch, both to themſelves, and to others that ſing with them. Eſpecially conſidering that they cannot chuſe but ſing many lies, as when in the Pſalme ſung they profeſs,* to hate every falſe way [u], to love the Lord [x], *that* their hearts break for longing to his Commandments at all times [y], to refuſe fellowſhip with the wicked [z], &c. *which things are quite contrary to their Principles and Practices. Therefore it ſeems better not to ſing Pſalmes at all, then to ſing with ſuch, leſt we have fellowſhip with them in their ſins,* Epheſ. 5. 11.

u Pſ. 119. 104.
x Pſal. 18. 1. and 116. 1.
y Pſal. 119. 20
z Pſ. 26. 4, 5, 6.

Reſol. This Caſe is by ſome much inſiſted upon: and needs a clear and full Reſolution, for this carries in it a ſpice of *Separation*. To this end conſider ſeriouſly theſe few things, *viz.*

1. *That*, the nature and condition of the viſible Churches here on earth, (being made up of viſible Saints, whereof many may be carnal and hypocrites,) is mixed, and can very hardly in any time or place be found otherwiſe. The *Net*, the Kingdom of Heaven, *gathers into it both good and bad* [a]. The children of the Kingdom, *the good ſeed*, are mingled with the children of the wicked one, *the tares*, in the ſame Field [b]. The Kingdom of Heaven is reſembled to a King that made a marriage for his ſon, and ſent forth his ſervants, *who gathered together both good and bad* [c] to furniſh the marriage with gueſts. And again its reſembled to ten Virgins, *whereof five were wiſe, and five fooliſh* [d]. This is the ſtate of the viſible Church on earth. The *Wheat* and *Chaffe* lie together (as *Auguſtine* expreſſeth it,) here in *Areâ*, in the Floore: but hereafter they ſhall be ſevered locally *in Horreo*, in the Garner. Where can ſuch a Church be pickt out, as will be without all ſuch mixture. The *Donatiſts* fancied ſuch a thing: but deceived themſelves. *All that are of Iſrael, are not Iſrael* [e]. In *Adam's* family, there was a *Cain*: In *Noah's*, a *Cham*: In *Abraham's*, an *Iſhmael*: In *Iſaac's*, an *Eſau*: In *David's*, an *Abſalom* and *Adoniſah*: In Chriſts, a *Judas*, yea, there's a mixture of *fleſh and ſpirit* [f] in the perſon of every Chriſtian. If therefore we may not ſing *Pſalmes* in ſuch a mixed Congregation, then we may not ſing them at all. For where ſhall we find on Earth ſuch a purely and perfectly unmixed Congregation? But we muſt ſing them, and that in Church-Aſſemblies, as the Apoſtle hath commanded [g]: And therefore we may ſing them, though in *mixed Congregations*.

a Mat. 13. 47. *to* 51.
b Mat. 13. 24. *to* 31. *and ver.* 37. *to* 44.
c Mat. 22. 2, 3, 10, 11.
d Mat. 25. 1, 2, &c.
e Rom. 9. 6.
f Gal. 5. 17.
g Eph. 5. 19. Col. 3. 16.

2. *That*, The publique Ordinances and Duties of Religion are of two ſorts, *viz.* 1 *Some, more common and general, belonging to all ſorts of men by vertue of Gods moral Commandement, and light of Nature.* And theſe are called Duties of Gods *Natural Worſhip*, which every man from the right conſideration of Gods Nature is bound to perform to him, as his Creator and Benefactor. As, hearing Gods Word and Will, in any ſort revealed to him. See *Mark* 16. 15. *Matth.* 28. 18. In *Antioch* in *Piſidia* the whole City almoſt (whereof the greateſt part were Pagans) came together to hear, *Act.* 13. 44. Pagans often heard the Apoſtles and others preach. *Prayer*, for what mercies are wanting; and Praiſes for what mercies are enjoyed, are parts of Gods *Natural Worſhip*, as I have formerly [h] ſhewed, belonging to all, Godly and Wicked, Chriſtians and Pagans. Theſe are the Duties of all: though only true Believers can perform them as they ought. *All the Earth, and the Kingdoms of the Earth* are called upon to *ſing Praiſes* to the Lord, *Pſal.* 96. 1. *and* 100. 1, 2. *and* 68. 32. And as there are peculiar grounds to the people of God in Chriſt why they ſhould praiſe him, *Eph.* 1. 3. *&c.* 2 *Cor.* 1. 3, 4, 5, *&c.* So there are common grounds why all ſorts are to bleſſe and praiſe him, as Creation, Providence, &c. Gods greatneſs, &c. *Pſal.* 100. 1, 2, 3. *and* 145. 6. *to* 10. *and* 107. 8. *to* 32. *and* 95. 1, 2, 3. *and* 150. 2. *to* 6. Praiſe (ſaith [i] one) *is the Natural Duty of all: The proper Duty of Saints: The perfect Act of Angels.* ——*And though* (in his

h In §. VIII. Confirm. of Theſ. I. partic. 1.

i *Mr. C. Sydenham of ſinging Pſalmes. ch. 7. Lond.* 1654.

his judgment) *singing be a part of instituted Worship, yet its onely an addition of order, and a regulation of a Natural Duty. And as there is no man but is bound to pray for mercies, so none are exempted from praising God for mercies, though they sing in a lower Tune then Saints.* So he. 2. *Some Ordinances and Duties of Religion are more proper and peculiar to the Church and People of God, As the Administration of the New Covenant-Tokens, and Censures. See Matth.* 28 18, 19. *Acts* 2. 38, 39. 40, 41, *&c. and* 8. 36, 37, 38. *with* 1 *Cor.* 5. 11, 12, 13. Now therefore, seeing singing of Scripture-Psalmes is one of those *Common Duties* which belongs both to good and bad, *The good* have no just cause to be offended that *the bad* do sing with them, for its their Duty to sing: and they should demean themselves very Atheistically should they not sing to God. And shall a good man desert his Duty of singing, because a bad man performes his Duty in singing with him? God forbid. Then they cannot hear together, nor pray together. And that would be lamentable.

3. *That*, though a carnal man, an hyppocrite, or prophane person by his singing of Psalmes, may, through his ill management thereof, pollute that Ordinance to himself so farre, that God may ablior both him and his spiritual Sacrifice; and though his principles and practise, heart and life, are so contradictory to many things which he sings, that he sings lyes and falshoods, and so provokes God by his Hypocrisie: must the Ordinance of singing be consequently polluted to the sincere Christian that sings with him, so that he must forbear singing to avoid fellowship with him in his sin? No such matter. This is a meer non-consequence. In this Case I say as *Augustine* said to *Parmenian* the *Donatist*. *Parmenian* asks, *How canst thou remain incorrupt, if thou art sociated with the corrupt? Augustine* answers, *It is so, if a man commits evil with them, or favours them that do commit it; but if he do neither, he is no way sociated; but specially if he adde a third, that he reprove what is ill done,* &c [k].

——*We say, that he who doth not evil, nor consents to him that doth it, and reproves the doer, he converseth firm and perfect among the unrighteous, as the Corn among the Chaff* [l]. For, as one [m] hath well observed, *Its not the local contact or conjunction, but the moral conjunction in heart, will, and conscience, that defiles.* What is impure to them that are defiled, is not impure to them that are pure. *Tit.* 1. 15. 16. And therefore I must not out-runne or desert my Duty of singing Psalmes, Praying, &c. because another defiles it: but rather look better to my self that I defile it not, and reprove him one way or other for defiling it. Must I leap out of *Noah's* Ark, because a *Cham* is there? Must I not offer my Gift, because another comes disorderly to offer his, before he be reconciled to his Brother? Must not I come in to the Marriage-Supper, because there's one there without a Wedding Garment? This is no good Divinity; this were to rectifie one disorder by another.

4. *That*, Finally, Its some Glory to God and Renown to Christian Religion, when even prophane and ungodly men afford an outward conformity and compliance thereunto, though it is their sin and misery that they cannot sing nor perform other Religious Duties as they ought. For, thus, The Matter of their Duty is performed which God requires; They are taught, admonished, and convinced by the Duties they do; and the Majesty of God and of his true Religion is advanced even among the Enemies of both. And therefore if bad men by singing *Scripture-Psalmes* honour God a little: Let not good men dishonour him by forbearing this Duty, but rather endeavour to honour him much by performing it aright.

Thus of the second Thesis.

Thesis III.

Christians are so to sing Scripture-Psalmes, Hymnes, and Spiritual Songs, as therein to speak one to another to mutual profit and Edification. Here consider,

I. *That Christians ought to sing Scripture-Psalmes to mutual profit and Edification*, is evident;

1. By

k Quomodo, inquit, incorruptus poteris permanere, si corruptis sociaris? Ita plane si sociatur, quis malus, *i.e.* si mali aliquid cum eis committit, aut committentibus favet, &c. *Aug. contr. Epist. Parm. l.* 2. *c.* 21. *Tom.* 7.

l Nos dicimus quod qui non facit malum, nec facienti consentit, & facientem arguit, firmus atque integer inter iniquos, tanquam frumentum inter paleas, conversatur. *Aug. ib.*

m Mr. *R. Vines* in his learned and judicious *Treatise of the Lords Supper*, ch 10 §. 8. p. 144. Lond. 1657.

1. *By the Apoſtles Directions.* *Speaking to your ſelves in Pſalmes* [n], &c. To what end are they to ſpeak thus to themſelves in Pſalmes: but in order to their mutual profit and edification thereby?. And elſewhere the Apoſtle expounds his meaning, ſaying, *Let the Word of Chriſt dwell in you richly in all wiſdome, teaching and admoniſhing one another in Pſalmes, and Hymnes, and Spiritual Songs*, &c [o]. Mutual teaching and admonition are much to mutual profit and edification. Another adds; ——*Is any merry? Let him ſing Pſalmes* [p]. As if he had ſaid; This is the way rightly to ſeaſon, regulate, and order his mirth, by ſinging Pſalmes to ſpiritualliſe it. And this is the way to cheriſh and encreaſe his mirth being ſo ſpiritualliſed. Thus *Paul* and *Silas* in priſon cheared up each other by *ſinging-praiſes* to God [q].

[n] Ephes. 5.19.

[o] Col.3.16.

[p] Jam. 5.13.

[q] Acts 16. 25.

2. *By the Lords General Scope, Intent, and End in all affairs of Religion, which is Edification and profit.* The General Rule is; *Let all things be done to Edifying* [r]. For, conſider

[r] 1 Cor.14 26.

All the New Teſtament-Officers, both extraordinary and ordinary, are given by Chriſt for the edifying of his Myſtical Body, *Eph.* 4. 8, 11, 12, 13, *&c.*

All the New Teſtament-Ordinances are intended for the Churches edifying. As Preaching, Praying, Singing of Pſalmes, Sacraments, Cenſures, &c. 1 *Cor.* 14. 15. 16. 17. 18. 19. 26. *Col.* 2. 11, 12, 13. *Gal.* 3. 27. 1 *Cor.* 11. 23, 24, 25, *&c. and* 10. 16, 17. 1 *Cor.* 5.

All Spiritual Gifts and Endowments given to any now under the New Teſtament, are beſtowed for the profiting and edifying of others. *The manifeſtation of the Spirit is given to every man to profit withal*, 1 *Cor.* 12. 7.

All the Members in the Body of Chriſt are ſet there, for the mutual good and benefit of one another, and for the well-fare of the whole Body, 1 *Cor.* 12. 14. *to* 28.

All things are for profit and edifying: and ſo muſt *ſinging of Pſalmes* be in the Church of God.

II. *How Chriſtians ought to ſing Scripture-Pſalmes*, &c. *to mutual profit and edification?* *Anſw.* This hath been at large declared already in the former Directions for due ſinging of Scripture-Pſalmes [s].

[s] See *Theſ.* II. *Inference* VII. *Directions.*

III. **Inferences.**

1. Then; *The ſinging of Scripture-Pſalmes, &c. ought to be looked upon and uſed by Chriſtians as a profitable and edifying Ordinance.* Profitable, for Meditation, *Pſal.* 104. 33. 34. For Teaching, For Admonition, *Col.* 3. 16. *Eph.* 5. 19. For Exerting and Exerciſing of the Spirit and his Graces in us, *Eph.* 5 18, 19. *Col.* 3. 16. For inward Refreſhment and Conſolation, *Jam.* 5. 13. *Act.* 16. 25.

2. Then, *To neglect, deſpiſe, or oppoſe the ſinging of Scripture-Pſalmes, &c. is to neglect, deſpiſe, and oppoſe one of Chriſts profitable and edifying Ordinances.* Nor is there one Scripture-Pſalme, &c. in Old or New Teſtament, but is many waies very good and precious to the uſe of edifying, as are other Scriptures [t]. What a ſhame then is it to many in our times, that they have caſt off this ſo profitable a Duty of *Singing Pſalmes! It is* (ſaith one) *the miſery of the preſent age, that thoſe Ordinances that men have practiſed, either without the knowledge of the true grounds thereof, or without the life and ſence of the comfort of them, or without the ſincere love of them, they have therefore afterwards in the houre and power of Temptation caſt them aſide, and ſo forſaken the holy Inſtitutions of God, to embrace and pleaſe themſelves in their own imaginations* [u]. Another alſo tells us; *I obſerve, that few thrive well, after they once neglect or ſcruple ſinging of Pſalmes. They begin at this commonly, but ſeldom end here: but proceed from evil to worſe, till they come at laſt to live above Ordinances and Duties* (as they call it) *but indeed live without them, and ſo live like beaſts in the ſhape of men. Let others think as they pleaſe, I never knew Chriſtians thrive better in grace and knowledge, then when repeating Sermons, ſinging of Pſalmes, and ſuch like exerciſes were more in faſhion then they have been of late* [x], *&c.*

[t] 2 Tim. 3.16. 17. Rom.15.4.

[u] *Mr. Jo. Cotton of ſinging Pſalmes, ch.* 12. *p.* 71. *Lond.* 1647.

[x] *Mr T. Foord of ſinging of Pſalmes, Serm.* 5. *p.* 173. 174. *Lond.* 1653.

3. Then, *to ſing Scripture-Pſalmes, &c. in ſuch ſort and manner, as tends*

tends not, conduceth not to the spiritual profit and edification of the Church of God, is to loose and pervert one main End and Scope of this Ordinance of singing of Psalmes. Now this is done by the *Papists* divers wayes. As, 1. *By* their singing Psalmes in Latin, which many of the Congregation understand not. *Paul* gives better Directions, To sing to others understanding and edifying [y]. 2. *By* their singing of Psalmes with such Descants, Divisions, Repetitions, Battologies, Strains of Voices, and affectation of outward melody, That few or none besides themselves that are of the Quire can tell what they sing, so as to joyn with them to any spiritual profit, their singing so extreamly degenerating into a meer formal, sensual Melody, and (as *Jerome* calls it) *Theatrical Musick* [z].

y 1 Cor. 14. 15. 16. 17. 18. 19. 26. &c.

z Audiant hæc adolescentuli: audiant hi quibus psallendi in Ecclesia officium est; Deo non voce sed corde cantandum: Nec in Tragædorum modum guttur & fauces dulci medicamine colliniendas: ut in Ecclesia Theatrales moduli audiantur & cantica: sed in timore, in opere, in scientia Scripturarum. *Hieron. in Com. ad Eph.* 5. 19.

Thesis IV.

In singing of Scripture-Psalmes, &c. Christians should chiefly be careful to make melody in their hearts, unto the Lord. Here note,

I. *Why Christians in singing Psalmes should be most careful to make Melody in their heart to the Lord?*

1. *Because* this is the Melody which the Lord by his Apostle principally requires and calls for: Saying,—— *Singing and making melody in your heart unto the Lord* [a] And again, ——*Singing with grace in your heart unto the Lord* [b]. Now what the Lord chiefly calls for, his People should chiefly take care for.

a Eph. 5. 19.
b Col. 3. 16.

2. *Because*, Heart-melody is the best melody. Voice-melody is sweet to the bodily ear of man: but Heart-melody is sweet to the spiritual ear of God. And that's best melody, which is most melodius to God: before whom all Voice-melody without the Heart melody, is no better then meer lip-labour, bodily exercise, and hypocrisie; not onely unprofitable but abominable [c]. As farre as the Heart and Soul excels the Body, so farre doth Heart-melody transcend Voice melody. And it becomes us to serve the Lord *both with Body and Soul, which are his* [d]: but especially with the heart which is best and most excellent.

c Matth. 15. 7. 8, 9.
d 1 Tim. 4. 7. 1 Cor 6. 20.

3. *Because*, Heart-melody is most spiritual, and consequently most suitable and acceptable to the Nature of God, who *is a Spirit*, and delights to be *worshipped in Spirit and in Truth* [e]. Voice-musick may most suit and delight man, that's very corporeal: but Heart-musick most suits and delights God, that's wholly spiritual.

e John 4. 24.

4. *Because*, The Lord and his Glory is the principal Object and End, which Christians ought to propound to themselves in singing Psalmes and all other Duties [f]: and therefore both singing and all other Duties should be so managed, as may best attain this end. And doubtlesse the Hearts sincere concurrence with the Voice in singing tends most to the glorifying of the Lord in that Duty.

f 1 Cor. 10. 31.

II. *How Christians should make Melody in their heart unto the Lord in singing Scripture-Psalmes, &c.*

That Christiant may make melody in their Hearts to the LORD in singing Psalmes, these things especially are requisite: *viz.*

1. *An holy frame and constitution of Heart and Soul.* The musical Instrument must be first well framed and fashioned, before it will afford any melodious sound to man: So the Heart must be new framed and moulded by the renewing and regenerating Spirit, e're it can make any melody to God. The Heart must be *new*, e're it can sing the Lords *New Song*. We must become an *Holy Priesthood*, e're we can *offer up* this and other *Spiritual Sacrifices acceptable to God by Jesus Christ* [g]: An *holy Nation, a peculiar people, e're we can shew forth the praises of him that hath called us* [h], &c. We must be first *Gods workmanship in Christ created to good works*, e're we can perform them and *walk in them* [i], as in singing of Psalmes, or any other. A Carnal man can never make spiritual Melody to the Lord.

g 1 Pet. 2. 5.
h 1 Pet. 2. 9.
i Ephes. 2. 10.

2. *An holy and heavenly tuning of the Heart for this spiritual Melody.* It's not enough that the Instrument be well framed, but it must be also well strung and tuned for

for outward muſick: So its not enough the heart be put into an holy frame and conſtitution by habitual Grace, but there muſt be alſo an holy and ſpiritual tune put upon the heart by the gracious diſpoſition and fixed preparedneſſe of the heart to this inward Melody. A preſent diſpoſition and preparedneſſe of Grace gives the beſt tune into the heart. *O God* (ſaith *David*) *mine heart is fixed* (Heb. *firmly prepared*), *I will ſing and give praiſe, even with my Glory* [k], &c. But firſt his *heart is fixed*, and put in tune, then he *ſings* and makes melody to the Lord. Thine heart is as a choice Inſtrument of many ſtrings. Every Faculty of the Soul, as *Minde, Conſcience, Memory, Will*; every affection of the heart both in the *concupiſcible* and *iraſcible part*, as *Deſire, Love, Joy*, &c. *Fear, Hatred, Grief*, &c. are as ſo many ſtrings, and the ready diſpoſition or preparedneſſe of Grace in every of them to ſing praiſes, &c. to the Lord, are as the heavenly Tune whereunto they are to be ſet. Screw them up all to an heavenly tuneableneſſe: Let there be no jarre nor diſcord in any of theſe ſtrings, Let them all be uniſone and harmonious, all pointed towards the Lord, The mind to know him, the will to chuſe him, &c. then the ſpiritual melody will be very ſweet.

k Pſal. 108. 1, 2, 3, &c.

3. *An actual uſing and exerciſing of thine inward heart, faculties, affections, and graces, as well as the outward Voice, in ſinging Pſalmes, &c. unto the Lord.* The muſical Inſtrument, though never ſo well made, ſtrung or tuned, yet affords no muſick till you actually uſe and touch it according to the Art and Rules of Muſick: So the heart, though wrought unto an holy conſtitution, and tuned by a gracious diſpoſition, yet yields no ſpiritual Melody to the Lord, till all be actually uſed and exerciſed in ſinging Pſalmes to God, according to the Rules of the Spirit: ——*Singing with grace in your heart unto the Lord* [l]. Therefore in ſinging, ſtill engage thine heart, exerciſe thy faculties and affections, exert and put forth thy graces: and then thou ſhalt preſent an whole Conſort of grateful melody unto the Lord.

l Col. 3. 16.

III. **Inferences.**

1. Then, *How farre are they from making ſweet and acceptable Melody to the Lord in ſinging of Pſalmes, who regard onely or principally the vocal Melody, neglecting utterly the cordial Melody!* What cares the Lord for empty ſounds? they are odious to him. *Take away from me* (ſaid he to Hypocrites) *the noyſe of thy Songs, for I will not hear the Melody of thy Viols* [m]. And of ſuch Chriſt ſaid; *Ye Hypocrites, well did Iſaias prophecy of you, ſaying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is farre from me. But in vaine do they worſhip me*, &c [n]. Many are enſnared with the outward Muſick ſo farre, as to neglect the inward Heart-melody. Beware of this temptation.

m Amos 5. 23.

n Matth. 15. 7, 8, 9.

2. Then, *How Superſtitious and Idolatrous are the Papiſts that ſing their Pſalmes, Hymnes, and Songs to the Virgin Mary*, S. *Peter*, S. *Paul, and other Saints*! The Scripture teacheth us to invocate, pray, and ſing Pſalmes only unto the Lord [o], and to perform all our religious worſhip to him only, *Mat.* 4. 10. *Rev* 22. 8, 9.

o Eph. 5. 19. Col. 3. 16.

3. Then, *Let all good Chriſtians look chiefly to the Lord and to their hearts, to make Melody in their hearts unto the Lord, in all their ſinging of Scripture-Pſalmes.* Let your hearts be religiouſly framed, tuned, and acted, together with all your faculties, affections and graces, when you go about this heavenly exerciſe. If you ſing of God, let your hearts admire and adore him: if of Chriſt, let your hearts be enflamed with deſire and love after him: if of Sin, let your hearts hate and abhor it: if of Judgment, let your hearts fear and tremble at them: if of Mercies, let your hearts rejoyce and bleſſe God for them: if of things below, let your hearts behold the inviſible things of God in the things that are viſible: if of things above in Heaven, let your hearts be raiſed Heaven-wards, earneſtly panting and longing *to be* there *with Chriſt, which is farre beſt of all* [p].

p Phil. 1. 23.

PSALME

Psalme I.

§. I. The Summary Contents.

Herein are taught, 1. The Happiness, Conversation, and Prosperity of the godly, *vers.* 1,2,3. 2. The contrary unhappiness of the wicked, *verse* 4,5. 3. The Cause, or reason of both, *verse* 6.

§. II. The Version out of the Hebrew.

1. [a] THe-Blessednesses of that-man,
That hath not walkt *astray*
In Counsel of the wicked men,
Nor stood in Sinners way,
Not hath in seat of Scorners sate.
2. But *doth set* his delight
In the LORD's Law: And meditate
In-his-law day and night.
3. [b] He shall, like tree implanted neer
The waters [c] streames, bee *made*,
Which in his time his fruit [d] shall-beare,
And his leafe shall not fade:
And all he doth shall-prospered-bee.
4. Not so the wicked *thrive*:
But as the-small-chaff-dust *they fleet*,
Which winde [e] away-doth-drive.
5. Therefore the wicked-ones nor must
Rise-up in judgment *cleare*:
Nor in Assembly of the just
The Sinners *once-appeare*.
6. Because the LORD [f] acknowledgeth
The righteous-*person's* way:
But of the wicked-ones the path
Shall-perishing-decay.

a *Heb.* o! O the happinesses.——
b *Heb.* And he——.
c *Heb.* Partitions, *or* divisions. *that is*, divided-streames, or currents of water.
d *Heb.* shall-give——.
e *Heb.* doth-drive it away.
f *Heb.* knowing——.

§. III. The Order, and Excellency of this Psalme.

This Psalme is ranked *First* in Order, both in the Original Hebrew, and in the best approved Versions or Translations both Ancient and Modern [g]. This next ensuing Psalme also being in the New Testament, stiled, *The Second Psalme*. Acts 13.33. implies this Psalme to be the *First*: there being no pretence for the priority of any other besides this. And therefore those Ancient Writers, both *Jewish Rabbines* and others, who have accounted this and the next Psalme to be but one Psalme, and that *The First Psalme* [h], have been much mistaken; yea, the Subject-matter of these two Psalmes is so greatly different, that thereby they are apparently distinguished. *Augustine* had rather call it, *One Psalme*, then *The First Psalme*, because *it brings in the proper voice of God speaking. And therefore it hath no Title, whereby it should be called*, The First; *lest it should be judged better by order of number, and not by Authority* [i]. But this seems to be said by him more wittily, then solidly. *This is* (as one [k] hath noted) *a most excellent Psalme, and therefore* (thinks *D. Kimchi*) *put in the first place*. Doubtlesse this choice Psalme is *First* prefixed to all the Rest, as a proper *Preface* or Entrance unto this whole *Book* of *Psalmes*: For in this *First Psalme*, Man's chief End, *True Happiness*; and the right way to this End, *True Godlinesse*, are clearly *Propounded*: As in all the rest of the Psalmes they are sweetly and fully expounded. The whole *Book* being an heavenly Map of true *Piety* and true *Felicity*.

g *Vid. Bibl. Polyglot. in Psal.* 1

h *G. Amef. Analys. in Psal.* 1. *Hieron. Com. in Psal.* 1. 1. & 2. *ult.*

i Sed quia hic Psalmus proprium vocem Dei loquentis induxit, ideo titulum non habet, ne quid divino eloquio præponeretur, aut primus diceretur, qui non primus, sed unus est appellatus: & ideo prænumerationem habere non potuit, nec debuit, Ne si habuisset primus esset, melior tantum in ordine Numeri non authoritate judicaretur. *Aug. de Tit. primi Psalmi. Tom.* 8.

k Hic Psalmus est longè præstantissimus, atque idcirco primo loco ponitur: Sic fere David Kimhi. *Sim. de Muis in Argum. Psal.* 1.

§. IV.

§. IV. The Kinde, Penman, Occasion and Scope of this Psalme.

This *First* Psalme, if considered according to the *Subject-matter* of it, is purely *Didascalical* or *Doctrinal*; A *Teaching* Psalme throughout, as many others, in whole or in part, are [1]. And this Psalme chiefly teacheth this Doctrine, *That Mans true Happinesse is only to be found in the way and course of true Religion and Godlinesse.* If this Psalme be considered, as to the outward *Forme* or Manner of Penning it, It is ἀνεπίγραφος, *An untituled* Psalme: Having no *Title* at all prefixed to it in the Hebrew-Original. And with this, there are in this precious Book XXV. Psalmes in all, that have no Hebrew-Titles or Inscriptions prefixed to them, *viz.* Psal. 1. 2. 10. 33. 43. 71. 91. 94. 95. 96. 97. 99. 104. 105. 107. 114. 115. 116. 117. 118. 119. 136. 137. *and* 147. The Penman or *Amanuensis* of the Holy-Ghost who wrote this Psalme, whether *David* [m], or *Ezra* after the Captivity, or some other holy man of God, cannot certainly be evidenced by this or by any other part of Holy Scripture. The Authority of it, and of the whole Scripture, is from the Divine inspiration, 2 *Tim.* 3.16,17. 2 *Pet.* 1.21. The Occasion of writing this Psalme in particular, is as uncertain as the Penman. The Scope or Intent of the Holy Ghost in this Psalme is, *To teach us, the wonderful happinesse of the truly Godly, but the opposite unhappinesse of the wicked.* And the intent of him that ranked this Psalme *first in Order*, in digesting the Psalmes into one Volume, (whether it was *Ezra* after the Jewes return from Captivity, as some [n] think, or some other) is supposed to be this; That this Psalme, as a fit *Preface* to all the rest of the Psalmes, might incite all the godly unto constant delight and Meditation in the Law and Word of God [o].

[1] See *the Preface in* §. VI. *Partic.* II.

[m] *Sim. de Muis in Argum. Psal.* 1.

[n] *Athanas. in Synop. Sacr. Script. & Hilarius.*

[o] *Jo. Calv. in Arg. Ps.* 1. *Hen. Moller. in Arg. Ps.* 1.

§. V. The Analysis, or Principal Parts.

This Psalme most elegantly describes unto us, two things, *viz.*

I. The extreme different condition of the godly and the wicked: The *Happinesse* of those; the *unhappinesse* of these.

1. The *Happinesse* of the Godly is, 1 *Generally propounded*: And 2 *Particularly Expounded* or Illustrated. I. Generally propounded, *vers.* 1, 2. And here the truly godly man is also described, both *Negatively* and *Affirmatively*. 1. *Negatively*, by his entire renouncing of all evil. This is laid down in a threefold Rhetorical *Climax*, or elegant climbing forme of speech, rising higher and higher. *viz.* 1 Of Actions; This blessed godly man *walks not, stands not, sits not* [p]. 2 Of things; *In the Counsel, In the Way, In the Seat.* 3 Of Persons; *viz. Of the Wicked, Of Sinners* [q], *Of Scorners. ver.* 1. 2. *Affirmatively* and Positively, by his cordial and constant pursuing of the contrary good. Where note two things; 1 His hearty affection to the Word of God; *His delight is in the Law of the LORD.* 2 His constant exercise in the Word of God; *He meditates in his Law day and night* [r], *vers.* 2. II. Particularly illustrated by the similitude of a *Tree*, 1. Richly planted: 2. Seasonably fruitful: 3. Constantly flourishing. Like which the godly still prospereth in all his wayes, *ver.* 3.

[p] Considerandus est ordo verborum, abiit, stetit, sedit. *Abiit* n. ille, cum recessit à Deo. *Stetit* cum delectatus est peccato. *Sedit*, cum in sua superbia confirmatur, redire non potuit. *Aug. Enar. in Psal.* 1. *Tom.* 8.

[q] Plus est *via*, quam *Consilium*; plus item *stare*, quam *ambulare*; plus etiam *peccatores*, quam *impii* seu *improbi*. Per *peccatores* enim designat perfrictæ frontis homines, quos nullius jam sceleris pudet, & hoc ipsum delectat peccare, etiamsi causa non sit. Quos idcirco *peccatores* nominat, & quidem Hebraicæ voce חַטָּאִים *Chataim*, quæ nomen substantivum est, quo obstirmatus peccandi habitus notatur. Sic Sodomitæ *Gen.* 13.13. & Amalekitæ, 1 *Sam.* 15.18. appellantur. Hanc vocem aliquid gravius significare, quam præcedentem, putat *Ezra* ad hunc locum: eamque esse priscorum sententiam affirmat. *Simeon de Muis Com. in Psal.* 1.1.

[r] ——Aut sine intermissione intelligendum est: aut *Die*, in lætitia; *Nocte*, in tribulationibus. *Aug. Enarrat. in Psal.* 1. *Tom.* 8.

2. The contrary *Unhappinesse* of the wicked is delineated, 1. *By* their opposite resemblance to Rootlesse, Fruitlesse, Livelesse *chaffe-dust*, scattered away with the winde, *vers.* 4. 2. *By* their utter Seclusion, both 1 From the priviledge of standing up in judgement. And 2 From holy and happy fellowship with the righteous, *Heb.* 12.22,23. *vers.* 5.

II. The original cause of this their so far different state: *viz.* The LORD's far different respect and carriage towards the righteous and the wicked. 1. *He knoweth the way of the Righteous*: therefore its implied it shall every way be happy and prosperous. 2. He knoweth not (as is consequently implied) the way of the wicked: and therefore (as is expressed) *The way of the wicked* shall

ſhall periſh, ver. 6. By [*Way*] underſtand metaphorically, the Manners, Diſpoſition, Courſe of Life, Studies, Actions, &c. of godly or wicked. By the LORD's [*Knowing*] &c. underſtand, not his *knowledge of ſimple intelligence, intuition,* &c. whereby he knowes all things good and bad, *Act.*15.18.*Rev.*2.2.3.9.13.19. *and* 3.15.16. *Heb.*4.12.13. but his *knowledge of Predeſtination* and *Approbation*, whereby he approves, loves, regards, defends, helps, promotes, proſpers, rewards, &c. the way of the righteous, *Gen.*18.19. *Ioh.*10.14 But contrariwiſe knowes not the wicked and their works, *Mat.*17.23. *and* 25.12.

ſVerba notitiarum ſenſus & intellectus transferuntur (apud Hebræos) ad voluntatem & affectus. *H. Moller. in Pſal.* 1.6.

Pſalme II.

§. I. The Summary Contents.

David I. *Prophecieth*, under the Type of himſelf and his own Kingdom, 1. Of the perſecuting rage and folly of Jewes and Gentiles againſt Chriſt and his Kingdom, *verſe* 1, 2, 3. 2. Of Gods deportment againſt them hereupon, *viz.* (1.) Deriding them, *verſe* 4. (2.) Threatning them, *verſe* 5. (3.) Diſappointing them, by eſtabliſhing Chriſt as King; by declaring him to be the Son of God, and by extending his Dominion over the whole World, *verſe* 6. *to* 10. II. *Exhorteth* all Kings and Judges of the Earth to ſubmit to Chriſt the LORD, *verſe* 10, 11, 12.

§. II. The Verſion out of the Hebrew.

1. WHy rage the Gentiles? [a] *what* vain-
Do people meditate? [things
2. *Yea* ſet themſelves do Earth's *proud* Kings,
And Rulers [b] machinate
Againſt the LORD [c] with-joynt-conſent
And his Annoynted: *thus*;
3. Their bands a-under-let-us-rent,
And caſt their cords from us.

4. He-that-ſits in the Heav'ns ſhall laugh,
The LORD deride them ſhall,
5. Then ſhall he ſpeak to them in's wrath,
And [d] in's Heat fright them *all*.
6. On Sion, yet, [e] mine Holy Hill
[f] Noynted my King have I.
7. That [f] Firme-Decree declare-I-will,
The LORD to mee did ſay;
My *Wellbeloved* Son *art* thou,
This day begot I thee.
8. Ask [g] mee, And Gentiles I'le beſtow
Thine Heritage to bee;
And Earth's-ends thy poſſeſſion *make*.
9. Thou ſhalt with Iron-rod
Cruſh them: As Potters veſſel *weake*
Thou-ſhalt-daſh-them-abroad.

10. And now *yee* Kings [h] wiſely-regard,
Earth's Judges nurtur'd bee.
11. With Son-like feare ſerve yee the LORD,
And [i] tremblingly joy-yee.
12. Kiſs the Son, leſt he [k] angry-turne,
And yee [l] in way bee-loſt,
When but-a-little his wrath ſhall burne:
All bleſt that in him truſt.

a *Heb.* and a vain thing, *or*; and vanity.
b *Heb.* are founded, *or*; conſpire, *that is, have laid the plot and foundation of their conſpiracy.*
c *Heb.* together.
d *Heb.* in his ardent-anger, *or*; hot-ire.
e *Heb.* the hill of mybolineſs.
f *Heb. or*; invioable-ſtatute.
g *Heb.* of me
h *Heb.* bee-wiſe.
i *Heb.* with-trembling.
k *Heb.* bee-angry.
l *Heb.* periſh in the way.

§. III. The Order, Kind, Penman, and Occaſion of this Pſalme.

He is a bold man (ſaid *Hierome*) *that after Peter would interpret this Pſalme, or think of this Pſalme any other thing then Peter hath ſpoken in the Acts of the Apoſtles* [m]. Taking then our aime for the right expounding of this *Pſalme*, from the New Teſtament-light, wherein this Pſalme is ſundry times alledged, we may clearly and ſolidly judge as followeth, *viz.* As to the Order of it, That this is *The ſecond Pſalme.* ——— *As it is alſo written in the ſecond Pſalme, Thou art my Son, this day have I begotten thee, Acts* 13.33. And therefore that Opinion of the Hebrewes mentioned by *Hierome*, That *this and the former make up but both one Pſalme, becauſe As the former begins, ſo this Pſalme ends with bleſſedneſſe* [n]; is an unſound and erro-

m Audacis eſt hunc Pſalmum interpretari velle poſt Petrum: imo de eo ſentire aliud quam in Actibus Apoſtolorum dixerit Petrus. *Hier. Com. in Pſ.*2.1.*Tom.*8. *Vid. Andr. Rivet. Com. in Pſalm. Prophet. in Argum. & Partit. Pſ.*2.

n Iſte Pſalmus in beatitudinem terminatur, unde ſuperior incipit: & ideo apud Hebræos pro uno habentur. *Hier. in Com. ad Pſal.*2.12.*Tom.*8.

neous Opinion as being expresly repugnant to the Letter of the New Testament. Nor is there any validity at all in the Reason brought for it.

As to the **Kinde** or *Sort* of it, That (if we look at the *Subject-matter* of it) it is *mixt*, being *Prophetical* and *Doctrinal*, but chiefly *Prophetical*. Under the Type of *David* and his Kingdome, Prophecying of Christ and his Kingdome. The Letter of it, at least in part, intends *David* and his temporal Kingdom, as the *Type*, *verse* 6, 7, 8, *&c. compared with Psal.* 89. 20. *to* 29. But the mystery, or mystical sense of it is Jesus Christ our Messiah the true *David*, *Hos.* 3. 5. *Ezek.* 34. 23, 24. *and* 37. 24. and his spiritual Kingdome in his Church, and over all for his Church, *Luke* 1. 32, 33. *Eph.* 1. 22, 23. as the *Antitype*. As appears by the New Testament's often applying of this Psalme to Christ, *Act.* 4. 24, 25, 26, 27, 28. and 13. 32, 33. *Heb.* 1. 5. and 5. 5. *Revel.* 2. 26, 27. This *Psalme* therefore in the Nature of it is principally *Prophetical*: And yet it cannot be denyed to be in part, *Doctrinal*, touching Christs Kingdome; *Consolatory* to the Church and Members of Christ; and *Hortatory* to the Kings and Judges of the Earth, *verse* 10. *&c.* So that it is of a *mixt Nature*. That (if we respect the outward Form of it) it is, as the First, *An untituled* Psalme [o], A Psalme without any Inscription prefixed in the Hebrew. If we look at the end of it, it is *Consolatory*.

o *See on Psal.* 1. § 4.

As to the **Penman** by whom the Holy Ghost committed it to writing, That it was *David*. *God* was the principal Author, *David* the instrumental; ——*Lord, thou art God,*——*Who by the mouth of thy servant David hast said, Why did the Heathen rage, and the people imagine vain things? The Kings of the Earth stood up, &c.* Act. 4. 24, 25, 26. &c.

As to the **Occasion** of *Davids* penning it, we have no particular certain discovery thereof. Though it may probably be conjectured, that *David* from the troubles and opposition he had in his Kingdom, and his settlement at last upon the Throne in despite of all, so that his Dominion reached not only to Jewes, but to forreign people, took occasion to prophesie (by the Guidance of Gods Spirit) of Christs Kingdom, the opposition against it, and the establishment and propagation of it, even unto the Gentiles, &c. so that here *the Calling of the Gentiles* is foretold.

§. IV. The Scope.

The **Scope** intended in this *Psalme*, is; Prophetically to describe and magnifie the spiritual Kingdom of JESUS CHRIST the Messiah, under the Type of *Davids*, As firmely and immoveably established by God, both in and over his Church, and over the Gentiles and the utmost ends of the Earth, for and to his Church, in despight of all Christs enemies Jewes or Gentiles, and their uttermost Oppositions: And to advertise Kings and Judges, much more all inferiour persons, to submit themselves to him and his Regal Dominion, lest otherwise they come to sudden and utter ruine.

§. V. The Analysis, or Principal parts.

The Holy Ghost by *David* in this Psalme, [1] *Prophecieth*; And [2] *Exhorteth* or *Admonisheth*.

I. Prophecieth, *ver.* 1. *to* 10. Here, he prophetically declareth and describeth, under the typical Adumbration of *David* and his Kingdom,

1. The persecuting rage and folly of Gentiles and Jewes, Kings and Rulers, against the Lord, his Christ, and his Kingdom. Where note, 1 The Nature, Variety, and Multitude of his enemies; 1 *Gentiles*. 2 *People*, viz. Jewes, 3 *Kings*, 4 *Rulers*. 2. The Acts of hostility and persecuting enmity, properly and peculiarly exercised by these enemies severally; 1 Gentiles, *rage*. 2 People, *imagine*, or *conspire*. 3 Kings, *stand up*. 4 Rulers, *take counsel together*. 3. The Adjunct-Causelessnesse and Fruitlessnesse of all these Acts and Attempts, laid down elegantly in way of interrogation; *Why? A vain thing?* 4. The Object of all this their persecuting enmity and malice; 1 The LORD. 2 *His Annoynted David*, in the Type: *Christ*, in the Truth, *vers.* 1, 2. 5. The Design chiefly intended by these enemies in all these their Actings; To shake off the Rule, Authority,

Authority, Power, and Soveraign Government, which the LORD and his Christ had over them: and to free themselves from all service, obedience, and subjection to them; *bands and cords* being signes of subjection, &c. *Jer.*27.2,6,7. *Job* 39.15. *Ezek.*4.8. *Hos.*11.4. *ver.*3.

2. The LORD's deportment against all these enemies and their attempts, and in his Appearing vigorously for his Annoynted. Here the LORD is most elegantly personated and represented, 1. *As* securely laughing at their folly, and deriding them: Himself sitting in Heaven, out of their reach, observing all their wayes, being in a readinesse to crush them, and avenge himself and his Christ of them at his pleasure, *ver.*4. 2. *As* severely threatning them; To *speak to them in his wrath*; and To *fright them in his Heat*, or hot-anger, *ver.*5. 3. *As* utterly disappointing them: By *Annoynting his King* (Typically, *David*: Antitypically, Christ.) *upon his Holy Hill of Sion.* (A Figure p of the Church of God): And this, notwithstanding all their forementioned Rage, Plots, Endeavours, and Machinations to the contrary, *ver.*6. 4. *As* firmely Approving this his King by *inviolable Decree.* Here, *David*, or Christ, is brought in as Declaring this firme-Decree of the LORD: wherein are expressed two things, *viz.* *First*, A Description of the person designed and chosen to possesse and govern this Kingdom; *Thou art my Son, this day have I begotten thee.* Which principally agrees to Christ, he being Gods Sonne naturally and peculiarly, *Heb.*1,5. And he being singularly the begotten of God, *vers.* 7. By which words the Apostle proves Christs Resurrection from the dead, *declaring him to be the Sonne of God with power*, Act. 13. 32, 33. Rom. 1. 4. And by which he also asserts Christs Priest-hood, *Heb.* 5. 5. *Secondly*, a Description of the Kingdom given to *David*, in the Type; to Christ, in the Truth. This Kingdom is set forth, 1 *Partly*, by the intermediate cause going before the possession of this Kingdom, *viz.* His Intercession, *Ask of me.* 2 *Partly*, by the amplitude of his Kingdom granted to him: even over Heathen and utmost parts of the earth. 3 *Partly*, by the quality of this Kingdome, its to be his inheritance and eternal possession, *ver.*8. 4 *Partly*, by the manner of his Rule, *viz.* he will rule the Rebellious severely, *with a Rod of Iron*, &c. This is illustrated by an elegant similitude. He will consequently rule the obsequious graciously, clementlly, &c. This is synechdochically to be understood by the former, *ver.*9.

II. Exhorteth or Admonisheth (by way of an elegant *Apostrophe*, or turne of speech) all sorts duely to behave themselves towards the LORD's King, the LORD's sonne Christ. Here note, I. The Persons exhorted and admonished; *Kings, Judges of the Earth.* By a synechdoche understand all ranks and degrees of men. II. The season, when they are to perform their duty; *Now.* III. The Duty which they are to perform, *viz.* 1. *To be wise*, and *Instructed*, that is, by all this that hath been said by the Propher touching the LORD's King, *ver.*10. 2. *To serve the LORD*, and *rejoyce in him.* This is Amplified by the manner of performance, *with feare, with trembling*, vers.11. 3. *To kisse the Son*, that is, to professe, and testifie, and yield Affection, Allegiance, Homage and Subjection to the Son of God. This is urged, 1 *Partly*, from the great danger that will otherwise ensue, *viz.* Both of the Sons *anger*; And of their sudden destruction, *perishing in the way.* 2 *Partly*, from a comparing of the contrary *happy* condition of all such, as *confide in him, flie-to-him-for-refuge* or *shelter*, so doing fealty to him, *ver.*12.

p Sion is called The Lords *Holy Mountain*, Joel 3. 17. which he loved, Psal.78. 68. and where he would dwell for ever, Ps.132.13,14. from which the Law should come forth, Isai.2.3. Therefore was it a figure of Christs Church Heb. 12.22. Rev.14.1. Isai.60.14. *Hen. Ainsworth in his Annotat. on Psal.2.6.*

Psalme III.

§. I. The Summary Contents.

David, upon occasion of his son *Absalom's* unnatural Rebellion, 1. Complaineth to the LORD of his Enemies, *verse* 1, 2. 2. Professeth his Affiance and trust in God alone against all Enemies and dangers, *verse* 3. *to* 7. 3. Prayeth, for his own Salvation from present distresses, and for Gods Benediction on his people, *verse* 7,8.

§. II. The Versions out of the Hebrew.

I. Version.

A Psalme of David *in his flying from the faces of* Abshalom *his son.*

1. LORD, my-distressing-Enemies
How multiply'd are *they*?
a *Heb.* rising, *How* many up against mee a rise?
up.
2. *How* many b of mee say,
b *Heb.* saying of my soul. No health for him in God *there is*? Selah.
3. But, LORD, *in deepest dread*
c *Heb.* For me a shield. Thou *art* c my Shield: My gloriousnesse,
And dost-up-lift-mine Head.

4. I *with* my voice cry'd to the LORD,
d *Heb.* Hill of his holiness. And from d his holy Hill
To-mee-hee-answer-did-afford. Selah.
e *Heb.* And slept-securely. The *Heb.* word אישנה *hath a letter extraordinary added, to augment the sense emphatically.*
5. I lay down e, slept *full still*,
I wak'd: For mee the LORD sustain'd.
6. I will not feare, *through doubt*,
f *Heb.* Prongen thousand, or; often——. g *Heb.* hast-broken-to-shivers. f Ten-thousand folk that set-themselves
Against-mee round-about.

7. O LORD *for my relief* arise,
Do thou mee save, my God:
For thou smot'st all mine Enemies
On Cheek-bone *with thy Rod*,
The wicked's Teeth g quite-broke-hast-thou.
8. Salvation to the LORD
Belonget h: *Let* thy blessing *now*
Be on thy people *pour'd*. Selah.

II. Version.

A Psalme of David *in his flying from the faces of* Abshalom *his Son.*

1. O LORD, how multiply'd
Are my-distressing-foes?
How many *on every side*
That up against mee a rose?
2. How many abroad
Of my soul b say; No health, *no stay*,
For him in God. Selah.

3. But, LORD, a Buckler thou
Art for me *in my dread*:
My glorioulnesse, also
Th' up-lifter of mine head.
4. I *with* voice *shrill*
Cry'd to the LORD: and he me heard
c From's holy Hill. Selah.

5. I laid me down, and slept,
I wakened *undismai'd*:
For mee the LORD d up-kept.
6. I will not be afraid
Of thousands ten
Of people *stout*: Which round about
Have e hemm'd me in.

7. Rise LORD, save mee my God,
For, all my foes thou strak'it
On Cheek-bone *with thy Rod*:
The wicked's teeth thou f brak'st.
8. Due to the LORD
Salvation: Thy blessing on
Thy folk *afford*. Selah.

a *Heb.* rising, up.
b *Heb.* Saying, *there is* no Salvation. *In the Heb. word* ישועתה *yeshoo-thaeaah, the last letter is redundant, to increase the signification.* q.d. *there is* no manner of Salvation, (*or* help) for him in God.
c *Heb.* From the Hill of his Holiness.
d *Heb. properly*, from above-sustained-from sallying.
e *Heb.* Set themselves against mee.
f *Heb.* Brakest to-shivers.

§. III. The Kinde, Penman, Occasion, and Scope.

The Kinde of this *Psalme*, 1. As to the outward Mode or *Forme* of penning it, is *A Titled Psalme*: And it is the very first of all those Psalmes in this Book, that in the Hebrew hath a Title prefixed [h]. Excepting those Untituled Psalmes forementioned, on *Psal.* 1. §. 4. All the rest of the *Psalmes* following have some Title, Inscription, or Denomination prefixed to them in the Hebrew. Of the diversity of which Inscriptions or Titles, see what is formerly [i] written. Those *Versions* that omit the *Titles* found in the Hebrew, are imperfect and extreamly injurious to the Reader: thereby obscuring oft-times the true *Sense*, *Occasion*, and *Scope* of the Psalme. And in *Chrysostomes* judgement; *As without a foundation the building is weak*: *So without the finding out of the Scope, the Scripture is unprofitable.* Therefore that is a good note of *Hierome's*; *By the Title we understand the meaning of any Psalme. What is the Title, but a Key? I may say, We enter not into the House but by the Key*: *So the minde of the Psalme is not understood but by the Key, that is, the Title*; *In whose person it is sung, whether in the Person of Christ, or in the Person of the Church, or in the Person of the Prophet* [l]. And doubtlesse this present Psalme could never have been fully understood without the *Title*: But by the *Title*, both *Penman*, *Time*, and *Occasion* of writing it, as also the *Scope* and whole *sense* of the Psalm,

h Iste est primus Psalmus inter habentes Titulos. *Nico. de Lyra in Postill. ad Psal.* 3.
i In the Pref. §. VI. numb. 4.
k ὡς γὰρ ἄνευ θεμελίου σαθρὰ ἡ οἰκοδομὴ· οὕτως ἄνευ τῆς ἐυρέσεως τῆς σκοπιᾶς ἀν. ὀφέλει ἡ γραφή, *Joan. Chrysost. in Expos. Ps.* 3. pag. 4. *Tom.* 3. *Paris.* 1636.
l Per Titulum intelligitur unuscujusque Psalmi intellectus. Quid est Titulus, nisi *Clavis*? Ut ita dixerim, in Domum non egreditur, nisi per Clavem: ita & uniuscujusque Psalmi intellectus per *Clavem*, hoc est, per *Titulum* intelligitur, in cujus Personæ cantatur: aut in Persona Christi, aut in Persona Ecclesiæ, aut in Persona Prophetæ. *Hitron. in Præm. ad Com. in Psal. Tom.* 8.

are

are rendred most plain and easie, and all upon most undoubted certainty. 2. As to the *Subject-matter* contained in this Psalme, it is *Petitory*. The Psalme is a most earnest Pathetical *Prayer of David*, for Gods Salvation and Deliverance of him from the dangers and mischiefs of *Absalom's* rebellious conspiracy. It is but short, yet most pithy and fervent. The extremity of his Affliction, so much the more excited his Devotion. *Augustine* interprets this Psalm of Christ, and *Judas* [m], but not judiciously.

m *Aug in Enarrat Ps. 3. Tom. 8*

Penman of this Psalme, was *David*: as the Title indicates; *A Psalme of David.*

Occasion of *Davids* penning this Psalme, was; His own Sonne *Absalom's* unnatural Rebellion and Trayterous Insurrection against him: and *Davids* fleeing, for safety of his life, from the face of *Absalom*; as the Title signifies. His strong *affections* to *Absalom*, were one occasion of his strong and sore *afflictions* from *Absalom*. The History of this Rebellion: and how this was one judgment among others inflicted upon *David* for his defiling *Bathshebah* and murdering of *Uriah*, *See in 2 Sam. 15. 10. &c. to chap. 20. compared with 2 Sam. 12. 9, 10, 11, 12.* To this point speaks *Chrysostome* both appositely and elegantly; *David flees from his sonne, because he had fled from Chastitie: He flees from his sonne, because he had violated chaste matriage. He fled from his sonne, because he had fled from Gods Commandement, which saith Thou shalt not kill, Thou shalt not commit Adultery. Because he had brought another's Shee-lamb into his own House, and had killed her Shepheard: The Hee-Lamb that was of his own House did with-horne-push him the Shepheard. He had brought Warre into another's House: and Warre is raised up against him out of his own House. This is not my imagination, its the LORD's saying*, &c. 2 *Sam.* 12. ——*Thou hast divided another's House with the Sword, and I will exercise the Sword against thee in thine own house. Behold I will raise up evil against thee out of thy house. Not from any where else without: but from thy house. Whence is the fountain of sin, thence is the stock of punishment. Because therefore he became an exile and fugitive from Gods Commandment: for this cause he fled from his son* [n]. Thus he. O this was a woful *occasion* of *David's* flying from the face of *Absalom*, and of his penning of this Psalme, as is signified in this sad Title! A pious Prophet, flees from a prophane wretch; a righteous King flees from an unrighteous Subject; a godly Father, flees from his own ungodly Son: when *David* fled from the face of *Absalom*. O whether, and to what extremities will not scandalous sins bring even the deerest of Gods Saints and Servants! The Valiant and Victorious *David*, now runs away. *Painters, Statuaryes, Engravers, People, Princes, Cities and Villages* (said [o] he) *do admire Conquerours: but who describes the image of him, that flees and fights not, as here* David *doth of himself* ——*O let this History be the rectification of thy life. Let this persecution of the righteous, be the confirmation of thy minde, viz.* against all unrighteousnesse.

n Ἔφευγε τὸν ὑὸν υἱὸς ὁ Δαβὶδ, ἵνα μὴ ἄλλο ἀγάπαν ἐφύγαν· ἔφυγε τὸν ὑὸν, ἐπειδὴ τὸν σφαγέα γάμον ἐτύθεισαν, &c. οὗτον ἡ πτῶσις τῆς ἁμαρτίας, οὗτον ἡ πλὴν τῆς τιμωρίας. &c. *Joan. Chrys. in Exposit. Psal. 3. p. 4. Tom. 3. Paris. 1636.*

o *Joan. Chrysost. ibid. p. 3.*

Scope of *David* in this *Praying*-Psalme, is; 1. *Immediately*, To importune the LORD, from consideration of the extream grievousnesse of his distresses through his sonne *Absalom's* rebellion, and of his secure dependance upon the LORD alone therein, To arise and save him from his Enemies and deep afflictions; as also to blesse his People *Israel*, among whom now many of them were sadly and sinfully ensnared to joyn with *Absalom* in his unnatural Insurrection. 2. *Mediately*, To warne and caution all Parents, To take heed of sinning against another's house or family, lest thereupon the LORD raise up affliction unto them out of their own Family: And yet even under such afflictions not to despond, but humbling themselves under his hand to fly to him by Faith and Prayer for succour and salvation out of all extremities.

§. IV. The Analysis, or Principal Parts.

The *Title* or Inscription prefixed in the Hebrew, declares, 1. The Denomination, or particular sort

p In the Preface §. II.

q This is the first of those Psalmes wherin this word Selah is used. Here therefore once for all, it may not be amisse to adde something touching the sense and use of it. And I had rather do this in others expressions, then in mine own words. It is used thrice in this short Psalme, *viz.* in *verse* 2, 4, 8. and it is elsewhere used in sundry other Psalmes, and in the Prayer of *Habakkuk*, chap. 3. and not elsewhere. And this is very observable, That wherever it is used, that place or passage is very observable, and calls for some special elevated observation or meditation thereupon——.

sort of this Writing, *A Psalme*. Of the sense of which Word, formerly p. 2. The Penman of it, *David*. 3. The Time when, and Occasion whereupon *David* wrote it, *When he fled from the faces of Absalom his sonne*. This is, The *Key* of the Psalme.

The *Psalme* it self, being a pathetical prayer of *David*, contains

I. *His* sad complaint unto the LORD against his Enemies. In regard of 1. Their Multitude; *How multiply'd*! *Many, Many*. 2. Their Quality; (1.) *Distressers*: that brought him into extream straits and distresse, that he scarce knew what way to turn himself. (2.) *Insurrectors*: that did rebelliously and trayterously rise up against him their rightful King, *verse* 1. 3. Their cruelty and spiteful insolency; insulting over his very Soul and Life, as utterly desperate, yea, even past the help and relief of God himself. This he marks with a *Selah*, *verse* 2.

II. *His* professed affiance and confidence in the LORD alone nevertheless, against all these his Enemies and the great dangers brought upon him by them, *verse* 3. *&c.* which affiance is described,

1. *By* Gods Relations or Offices of favourable protection and support towards him in distresse and danger, apprehended by Faith, *viz.* 1. Against all his Enemies violence and injuries: His *Shield*. The All-sufficiency of which Shield is insinuated in the Phrase; *A Shield about me*. Securing him round on every side. 2. Against all reproach and ignominy: His *Glory*. 3. Against all present abject meanesse of his condition, or danger of ruine in his low estate; *The up-lifter of* his *head*, *verse* 3.

2. *By* his former Faith-supporting Experiences of the LORD's great goodnesse to him, *viz.* 1. In hearing his Prayer. Which is amplified, (1.) *By* the fervency of his Prayer, heard; He *called* or *cryed* to him with his voice. (2.) *By* the place whence the LORD vouchsafed to hear him; *From the Hill of his Holinesse*, i. e. From his Sanctuary, below: but especially from his Holy of Holies, Heaven above: which noted favor he marks with a *Selah*, *verse* 4. 2. In sustaining and protecting him in great security. Which security under Gods Protection is set forth by 1 His *Lying down*. 2 His *Sleeping*. 3 His *Waking*. And all in safety and security, *verse* 5.

3. *By* his Faith's Triumph in God over all his slavish feares, against greatest Armies and Multitudes of Enemies, even *ten thousands* surrounding him, *verse* 6.

III. *His* Petitions ushered in and enforced upon the foregoing Confiderations. Which are

1. *For himself*. That God would please now also to *Arise* and *Save* him, *viz.* From *Absalom* and his Adherents, and from all the afflictions, distresses, and dangers wherein they had involved him. This his request he further urgeth, 1. *From* Gods sufficiency to do it; being *JEHOVAH*. 2. *From* the dear Relation and Covenant-interest betwixt God and *David*, whence *David* perswaded himself of Gods willingnesse to do it; *My God*. 3. *From Davids* former eminent experiences of Gods delivering him from all his Enemies. Having (1.) *Disgracefully* subdued for him all his *Enemies*. *Smiting them on the Cheek-bone*, intimates, with reproach, disgrace, &c. as *Job*. 16. 10. (2.) *Utterly broken-to-shivers the Teeth* (the hurtful power) *of the Ungodly*, *verse* 7. 4. *From* the Nature and Office of God, to whom the help and salvation of his people chiefly and peculiarly appertains; *Salvation to the Lord*, *verse* 8. *in the begin.*

2. *For Gods People Israel*, (many of whom were seduced and misled into sinful compliance with *Absalom* in his horrid Rebellion,) That Gods blessing might be upon them. This request also he notes with an Emphatical, *Selah* q, *verse* 8.

Mark the words of some learned Authors, *viz.*

De voce *Selah*, non conveniunt inter se interpretes. Quidam tradunt, Affirmationis Notam esse, tantundemque valere, ac verè, aut Amen. Alii accipiunt pro Seculo. Sed quia סלל attollere significat, Probabilis est eorum Opinio, qui hac voce Elevationem in concentu notari putant. Quanquam simul tenendum est, Canendi modulos sententiæ aptatos fuisse, atque ita concentum cum re, vel subjecta materia (ut loquuntur) fuisse conjunctum. Sicuti nunc, postquam conquestus est David spem suam probrosè fuisse derisam, alsi nihil eum juvaret à Deo protegi, in hâc blasphemiâ insistit, quæ ejus animam graviter vulnerabat: sicuti paulò pòst, ubi sibi subjecit fiduciæ confirmationem, eandem vocem iterum repetet. *Joan. Calvin. in Comment. ad Psal.* 3. 2.

Q. Quis usus est istius clausulæ *Sela*? R. Significat hæc vocula *Elevationem*, aut *Exaltationem*. Notabat igitur olim exaltationem vocis in modulatione musica. Quia vero Musica sacra convenientiam habuit cum rebus Subjectis, idcircò notat etiam elevationem quandam sensus, una cum affectibus animi congruis. Ita ut non ineptè dicatur Interjectio, *Asseverationi*, *Exaggerationi*, *Admirationi*, & *Exultationi* deserviens. *Guil. Ames. in Lection. ad Psalm.* 3. *Quæst.* 7.

In fine hujus versus Hebraicè est סלה *Sela*, quæ vox ab Interpretibus variè redditur: Ab aliis, *In seculum*; Ab aliis, *Sicest*; A Græco, διάψαλμα: A Kimhi denique pro notâ *elevandæ* vocis in Cantu accipitur. Cujus opinionem potissimum sequor. Quanquam hic sine periculo erratur: cum ea res nihil aut parum ad sensum pertineat. *Sim. de Muis in Com. ad Psal.* 3. 3.

Sela] This word is not any where but in the *Psalmes*, and in *Habakkuk*. Some hold it to be a Terme of Musick, to mark a pause, or some elevation of the voice, or changing of Tune. Others will have it to be a sign of Exclamation, or Exaggeration. *Jo. Diodate in his Annotat.* on *Psal.* 3. 2.

Selah] This Hebrew word signifieth Elevation, or lifting-up: whether of the mind to mark; or of the voice, to strain it; or of both. And for the matter, it seemeth to import an *Asseveration* of a thing so to be, and an *Admiration* thereof. For the manner, it is a Note of singing high, and therefore it is used onely in Psalmes and Songs. And alwaies at the end of Verses, excepting some few places, *Psal.* 55. 20. and 57. 4. *Hab.* 3. 3, 9. where it is set in the

the midst. The Chaldee paraphrast, and some other Hebrews, have turned it; *For ever. Our Doctors of blessed memory have said, that every place where it is written,* Netsach, Selah and ghined, *there is no ceasing* (or *end*) *of that thing:* saith R. *Menachem on Levit.* 25. The Greek Version makes it a musical notion, Diapsalma. *Hen. Ainsworth in his Annotat. on Psal.* 3. 3.

Psalme IV.

§. I. The Summary Contents.

In this Psalme, which is a Prayer, *David* 1. Craves audience, *verse* 1. 2. Reprehends the Enemies of his Kingdome: Convincing, Informing, and Directing them in better courses, *verse* 2. *to* 6. 3. Imploreth or Petitioneth for the Light of Gods Countenance above all earthly treasures, *verse* 6, 7, 8.

§. II. The Versions out of the Hebrew.

I. Version.

*To the Master-*Musician *on Neginoth, A Psalme of David.*

1. O *great* God of my righteousnes,
When I do call, a mee hear,
b Thou hast-enlarg'd mee in distres:
Show-mee-grace, c hear my pray'r.
2. O sonnes of men, How long to shame
My glory *turne will you?*
How long will yee love d what-is-vaine?
Will yee a Lie e pursue. Selah.
3. But know, That to himself the LORD
Hath-sever'd-wondrously
The-Holy-One: Heare will the LORD
When call to him do I.
4. O bee-yee-moov'd-with-trembling-dread,
And sinne not, *hate that ill:*
With your-own-heart, upon your bed
f Conferre-yee, and bee still. Selah.
5. The Sacrifices Sacrifice
Of Righteousnes do yee:
Unto the *faithful* LORD likewise
g Let-your-affiance-bee.
6. *Full* many say, *but not aright,*
Some good h who will-us-show?
But LORD, thy countenance's light
On us lift-up do-thou.
7. Thou gav'st joy in-*this*-heart-*of*-mine,
Farre-more then i in the tyde
Wherein their Corn and their-new-wine
Were *greatly* multiplyde.
8. In peace together k lay-mee-down,
And *sweetly* sleep-I-will,
For, thou O *glorious* LORD alone
l In hope wilt-make-mee-dwell.

a *Heb.* answer me.
b *Heb.* Thou-hast made-enlargement for mee:
c *Heb.* And heare——:
d *Heb.* Vanity?
e *Heb.* Seek.
f *Heb.* Speak-yee. *or,* Say-yee.
g *Heb.* Trust-yee. *or,* hope-yee.
h *Heb.* Who-will make-us see.
i *Heb.* in the time.
k *Heb.* I-will lie down.
l *Heb.* wilt seate-mee in confidence.

II. Version.

*To the-Master-*Musician *on Neginoth, A Psalme of* David.

1. O *great* God of my righteousnesse,
When-I-do-call, do thou a mee-hear,
Thou b hast-enlarg'd mee in distres:
Show-grace-to-mee, and heare my pray'r.
2. O sonnes of man, How long to shame
Will ye expose c my dignity?
How long will yee love d what-is-vaine?
How long will yee seek-out a ly? Selah
3. But know yee, That the gracious-one
To himself e severed-hath the LORD:
And him when I do call upon
The LORD f *quick* hearing-will-afford.
4. Tremble, and sin not: g On bed advise
With your-own-heart, and silent be. Selah.
5. h Right Sacrifices sacrifice:
Likewise upon the Lord trust-yee.
6. *How* many say, *but not aright,*
i To us who *any* good will show?
But LORD, thy countenance's light,
Our joy, on us lift-up-do-thou.
7. Thou gav'st joy in-*this*-heart-*of*-mine,
Farre more then k in the *pleasant* tyde
Wherin their Corne and their-new-wine
Most plenteously were multiplyde.
8. In peace together lay-mee-down,
And *sweetly* l I-my sleep-will-take,
For, thou O *glorious* Lord alone
m Mee dwell in confidence wilt-make.

a *Heb.* Answer mee.
b *Heb.* Hast-made-enlargement for mee.
c *Heb.* My Glory?
d *Heb.* Vanity?
e *Heb.* Hath-marvellously separated.
f *Heb.* Will heare.
g *Heb.* Speak (*or* Say) with your hearts upon your bed.
h *Heb.* Sacrifices of righteousnes.
i *Heb.* Who will-make-us see good?
k *Heb.* In the time.
l *Heb.* I will sleep.
m *Heb.* or; wilt seat mee in confidence.

§. III.

§. III. The Kinde, Penman, Occasion and Scope.

The **Kinde** of this *Psalme*, 1. As to the outward *Forme* or Manner of penning it, is; *Entituled*. There being a Title prefixed to it, in the Hebrew. 2. As to the *Subject-Matter* of it, is: *Mixt*. Being Petitory, as *verse* 1, 6, 7, 8. Reprehensory, as *verse* 2. Instructive and Hortatory, as *verse* 3, 4, 5. For, herein the Psalmist, praying to the LORD for sundry blessings to himself in his great afflictions, reproves, instructs, and exhorts his enemies, procurers of his afflictions, to betake themselves to better courses, *&c.* *Hierome* makes this Psalme a Prophecy of Christ[m]: and *Augustine* somwhat leanes that way[n], but both of them without any just or sufficient ground.

Penman of this Psalme was *David*: as the *Title* declares.

Occasion of *Davids* penning it, is not expressed in the *Title*, as was in the *Title* of *the third Psalme*. Hence, Interpreters become of divers Opinions about it: fetching their conjectures from the substance of the Psalme. *Generally* most agree, That *David* wrote this Psalme when he was and had been long under persecutions by his Enemies. But which persecutions and of which Enemies, is the Question. Some [o] think *David* wrote this Psalme, as the third, upon Occasion of *Absalom's* rebellion: herein following *Kimhi's* Opinion. Others [p] think rather upon King *Saul's* long continued persecutions of *David*: which seems to be hinted in that reprehensory Expostulation in this Psalm; *How long, O sonnes of men*, &c *verse* 2. Some [q] think it uncertain and indifferent to referre it to either: and that the sense of the *Psalme* will suffer no detriment, taking it either way. Some [r] disliking both these Opinions, conjecture from some words in the Psalme, That *David* wrote this Psalme, when he was now about to begin Warre with his forreign Enemies, mentioned in 2 *Sam.* 8. for that, the Enemies here mentioned, *verse* 2. were not Israelites, *sonnes of God*: but Forreigners, *sonnes of men*. But this phrase [*sonnes of men*] doth not alwaies in Scripture import Heathens or Forreigners to the Church: but sometimes is used for Israelites within the Church, the more to check and take down their pride, *&c.* as in *Psal.* 58. 1. In midst of this variety and uncertainty it is hard to determine. I incline most to referre it to King *Sauls* persecution of him, which was long and tedious, and had almost wearied out *David*, *verse* 2. had he not been supported wonderfully by sweet experiences of Gods peculiar love and favour, *verse* 6, 7, 8. compare herewith 1 *Sam.* 18. 8, 9, 10, *&c.* *to chap.* 31. But let every one herein enjoy his own judgment.

Scope of *David* in this Psalme, is, 1. *Primarily*, To obtain of the LORD (as the sole Patron of his righteous cause against all his Enemies) audience and Divine favour: and especially, in lifting up the light of his well-pleased countenance upon himself and Gods people, as matter of his greatest joy, peace and security, *verse* 1, 6, 7, 8. 2. *Secondarily*, To check and convince the Enemies of his royal-glory and Kingdome, of their vanity and falshood in opposing him, whom the Lord had so *marvellously-separated to himself* for the Kingdome, and whose prayer he would hear. As also to direct and exhort them, upon due consideration, to repentance and reformation, betaking themselves to truly religious courses, *verse* 2. *to* 6.

§. IV. The Analysis, or Principal Parts.

The *Title* hath in it, 1. The Direction of it, as to the Musick: to be sung with stringed-Instruments. 2. The Denomination of it; *A Psalme*. Of a Metrical Sort. 3. The Penman; *David*.

In the **Substance or Body** of the *Psalme* it self:

I. *David*, by way of Exordium or Preface, beggs for Audience, and Gracious Acceptance. Whereunto he is encouraged, 1. From the Nature and Office of God: being the just Patron and Protector of his righteous cause. 2. From his former Experience of God's working enlargement for him in straits, *verse* 1.

II. *David*,

m *Hieronim. in Com. ad Psal. 4. Tom. 8.*

n *Aug. in Enar. Psal. 4. Tom. 8.*

o *Sim. de Muis in Argum. Psal. 4.*

p *Joan. Calvin. in Comment. ad Psal. 4. 1. &c. Nico. de Lyra in Postil. ad Psal. 4.*

q *Hen. Moller. in Argum. Psal 4. English Annot. on Psal. 4. 2.*

r *Joan. Food. in Exposit. Psal. 4. Tempus.*

s See *The Pref.* in §. II.

II. *David*, in an *Apostrophe* or turne of his Speech to his Adversaries (by way of *Digression*,) sharply reproves them, *verse* 2. *to* 6. 1. *Debasing them* and their haughtinesse; *O yee sonnes of man.* 2. *Convincing them* of their long continued evil and malice against him, in indeavouring so long to cast ignominy and shame upon his Royal Glory and Dignity, whereunto God had Anointed him: All their attempts being 1 *Vanity*, 2 *Lyes* and *Falshood*: which he marks with a *Selah*, *verse* 2. 3. *Informing them*, 1 That, *God had marvellously-separated the Gracious-one to himself*, viz. *David* himself to be his King. 2 That God would *hear his Prayer*, viz. for himself, against his Enemies, *verse* 3. 4. *Directing them* to Repent and Reform their evil wayes. (Some [t] think that in *verse* 4, 5. *David* speaks rather to his friends then to his foes: but the continued Series of the words seems plainly to carry it still to his Enemies.) Particularly, 1 So to *tremble and be moved with awe*, viz. of God; as to cease [u] their sinful practises. 2 To consider their wayes, *Speaking with their own hearts*, in most secret retirement, *on their Bed*. 3 To study quietnesse, which he notes with a *Selah*, *verse* 4. 4 To Sacrifice to God righteous Sacrifices. 5 To place their *trust in the Lord*: and not in man, or vanities, &c. *verse* 5.

III. *David* Prayes for the Light of Gods favourable Countenance, upon himself and Gods people; ——*upon us*. Amplifying and Urging this request, 1. *From* the opposite, low, and confused wishes of the worldly multitude, *verse* 6. 2. *From* the surpassing sweetnesse and joy of Gods favour, experimented upon his own heart, farre above all worldlings joy in their Harvest and Vintage, *verse* 7. 3. *From* the great peace and security wherein he can confidently repose himself under Gods Love and Protection, *verse* 8.

t *Sim. de Muis in Com. ad Psal.* 4.5. *Hen. Moller in Com. ad Psal.* 4.5.

u *Irascimini & non Pecc.*] Hic consequenter *David* inducit adversarios suos ad desistendum à Peccatis inchoatis. Circa quod sciendum quod peccatum Inchoatur in cogitatione: & manifestatur in locutione: & consummatur in operatione. *Nico. de Lyra in Postil. ad Psal.* 4. 4. Ad hostes similiter refert *D. Pareus in Adver. ad Psal.* 4,5.

Psalme V.

§. I. The Summary Contents.

David 1. Craving Audience, professeth his resolution to be much in prayer, *verse* 1. *to* 5. 2. Encourageth himself herein, *From* Gods Nature, abhorring the wicked: and *From* his own religious disposition, *verse* 5. *to* 9. 3. Prayeth the LORD, To guide him, To destroy his Enemies, To preserve the Godly, *verse* 9. *to the end.*

§. II. The Version out of the Hebrew.

To the Master-Musician on Nechiloth,
A Psalme of David.

I.

1. O LORD, unto-my-words give-eare,
My meditation [a] weigh.
2. My King [b] and God, my Cry's voice hear,
For I to thee will pray.
3. LORD, early thou shalt heare my voice,
To thee at morning *still*
I'le-orderly-address; Likewise
To thee look-out-I-will.
4. For, thou *art* not a God, [c] *that* will
At all delighted bee
With wickednes: Nor shall the ill
Once sojourn-near-to-thee.
5. Vain-glorious-fooles before thine eyes
[d] Themselves they shall not seate:
All Workers of iniquity
Extreamly thou dost hate.
6. Thou [e] utterly-wilt-ruinate
The speakers of a Ly:
The man of bloods and of deceit
The LORD [f] loathes vehemently.
7. But I will [g] in thy great kindnes
Into thine House come *neere*:
Tow'rds Palace of thine Holinesse
I'le [*] worship in thy feare.

II.

8. Because [h] of-those-that-mee-envy,
Mee in thy Justice lead,
O LORD, make streight before [i] mine ey
Thy way *that I should tread.*
9. For in his mouth [k] no Truth hath room,
Their inward *is* [l] most-vile,

a *Heb.* Vnderstand.
b *Heb.* And my God, attend to the voice of my cry.
c *Heb.* Taking pleasure in, *or*, delight fully-willing wickednes.
d *Heb.* Shall not set-themselves, *or*, stand up.
e *Heb.* Wilt destroy.
f *Heb.* Abominateth.
g *Heb.* in the multitude of thy-loving-kindnes.
* *Heb.* Bow my self.
h *Heb.* of my-observers, *or*, of my aptying foes.
i *Heb.* my faces.
k *Heb.* No certainty, *or*, no-firm truth.
l *Heb.* wofulness, evils.

Their throat *a greedy* gaping tombe,
Their tongue they smooth *with guile.*

m *Heb.* Condemn-them-as-guilty. *Cr* make-them-desolate.

10. m Accounting-them-as-guilty-ones
O God, destroy them *all,*
From their own consultations
Let them *dejected* fall:
In their transgressions multitude
Do-thou-them-quite-expell,
Because against thee they *so lewde*
Did *faithlessly* rebell.

11. And those shall all in thee rejoyce
On thee n that-hope-erect,
They shall for ever shout-with-noise,
And thou o shalt them-protect:
P In thee shall thy Name's lovers shout.
12. For, LORD, thou'lt bless the just
Him with good-will-thoul't-crown-about
As with a Shield of trust.

n *Heb.* Confiding-for-safety.
o *Heb.* Shalt-cast-a-covering over them.
p *Heb.* And in thee——.

§. III. The Kinde, penman, Occasion, and Scope.

The **Kinde** of this *Psalme*, 1 As to the Outward *Forme* or manner of penning it, Is an Entituled Psalme q, as the third is: 2 As to the *Subject-matter* of it, Is *A Prayer.*

q See on Psal. 3. §. 3.

Penman of it was *David*, as the Title intimates; *A Psalme of David.*

The **Occasion** of *Davids* penning this Prayer, is hard to be determined particularly. Authors have several conjectures from some passages and expressions in the *Psalme* and *Title.* 1. *Some* think *David* here prayed for the Church of God (which himself, as Head of the People, represented) that God would defend her against her innumerable enemies, both false-hearted Hypocrites, and violent Tyrants. r. And they seem to ground their Opinion upon the word [*Nechiloth*] in the Title, which they render, *super hæreditatibus*; i. e. *upon Inheritances*, that is, For the Church or People of God, which are his Inheritance, as also God is theirs, as *Augustine* s notes. Thus some Jewish Writers have rendred it (as *Sim. de Muis* t notes) though other of them disallow it, and render it [*Companies*] *viz.* Hosts or companies of enemies opposing *Israel.* The Greek renders it ὑπὲρ τῆς κληρονομούσης, *for the Heir*: which *Chrysostome* u follows, and interprets it of the Church, as Heir of the everlasting Inheritance. The *Latin*, and *Jerome*, have it x; *Pro ea quæ hæreditatem consequitur*: i. e. *for her that obtaines the inheritance.* And they that go this way are of opinion, That this word contains the Argument of the Psalme: and that the word is used here in the plural number, that it may comprehend all the twelve Tribes, and so the whole Church gathered out of all Nations y. But these opinions seem not so solid, as to satisfie. For, (1) The Version of the word [*Nechiloth*] either *Heyres*, or *Hoasts, Companies, &c.* is not so approved. (2) Nor is there any mention here in the Psalme of *Heires* or *Inheritances.* (3) This makes the Titles of the Psalme ænigmatical, as if it had a riddle or some strange mystery in it. And I say with *Calvin* z: *I like not these ænigmatical Inscriptions.* They are too farre fetched and forced. (4) Besides, the word נחילות *Nechiloth*, comes from *Chalil, a Pipe, Isa.* 5. 12. And it signifies Winde-Instruments that have hollowness in them, as Flutes, Hoboyes, Cornets, Trumpets, Recorders, Organs, &c. As נגינות *Neginoth, Psal* 4. *tit.* signifies *Stringed-instruments, viz.* The Viol, Harp, Hapsidor, Virginals, Lute, &c. as many a think. 2. *Some* think *David* penned this Prayer when he fled from *Absalom*, and was vehemently exagitated and vexed by *Achitophel* and such like Pests. Or, when he fled from *Saul*, and was coursly used and accused by *Doeg*, and such wicked attendants upon *Sauls* Court b. 3. *Some* are of Opinion, That *David* wrote this Psalme when King *Saul* gave his Daughter (that was espoused to *David*) unto *Adriel*, 1 *Sam.* 18. 18, &c. For, those observers of *David* and false-hearted flatterers, mentioned, *vers.* 8, 9. seem to denote the subtilty of *Saul* and his Cour-

r *Hen. Molle-rus in Arg. & in Prælect. ad Psal.* 5. 1.
s—Ergo hæreditas nostra Deus dicitur quia ipse nos pascit & continet. Et hæreditas Dei dicimur, quia ipsa nos administrat & regit. Quapropter vox Ecclesiæ est in hoc Psalmo vocatæ ad hæreditatem, ut ipsa fiat hæreditas Domini. *Aug. in Psal.* 5. *Enarrat. Tom.* 8.
t *Sim. de Muis in Comment. ad Psal.* 5. 1.
u *Joan. Chrysost. in Expos. Psal.* 5.
x *Hieronym. in Comment. ad Psal.* 5. *tit. Tom.* 8.
y *Hen. Moller in Prælect. ad Psal.* 5. 1.

z Ænigmaticas ifta Inscriptiones non probo. *Joan. Calvin in Comment. ad Psal.* 5. 1. a See to this effect; *H. Ainsworth's Annot. on Psal.* 5. 1.—*Jo. Diodate's Annot. on Psal.* 5. 1.——*Joan. Calvin. in Comment. ad Psal.* 5. 1.——*Large English Annot. on Tit. of Psal.* 5.——*Hen. Moller. in Prælect. ad Psal.* 5. 1.——*Sim. de Muis in Comment. ad Psal.* 5. 1. b *Sim.*

tiers

tiers in that affair of marriage [c]. 4 But ſome unſatisfied with any of theſe, think; That *David* in this Pſalm complaines againſt the injuries of his enemies, not only for ſome one *Particular* time: but more *generally* of various Perſecutions wherewith *Saul* and his adherents afflicted him from time to time. Thus that judicious *Calvin* [d]. In all this variety of Conjectures, it is hard to fix upon this or that *Particular Occaſion*. But in the *General*, this is clear by the current of the *Pſalme*; That here *David* prayes for his own preſervation and Direction, but his Enemies deſtruction, upon *Occaſion* of their malice, ſubtilty, cruelty, wickedneſſe, &c. whereof he had had too much experience, whether in the dayes of *Saul*, or *Abſhalom*, &c. whereunto *Pareus* [e] ſeems chiefly to incline.

c Sic *Joan. Ford in Expoſit. Pſal.* 5. *Tempus.*

d *Joan. Calvin. in Comment. ad Pſal.* 5. 2, 3.

e Apparet ex deſcriptione hoſtium Davidem precari contra Saulem & ejus Aulicos perſequentes ipſum. Eſtque exemplar Precationis in magnis periculis. Aliqui ex Hebræis ad *Abſalomi* ſeditionem quoque referant, & per *ſanguinarios viros* intelligunt Doegum Achitophelem. D. *Pareus in Adverſar. ad Pſal.* 5.

Scope of *David* in this Prayer, is; For himſelf, to beg Audience, Protection, and Guidance from the LORD, that neither ſubtile Hypocrites nor cruel Tyrants might by fraud or force prevail againſt him: And againſt his crafty and cruel Enemies to imprecate their deſtruction and overthrow, even by their own Counſels.

§. IV. The Analyſis, or Principal Parts.

In the *Title* note, 1. *The Denomination* of this part of Scripture; *A Pſalme.* 2. The *Penman*; *David.* 3. The *Direction* of it for the Tuning and Singing of it; *To the Maſter-Muſician on Nechiloth.* Which word ſome think denotes the beginning, or ſort of ſome *Tune*: moſt think it imports a Muſical Winde-inſtrument [f], as hath been noted. This word is uſed only in this place.

f נחילות *Nechiloth.*

Hæc vox nuſquam extat, niſi in hoc loco, ideoque incognita eſt, ac de ea variæ ſunt interpretum ſententiæ. *R. Hai* deducit à נחיל שׁל דבורים i.e. *Nechil Shel Deborim*, quod apud Hebræos Doctores *Examen apum* ſignificat: quaſi ſit inſtrumentum muſicum ſic appellatum à ſono, quem edit ſimilem ſuſurro ac ſibilo apum. Chaldæus interpretatur, *ſuper tibiis*, ſeu, *ſuper choris. Ezra* putat eſſe initium alicujus carminis, ad cujus numeros hic Pſalmus eſſet decantandus. *Sim. de Muis in Com. ad Pſal.* 5. 1. *Vid. Hen. Molleri Prælectiones in Pſal.* 5. 1.

In the *Subſtance* of the *Pſalme*, *David*, earneſtly and vehemently Praying,

I. *Craves audience* in three Elegant Expreſſions. Urging this, 1. From Gods ſweet Relations to him; *my King and my God.* 2. From his reſolved choice of God alone to pray unto, *ver* 1, 2.

II. *Declares* before the LORD, 1. *His* hopeful deſire that God will ſpeedily hear him. 2. *His* reſolution *Orderly-to-addreſſe* unto God, and that early: And *intentively-to-look-out* (even as a Watchman out of his Watch-tower) for an anſwer from God, *ver.* 3. Hereunto he encourageth himſelf, 1 *Partly*, from the Perſons of his Adverſaries, againſt whom he prayes, who through their wickedneſſe are ſo extreamly contrary to God, that he cannot chuſe but hear his Saints Prayers againſt them and deſtroy them, *ver.* 4, 5, 6. 2 *Partly*, from his own pious reſolutions, of approaching Gods *houſe in the multitude of his loving-kindneſſe*, and of *worſhipping in his fear towards the Palace of his Holineſs*, *verſ.* 7.

III. *Petitioneth*, I. For himſelf: 1. *Partly*, That the LORD would ſafely guide him. 2. *Partly*, That he would make his way ſtraight before him. And both theſe, 1 *Becauſe* of his *Obſervers*, or obſerving-enemies, *verſ.* 8. 2 *Becauſe* of their vile conditions or properties: *viz.* Falſhood, woful-vileneſſe, cruelty, and hypocriſie, *verſ.* 9. II. Againſt his enemies: That the LORD would overthrow them, in their own *Counſels*, *Multitude of tranſgreſſions*, and *rebellions* againſt the LORD, *verſ.* 10. This requeſt he amplifies, 1. *From* the joy of all the faithful, and lovers of the LORD's Name, in his preſervation and Protection of them, *verſ.* 11. 2. *From* the Fountain, or Original cauſe of ſuch their Protection, *viz.* Gods ſurrounding and crowning the righteous with his good-will and favour as with a ſhield, *verſ.* 12.

Pſalme VI.

§. I. The Summary Contents.

David in his extream ſickneſſe or danger, I. *Prayes* to the LORD, 1 *Deprecating* the LORD's wrath therein, *verſ.* 1. 2 *Supplicating* for his favour and renewed mercy, *ver.* 2. *to* 6. 3 *Lamenting* the extremity of his Maladies, *ver.* 6,7. II. *Triumphs* by Faith over his Enemies, upon the LORD's hearing of his Prayer, *ver.* 8,9,10.

§. II. The Verſion out of the Hebrew.

To the Maſter-Muſician on Neginoth,
a *upon the Eight: A Pſalme of*
David.

a *Heb.* Vpon Sheminith.

1. LORD in thine ire rebuke me not,
Nor *yet* with ſtripes chaſtiſe thou mee,
In thy-diſpleaſure-burning-hot.
2. O LORD unto-mee-gracious-bee,
For I *am* weak: My bones b are vex'd,
Heale mee therefore, LORD, *make mee ſtrong.*
3. And my Soule's vehemently c perplex'd:
But thou, O LORD, *How long*, how long!
4. Return, O LORD, my ſoul ſet-free:
Mee for thy loving-kindneſs ſave.

b *Heb.* Are terrifyed.
c *Heb.* Terrifyed.

5. For, d who in Death remembreth thee?
Who ſhall give praiſe to thee in Grave?
6. I with my ſighing weary-grow,
e In every night *through griefs and fears*
I make my bed to ſwim *and flow*:
f My couch I water with my teares.
7. Mine ey's with indignation gnawn:
Growes-old through my diſtreſſers all,
8. g Ill-workers all from mee be gone:
The LORD hath heard my weeping's call.
9. The LORD my Supplication heard:
The LORD my Prayer h entertain'd.
10. Bee all my foes baſh'd, and ſore fear'd:
Let them turne, ſuddenly be ſham'd.

d *Heb.* No memory of thee in death.
e *Heb.* or; In all the night, i.e. *all night long.*
f *Heb.* I melt my Bed-ſtead, *Hyperbole.*
g *Heb.* Depart from mee all *yee* workers of iniquity.
h *Heb.* or; accepted.

§. III. The Kinde, Penman, Occaſion and Scope.

The **Kinde** of this *Pſalme*, 1 As to the *Form* or Manner of Penning it, is *Entituled*; Having in the Hebrew a Title prefixed, as many others have i: 2 As to the *Subject-matter* of it, Is a *Prayer* k, A moſt ſad Lamenting Prayer of the Pſalmiſt, in his extream ſickneſſe, as is commonly thought: though ſome (as after will appear) think otherwiſe. *Hierome* l ſaith; *It is a Pſalme of Penitence, and he denies not to be amended and corrected, but not in anger, not in fury, becauſe he was weak, and his bones vexed,* &c. This *Pſalme* hath been anciently reckoned among the **Penitential Pſalmes** (as they are called): And there are ſeven *Pſalmes* ſtiled *Penitential*, whereof this is the *Firſt*, *viz.* Pſal. 6. 32. 38. 51. 102. 130. 143. Theſe ſeven from their Nature and Subject-matter, or at leaſt from their Uſe, have been commonly called *Penitential Pſalmes*: For, (as one m obſerves) *theſe ſeven Pſalmes were wont to be ſung when Penitents were publickly reconciled to the Church.* And (as another notes) *becauſe this Pſalme containes a manifold Doctrine of greateſt things, touching Sin, Gods wrath againſt Sins, Puniſhments, Repentance, and Faith accepting remiſſion of ſins, of all which it is neceſſary they ſhould think who are Converted to God, Therefore it was ſung and recited in the Church of every one daily among the Penitential Pſalmes, as they call them. For the life of a pious perſon ought to be a Perpetual Repentance* n. And here, in this Pſalmiſt, we have an eminent

i *See on Pſal.* 3. §. 3.
k Pſalmus ἰυκτικὸς. *Fran. Jun. Annot. ad Pſal.* 6. 1.
l *Pœnitentiæ Pſalmus eſt, & non emendari refutat & corripi, ſed in furore & ira, quia infirmus ſit, & turbata ſunt oſſa ejus,* &c. *Hier. in Com ad Pſal.* 6. 1. *Tom.* 8.
m Pſalmus 130 olim inter Pœnitentiales fuit, *i.e.* inter eos qui canebatur, quam publicè Pœnitentes Eccleſiæ reconciliabantur. *Sim de Muis in Arg. Pſal.* 130.
n Et quia hic Pſalmus multiplicem Doctrinam continet de rebus maximis, de peccato, de ira Dei adverſus peccata,

cata, de Pœnis, de *Pœnitentia*, de fide accipiente remiſſionem peccatorum, de quibus omnibus cogitare eos qui ad Deum converruntur, neceſſe eſt, ideo quotidie in Eccleſia inter *Pſalmos Pœnitentiales* quos vocant, fuit decantatus, & à ſingulis recitatus. Debet enim hominis pii vita, perpetua eſſe Pœnitentia. *H. Moller. in Arg. Pſal. 6.*

pattern of *Penitency*; *I am weary with my ſighing, every night make I my bed to ſwim, I water my Couch* (Heb. *I melt my bedſtead*) *with my tears*, ver. 6. *Let them hear* (ſaid *Chryſoſtome*) *who live in low-condition, what manner of Repentance the King, who was cloathed with Purple, manifeſts. Let us hear and be pricked. He did not ſimply labour, but alſo he-laboured-unto-wearineſſe ſighing; He not ſimply wept, but he even waſhed his bed with tears; not one, and a ſecond, and a third day, but even every night* o, *&c.* Nevertheleſſe it may not be concealed; That ſome of theſe Pſalmes (as *Pſal.* 6. 102. *and* 143.) are not, as to the Subject-matter of them, of a clear plain *Penitential Nature*: No ſin being in them plainly and expreſly confeſſed, lamented, deprecated, or the pardon thereof begged. And there are ſome other Pſalmes, wherein ſin is confeſſed, bewailed, deprecated, or the pardon thereof earneſtly implored, as *Pſal.* 25 31. 39. 41. 69. 119. 141. which yet are not numbred among the *Penitentials*. *Poſidonius* reports of *Auguſtine*; *That in his familiar diſcourſes he was wont to ſay; That after Baptiſme received, even the praiſeworthy Chriſtians and Miniſters ſhould not depart out of the Body without due and competent repentance. Which alſo himſelf did in his laſt ſickneſſe of which he dyed: For he commanded Davids Pſalmes of Repentance, Which are very few, to be written for him; And thoſe Quaternions placed againſt the wall, He lying in his bed in the dayes of his infirmity, beheld, and read, and wept conſtantly and abundantly: And took heed leſt his intention ſhould be hindred by any*, &c p.

o Ἀκουσάτωσαν δὲ οἱ ἐν ὑστερήσει ζῶντες, ὅταν ὁ βασιλεὺς ἡ πορφυρίδα περιβεβλημένος & μετάνοιαν ἐπιδείκνυτο. ἀκούσωμεν, καταγνύωμεν. οὐχ ἁπλῶς ἐκάμνεν, ἀλλὰ καὶ ἐκοπίασεν κλαίων. οὐχ ἁπλῶς ἐδάκρυσεν, ἀλλὰ καὶ ἔλουσε τὴν κλίνην. οὐ μίαν, καὶ δευτέραν, καὶ τρίτην ἡμέραν, ἀλλὰ καθ' ἑκάστην νύκτα &c. *Joan. Chryſoſt. in Expoſit. Pſal. 6. p. 62. Tom. 3. Pariſ. 1636.*

p Dicere autem nobis inter Familiaria colloquia conſuerat, Poſt perceptum Baptiſmum etiam laudatos Chriſtianos & Sacerdotes abſque digna & competenti pœnitentia exire de corpore non debere. Quod etiam ipſe fecit ultimâ quâ defunctus eſt ægritudine: Nam ſibi juſſerat Pſalmos Davidicos, qui ſunt pauciſſimi de Pœnitentia ſcribi, ipſoſque quaterniones jacens in lecto contra parietem poſitos, diebus ſuæ infirmitatis intuebatur, & legebat, & jugiter ac ubertim flebat: & ne intentio ejus à quoquam impediretur, cavebat, &c. *Poſid. de vita Auguſtin. cap. 31. Tom. 1. oper. Auguſtin.*

Penman of this Pſalme, was *David*: as the Title informs us.

Time when, and **Occaſion** whereupon, *David* penned this Prayer, can hardly be particularly defined upon any certainty. Some q think *David* wrote this Prayer upon *Occaſion* of ſome extream dangerous and mortal Sickneſſe or Diſeaſe that was upon him: becauſe he mentions, *the terrifying of his bones, craves healing*, &c. *ver.* 2. and becauſe the word אמל there uſed ſignifies, *to be ſick*. Or at leaſt that he wrote this Pſalme as a Form of Prayer to be at hand to ſuch as ſhould fall into any dangerous ſickneſſe. *Calvin* r thinks their reaſons not cogent, becauſe theſe words of *ſickneſſe, healing*, &c. may be taken *Metaphorically*. Therefore, he and others ſconceive, That *David* by his enemies was brought into ſome extream danger of death and deſtruction, which ſo deeply affected his Spirit, that he thereby alſo fell into ſome mortal corporal diſeaſe, reflecting upon his ſins and apprehending the dreadfulneſſe of Gods wrath, &c. And this opinion ſeems of all other beſt, becauſe *David* having obtained audience and aſſurance of relief from the LORD againſt his diſtreſſe, in the three laſt verſes by an *Apoſtrophe* turnes his ſpeech to his enemies, and thereupon triumphs over them, and prayes againſt them; which intimates, that they were the chief cauſes and occaſions of theſe his mortal dangers and diſtreſſes. But what enemies, or what diſeaſe, in particular we may here underſtand: is uncertain.

q So *the Heb. Doctors.* and *Sim. de Muis in Arg. Pſal. 6.* ——*H. Ainſw. in Contents of Pſal. 6. Large Engl. Annot. on Pſal. 6*

r *Jo. Calv. in Com. ad Pſal. 6. 1.*

s *Dav. Pareus in Adverſ. ad Pſal. 6. Jo. Foord in Expoſ. Pſal. 6. Tempus, Occaſio.*

Scope is to ſhow; That *David* in his deepeſt diſtreſſes and moſt deadly dangers, was moſt of all afraid of Gods wrath therein, yet found relief and comfort by preſenting his complaint in fervent Prayer to the LORD. And anſwerably, That the people of God, involved in extreameſt diſtreſſes and dangers of death, and moſt

of all perplexed therein under apprehenſions of Gods wrath, yet flying to the LORD for ſuccour by faith with fervent cryes and teares, ſhall at length finde comfortable acceptance, audience, and deliverance. The extremities of their diſtreſſes may be deep, but never deſperate.

§. IV. The Analyſis, or Principal Parts.

In the *Title*, note; 1. The Denomination of this part of Scripture; *A Pſalme* [t]. 2. The Inſtrumental Author, or Penman of it; *David*. 3. The Direction of it, as to the Muſick; *To the Maſter-Muſician on Neginoth*: i. e. *on ſtringed-inſtruments*. See *on Pſal.* 5. §. 3. 4. The Deſignation of the particular Inſtrument or Tune whereupon it was to be ſung and tuned in the Temple, or Tabernacle; *upon Sheminith*: i. e. *upon the eight*, or *after-the-eight*, *viz.* either with ſome Inſtrument of eight ſtrings: As the *Chald.* renders it; *To ſing with playing upon the Harp with eight ſtrings*. Or, *according to the eighth Tune*, which was grave and low: we call it the Baſe [u]. A Tune ſuitable for ſad lamenting Pſalmes, as this is.

In the *Pſalme* it ſelf, are; 1. *Davids* fervent and affectionate Prayer. 2. *Davids* Triumph upon his Prayers good ſucceſſe.

I. *David prayes* moſt ardently and affectionately.

1. *Deprecating* Gods wrath and burning-heat in his great afflictions, *verſe* 1.

2. *Petitioning* the LORD, for his gracious-favour, and the return of his long-ſuſpended mercy. Touching which note, 1. The Acts of mercy deſired, *viz.* 1 *Healing* him. 2 *Delivering* his Soul. 3 *Saving* him. 2. The Arguments pathetically inter-woven, whereby he preſſeth his requeſts. And they are drawn, (1) *Partly*, From the extremity of his diſtreſſes upon him, pathetically deſcribed gradation-wiſe; 1 He was *weak*. 2 His *bones* vexed or *terrified*. 3 His *ſoule vehemently terrified* or *troubled*. Whereupon he burſts out into a ſad exclamation againſt the LORD's long delay and deferring of relief, *ver.* 2, 3. (2) *Partly*, From Gods loving-kindneſs. As the impulſive cauſe of his help, *verſ.* 4. (3) *Partly*, From the nature and condition of Death, wherein God is neither *Remembred* nor *Praiſed*, as he intimates himſelf intended to do upon his recovery, *verſ.* 5.

3. *Lamenting* the depth and extremity of his Diſtreſſes moſt pathetically. And this, 1. *By* variety of expreſſions. 1 *Sighs*. 2 *Teares*. 3 *Indignation*. 2. *By* extremity of theſe diſtempers, 1 With *ſighs*, he *fainted*. 2 With *teares*, he *made his bed to ſwim*. Heb. *I melt my bedſteed*. *Hyperbole vehement*. 3 With *indignation*, his *Eye* or Face *was gnawn*, *viz.* withered, furrowed, grownold. 3. *By* the long continuance hereof; *All the night*, or *Every night*. 4. By the occaſion of all theſe extremities upon him, *viz.* *Becauſe of all my diſtreſſers*, *ver.* 6, 7. Lo here (ſaid Chryſoſtome) *the bed of holy David, not adorned with Gold, Silver, and Pearles; but with confeſſion and teares on every ſide* [x].

II. *David triumphs* through Faith and experience victoriouſly, having upon his Prayer recovered ſome glimpſe and influence of Divine favour. 1. *Chiding*, and as it were chaſing away from him the wicked, that waited and gaped for his ruine. 2. *Declaring*, that the LORD had heard the voice of his weeping, had accepted his Supplication and Prayer, *ver.* 8, 9. 3. *Inferring* thence, the diſappointed return of receſſion of all his enemies from him; They being (as he deſires) *Abaſhed*, *Sore-feared*, and *ſuddenly ſhamed*: The LROD raiſing him up ſuddenly and unexpectedly as in a moment from all his extremities and ſorrows, *ver.* 10.

[t] *Viz.* of a metrical ſort. *See the Preface in* §. II.

[u] *Sic Iun. & Tremel. hic & 1 Chron.* 15. 21. *interpretantur.* *Joan Foord in Expoſ. Tit. Pſal.* 6. *David* fetching home the Ark of God, appointed ſome Levites with Harps upon the Eight, for the honour and ſervice of God, 1 *Chron.* 15. 21. *H. Ainſworth in Annot. on Pſal.* 6. 1. Octava vel fuit inſtrumentum octo chordarum: vel ſpecies carminis, aut poëſeos conſtans octo Tonis. Nihil conſtat hac de re, etiam inter Hebræos. *Sim. de Muis in Com. ad Pſal.* 6. 1.

[x] Δείκνυμί σοι κλίνην τὴν τοῦ μακαρίου Δαβίδ. ποταπὴ τείνων ἐστὶν ἐκείνη; Οὐκ ἀργύρῳ καὶ χρυσῷ, ἀλλὰ δάκρυσι καὶ ἐξομολογήσεσι πάντοθεν ἐῤῥαμμένη. ——ὥσπερ γὰρ μαργαρίται, τὰ δάκρυα αὐτῇ ἐπανθοῦσι πάντοθεν. *Jo. Chryſoſt. de Lazaro Conc.* 1. p. 33. *Tom.* 5. *Pariſ.* 1636. *Græcolat.*

Pſalme VII.

§. I. The Summary Contents.

DAVID, I. Prayes to the LORD, 1. For manifeſtation of his mercy upon himſelf; in his preſervation and deliverance from his perſecutors, *verſ.* 1. *to* 6. 2. For declaration of his juſtice upon his diſtreſſers, *verſe* 6. *to* 10. II. Profeſſeth his confidence

fidence in God, for Protecting the righteous, and punishing the wicked, *verse* 10 *to the end.*

§. II. The Version out of the Hebrew.

Shiggajon of David, *which he sang to the* LORD, *upon the words of* Cush *sonne of* Jemini.

I.

1. O LORD my God, I-do-repose-
-My-confidence in thee:
From all my a persecuting foes
Save and deliver mee.
2. Lest he my Soul in-pieces-teare,
Like Lyon that doth rend:
Mee tearing, b whil'st none doth appear
To rescue *or defend.*

3. O LORD my God, *(judge thou for mee,)*
If I effected this,
c Or if within mine c hands there bee
Such vile-injuriousnes.
4. If ill to him reward did I
That-was-with-mee-at-peace:
(Yea my distresser causlesly,
I *safely* did release.)

5. Let th' foe my Soul d pursue and take,
And tread my life down *thrust*
Unto the Earth: And let him make
My glory dwell in dust. Selah.
6. In thy displeasure, LORD, up-rise,
e For my foes rage up-stand:
Do thou wake-up to-mee likewise,
Thou judgment didst command.

7. And peoples Congregation
Shall thee encompass *then,*
And for-its-sake to *thine* high *throne*
Do thou return again.
8. The LORD will judge the peoples *case,*
O LORD *now* judge thou mee
According to my righteousnesse,
f And mine integritee.

II.

9. O let the wickeds malice cease,
But stablish thou the just:
Because, O God of righteousnes,
Try hearts and reins thou dost.
10. My shield's g in God, the Saviour
Of h *men* upright in brest.
11. Just Judge *is* God: i Each day *and hour*
God doth *the bad* detest.

12. If he turne not, he whets his sword,
His bowe bends, k makes-it-ready.
13. And hee l death's tooles for him prepar'd,
His shafts m he-ordered-*steady*
Against hot-persecuting-foes.
14. Lo, of iniquity
Hee travels: Mischief hath conceiv'd,
And shall bring forth a ly.

15. Hee digg'd a pit, n delv'd it: and fell
Into the ditch hee made.
16. *All* his injurious mischief shall
Return upon his head:
And on his pate his o wrong descend.
17. I p for his equity,
Will laud the LORD: And sing unto
Name of the LORD most high.

a *Heb.* Persecutors, *save* mee and deliver mee. b *Heb.* and not *any* delivering.

c *Heb.* palmes *or* hollowes *of the hand.*

d *Heb.* persecute.

e *Heb.* for the rages of my distressers, lift up-thy self.

f *Heb.* And according to mine integrity upon me.

g *Heb.* upon God. h *Heb.* the-right of heart. i *Heb.* and God *is* furiously-despising *the wicked* in every day. k *Heb.* and-. l *Heb.* vessels (*or* instruments of Death. m *Heb.* hee-worketh, *or*; he polisheth. n *Heb.* and delved it-. o *Heb.* violence. *Or*; tyranny-by-open rapine. p *Heb.* according to his justice.

§. III. The Kinde, Penman, Denomination, Occasion and Scope.

The **Kinde** of this Scripture, 1. As to the *Forme* of penning it, is: *Entituled.* Having in the Hebrew a Title q prefixed. 2. As to the *Subject-matter* of it, is, *A Prayer.* A Prayer against false-accusers, slanderers.

Penman of it was *David:* as the Title declares.

The **Denomination** of it is somewhat unusual; *Shiggajon of David*——: the word being used in the Title of Songs, only here, and in *Hab.* 3. 1. The Heb. word is derived from *Shagah*, which is used for *Delight*, or *wandring in Pleasure*, *Prov.* 5. 19, 20. hence comes *Shegioth*, *errors*, *Psal.* 19. 12. And *Shiggajon* here, which properly signifies, *Aberration*, or *Ignoration:* And (as *Buxtorf* notes) it may import, *An Erratick-Song*, *A various mixt Song*, &c. *to be sung with all variety of Musical Tunes and Notes*, thinks *Junius.* Perhaps with all variety of Musical Instruments. And consisting of various Subject-Matters. *According to which* (saith *H. Ainsworth*) *we may name this Song*, *David's* Delight, *or* Solace. *Or in the other signification*, *Davids* Error: *As setting forth the summe of his cares*, *which made him almost to go astray. The Chaldee Expounds it*; *Davids* interpretation of the Law s. So he. It is confessed by the learned in the Hebrew-Tongue,

q See *Psal.* 3. §. 3.

r שגיון *Shiggajon* Cautio erratica, *Psal.* 7. *ver.* 1. id est, varia, quæ omnibus rationibus musicæ decantabatur simul. Vocabulum musicum est, cujus ratio

Hæbreis ignota. *Buxtorf. in Lex. ad verb.* Hebr. Ode Erratica, *i.e.* multiplex canta, quæ omnibus rationibus musicæ decantabatur simul. *Fr. Jun. in Annot. ad Psal.* 7. 1. s *H. Ainsworth in his Annotat. ad Psal.* 7. 1.

to

to be a musical term or word, unknown to the Hebrews themselves. And most Writers are very doubtful what the true meaning of it should be. For, as divers Authors do declare[t], *Some think*, it was the beginning of some well known Song, according to which this Song was to be tuned: as *Ezra. Vatablus*, *Avenareus*, *Shindlerus*. Some, that it was some kinde of symphony, or consort: as *Kimchi*. *Some*, that it was a Musical Instrument, whereon the fingers did wander this way and that way whilest the strings were struck. *Some*, that it was a certain kinde of melody, that is, of Song: as one should say, a Sapphick, or Phaleucian verse. So *Calvin*. Some, that שגיון *Shigghjon* is *a profession of innocency*; Or, *a denial of the Calumny, of one not acknowledging the crimes objected*. For שגה *Shagah*, signifies, *to erre, To do any thing, or to sin through ignorance or incogitancy*. So *Mollerus*. The truth is, its hard to say certainly what the meaning of the word is: About it, one may be ignorant, doubt, or mistake, without any danger to Faith or Manners.

Occasion of *Davids* Penning this Song, is more Material to be considered. The *Title* points it out, thus;—*which he sang to the LORD, upon the words of Cush sonne of Jemini*. The word כוש *Cush* signifies, *an Ethiopian, a Black-moore*, &c. It was first the name of *Cham's* sonne, *Gen.* 10. 6. 1 *Chron.* 1. 8. From whom both *Arabians* and *Ethiopians*, as also *Ethiopia* have received their names, as *Bucktorf* notes[u],) compare 2 *King.* 19. 9. *with* 2 *Sam.* 18. 21. *Jer.* 13. 23. But who this *Cush* was which is here mentioned, Interpreters are not agreed 1. *Chrysostome* [x] thinks this *Cush* was *Hushai* the *Archite*, *Davids* friend, who in the time of *Absholom's* rebellion defeated the Counsel of *Achitophel*, and sent to David not to remain in the wilderness, lest *Absholom* should surprize him, 2 *Sam.* 17. 15, 16, &c. *Augustine* [y] also leanes this way: though afterwards (as his manner is too frequently and groundlesly in the Psalmes) he turnes all into an Allegory. But *Hierome* sharply refells this Interpretation as arising from the ignorance of the Heb. Language. And addes reasons against it, too large to recite [z]. 2. *Some* take this word *Cush* here, Appellatively. And so they interpret it [1] *Either of King Saul*. That he is called *Cush*, i. e. *an Ethopian*, from his bloody, vile, and cruel manners, and that this whole Psalm was written against *Saul*, who persecuted *David* and fell into the ditch that he had digged. And he was of the Tribe of *Ben-jamin*, whereunto the family of *Jemini* belonged, 1 *Sam.* 9. 1, 2. of this opinion is *Hierome* [a]. And (saith *Muis*) *almost all the Rabbines, besides Ezra, think that Saul is noted by the word* Cush, *which sounds* an Ethiopian, *i. e. A wicked and profligate man, that will no more change his manners and disposition, then an Ethiopian his skin, according to that of Jeremy, Chap.* 13. 23. *And whilest he names him* Cush, *he alludes to* Kish *Sauls Father. Which the Chald. Paraphrase also intimates; which in stead of* Cush *son of* Jemini, *hath Saul* the son of *Kish* which was of the Tribe of *Benjamin. Nor matters it that one is written by Caph, the other by Koph* [b]; thus he. 2 *Or of Shimei*, a man of the family of the house of *Saul*, who cursed and cast stones at *David*, flying from *Absholom* his sonne, 2 *Sam.* 16. 5, 6, 7 8. And that he was called *Cush*, because he was *black*, and an enemy to *Israel*, the Church of God. As among the Latines *Niger* a *black man*, is put for a Reprobate; *Hic niger est, hunc tu Romane caveto.* Thus [c] *Mollerus*. *Hierome* also joynes *Saul* and *Shimei* together as both here intended [d]. 3. *But some* [e] had rather take this word *Cush* properly, As the *Proper Name* of some Kinsman or Favorite of K. *Saul*, who as a pick-thank Parasite or flattering Courtier, had falsly accused *David* to K. *Saul*, as if he had devised to kill him, or contrived some other desperate mischief against him. Of which base and false slanders *David* purgeth himself convincingly before *Saul* himself, in 1 *Sam.* 24. 9, *to* 16. And here in this *Psalm* he seems to appeale to the LORD himself touching his innocency in this matter, *Psalme* 7. 3, 4, 5. And hereunto the Psalme most fitly agrees. And this Opinion seems best to set forth the **Occasion** of this Psalme. If any think that *Doeg* who unworthily accused *David*, 1 *Sam.* 22. 9, &c.) was this *Cush*; Let him enjoy his judgement: the Psalm may agree thereunto.

Davids **Scope** in this Prayer, is; To appeal unto the LORD touching his integrity

t *Sim. de Muis in Comment. ad Psal.* 7. 1. *Joan. Calvin. in Comment. ad Psal.* 7. 1. *Hen. Moller. in Prælect. ad Psal.* 7. 1. *The large Engl. sh Annot. on the Title.*

u *Jo. Buxtorf. in Legic. ad verb.* כוש.

x *Joan. Chrysost. in Expos. Psal.* 7. *p.* 68, 69, *&c. Tom.* 3. *Paris.* 1636.

y *Augustin, in Enarrat. Psal.* 7. *Tom.* 8.

z *Hieronym. in Comment. ad Psal.* 7. *tit. Tom.* 8.

a *Hieronym. quo sup.*

b *Sim. de Muis in Com. ad Psal.* 7. 1.

c *Hen. Mollerus in Prælect. ad Psal.* 7. 1.

d *Hieronym. in Com. ad Psal.* 7. 1 *Tom.* 8.

e *Joan. Calvin. in Comment. ad Psal.* 7. 1. *D. Pareus in Adversar. sup. Psal.* 7. 1 *Guil. Ames. in Lection. ad Psal.* 7. *Quest.* 1. *John Foord. in Exposit. Psal.* 7. *Tit. H. Ainsw. in his Annot. on Psal* 7. 1. *Jo. Diod. in his Annot. on Psal.* 7. 1. *Large Engl. sh Annot. on Psal.* 7. 1.

grity and innocency as to the things or crimes laid to his charge falsly by his detracting Adversaries: and to intreat him to protect and deliver him from all his cruel, false, and reproaching Persecutors, doing righteous judgment towards him and them.

§. IV. The Analysis, or Principal parts.

The *Title* contains, 1. The Denomination of this part of Scripture; *Shiggajon* f. 2. The Penman of it; *David*. 3. The Occasion; which he sang to the LORD upon the words of *Cush* sonne of *Jemini*.

f *Besides what hath been noted touching this word in the former Section, I finde one of somewhat a singular Opinion in interpreting it, which yet is not to be contemned, viz.* That *Shiggajon* contains the general Argument of the Psalme, and notes the *Aberration* and *peregrination* of *David*, when he was exiled from the Court, and *wandred* here and there that he might provide for safety of his own life, *&c.* Generale Argumentum Psalmi in dictione שגיון *Shiggajon*, quæ notat *aberrationem & peregrinationem* Davidis, quando primum exulabit ab aula, & huc illuc *aberrabat* ut vitæ suæ consuleret. Hæc interpretatio optimè convenit Tempori, Occasioni, & ipsi Psalmo. *Joan. Foord in Exposit. Psal. 7. Titul.*

The *Psalme* it self, which is *A Prayer* against his cruel and slandering Persecutors, containes

I. *Davids Petitions* to the LORD his God. Which are,

1. For the LORD's manifestation of his mercy upon himself, in preserving and delivering him from his Persecutors. Which request he urgeth, 1. *From* his Relation to him; *my God*. 2. *From* his affiance in him, and relyance upon him, *verse* 1. 3. *From* the Lyon-like fierceness of his Enemy, against him. 4. *From* his own destitution of help, helplessnesse, *verse* 2. 5. *From* the justice and integrity of his cause. And here 1 *He declares* his utter innocency and guiltlesnesse in regard of all those things wherewith his enemies maliciously charged him, *verse* 3, 4. 2 *He amplifies* this, demonstrating his innocency, by his releasing of his enemy when in his power, as 1 *Sam.* 24. 3. *to the end, and Chap.* 26. 7. *to* 13. thus recompensing good for evil g, *verse* 4. 3 *He hypothetically submits himself* to the uttermost mischief his enemy could bring upon him, if he were guilty, *verse* 5. This hath in it the forme and force of an *Imprecation*.

2. For the LORD's declaration of his Justice upon his Distressers. Here, 1. *He excites* God to certain judiciary Acts, gradually expressed. As, *To awake-up. To rise-up. To lift-up himself in anger. To return to the High-place* (viz. To his Throne of Judgment. Thrones were usually set up on high, 1 *Kings* 13. 19.) *verse* 6, 7. 2. *He urgeth* the LORD hereunto, (1) *From* his distressers manifold rage. (2) *From* Gods own appointment of the judgment desired, *verse* 6. (3) *From* the Praises that shall generally redound to God, once appearing on his Throne of Judicature, *verse* 7. (4) *From* Gods Office, which is to do Judgment, *verse* 8. (5) *From* Gods Omniscience and Justice, rendering him the fittest Judge, *verse* 9.

g Reddere bonum pro malo, *Divinum*: Reddere bonum pro bono, *Humanum*: Reddere verò malum pro bono *Diabolicum*.

II. *David's Profession* of his full affiance and confidence in the LORD: That he will mercifully protect the righteous, *verse* 10. And deal severely with the wicked. Because, 1. *God* is a just Judge. 2. *God* is daily angry with the wicked, *verse* 11. 3. *God* makes many preparations of judgment against the wicked, if he repent not and return from his evil, *verse* 12, 13. 4. *God* already blasteth all his wicked devices, *verse* 14. 5. *God* returneth all his mischief upon his own head, *ver.* 15, 16. For all which his righteous proceedings, *David* resolves to render thankful praises to the LORD, *verse* 17.

Psalme VIII.

§. I. The Summary Contents.

Herein are, 1. A General Proposal or Intimation of Gods Glory in Earth and Heaven, with Admiration, *verse* 1. 2. A Particular Narrative or Demonstration of his Glory and Praise, seen more eminently in man, but principally in CHRIST, *verse* 2. *to* 9. 3. A Laudatory Conclusion, &c. *verse* 9.

§. II. The Version out of the Hebrew.

To the Maſter-Muſician upon Gittith. A Pſalme of David.

1. O LORD our Lord, How excellent
In all the Earth *is* thy *great* Name!
Which haſt above Heav'ns *Firmament*
Eſtabliſhed thy glorious-fame.

2. From babes and ſucklings mouth (*though weak*)
Thou ſtrength didſt ſound, *didſt perfect praiſe*
By reaſon of thy foes: To make
The foe and ſelf-avenger ceaſe.

3. When-as thy Heav'ns behold I do,
The work thy fingers *poliſhed*,
The Moon, The *ſparkling* Starres alſo,
All which thou haſt-eſtabliſhed.

4. *O* what *is* wretched man, *think I*,
That-thou-recalleſt-him-to-minde?
And *what is* Adam's Progeny.
That him thou viſiteſt *ſo kinde?*

5. For, thou haſt-made-him-little-leſs
Then mighty-Angels of renown,
And with *ſurpaſſing* glorioufneſs
And comely-honour didſt him crown.

6. O're thine hands works thou gav'ſt him (Roſe:
Set all beneath his feet haſt thou.
7. 8 All flocks and herds, them *to controule*,
And of the field the beaſts alſo.

8. Sea's Fiſh, and Fowl of Firmament,
And what-doth-paſs the Sea's *proud* ſtreame,
9. O LORD our Lord, How excellent
In all the Earth *is* thy *great* Name!

a *Heb.* or; given, put, &c.
b *See* Mat. 21.16.
c *Heb.* diſtreſſers.
d *H 6.* haſt. ſtably-ordai-ned ſtirmly-prepared.
e *Heb.* the ſon of *Adam.*
f *Heb.* haſt-made him lack little of the Gods. *viz.* Angels, as *Heb.* 2.7.
g *Heb.* or; Sheep & Oxen, all-of-them.
h *Heb.* the heavens.
i *Heb.* pathways.

§. III. The Kinde penman, Occaſion, and Scope.

The **Kinde** of this *Pſalme*, 1 As to the *Forme* or Manner of Penning it, is, *Entituled*: Having in the Hebrew *a Title* prefixed. 2 As to the *Subject Matter* of it, is, *Mixt* of Doctrine or Hiſtory and Propheſie. Being a Doctrinal or Hiſtorical and Prophetical prayſing of God for his excellent Glory ſhining forth, much in the *Creature*; more, in *Man*; moſt of all, in *Chriſt*. Thus ſome among the *Ancient* [k], moſt among the *Modern* Writers [l], do in effect interpret this Pſalme: though in ſome particular interpretations and accommodations there are ſome diverſities among them. 1. *Some* indeed account this Pſalme meerly *Prophetical*: and ſo are forced to turn a great part thereof into groundleſſe *Allegories*, as *verſ.* 3,4,7,8. thus *Hierome* [m]. But this way of interpreting it, cannot be ſo ſolid: becauſe there are ſundry paſſages in the Pſalme plainly *Doctrinal* and *Hiſtorical*, ſetting forth Mans Eminent Prerogative by Creation above all the Creatures here below, as *verſe* 3, 4, 5, 6, 7, 8. And to turne all theſe into *Allegories*, would be to offer too much violence to the words. 2. *Few*, if any, interpret this Pſalme of *Man*, or *Mankinde* alone. For, That were evidently to oppoſe the unqueſtionable Authority of the *New Teſtament*, which, more then once alledging this Pſalme, refers the paſſages to Chriſt, or to things concerning Chriſt: *compare Pſal.*8.2, *with Matth.* 21.16. *as alſo Pſal.* 8.4,5 6. *with Heb.* 2.6,7,8, 9. 1 *Cor.* 15.27. *Epheſ.* 1.22. 3. *Moſt* judge this Pſalm to be of *Mixt Nature*, *Doctrinal*, *Prophetical*, and *Euchariſtical*, As ſetting forth and highly extolling the *wondrous-Excellency of the LORD's Name in all the Earth, and his glorious Majeſty above the Heavens*, In the works of Creation, and particularly in Man by Creation highly advanced above all Sublunaries, But above all in Jeſus Chriſt the Head and Glory of Mankind, by whom Humbled and Exalted, Mankind is again reſtored to his Con-created dignity, which he loſt by the fall of the firſt *Adam*. So then (as one intimates) *This Pſalme is to be underſtood, of Chriſt the Head, and of Mankind, eſpecially of the Faithful, as his Members* [n]. Hence, one thus gives the ſumme of the latter part of this Pſalme; *A Prophecy of Chriſt his Humiliation, Glory, and Dominion* [o]. And *Chryſoſtome* accounting this Pſalme at leaſt in part *Prophetical*, hath ſundry Elegant paſſages in applying it to Chriſt. Take one among the reſt; P——How wonderful is thy Name? *For in this Name, Death, is looſed; The Devils are bound; Heaven, is opened; The Gates of Paradiſe, are ſet open; The Spirit, is ſent down; Servants, are become Freemen; Enemies, Sons; Aliens, Heires; Men, Angels; What ſay I, Angels? God is become Man, and Man God: Heaven hath received the Nature which was from the Earth, and Earth hath received him that ſits above the Cherubims with the Angelical Hoaſt.*

The

k Ut *Joan Chryſoſtomus in Expoſition. Pſal.* 8. *per totum.*
l *Sim. de Muis in Arg. Pſal.*8. *Joan. Calvin. in Comment. in Pſal.* 8.1. *Hen. Moller. in Arg. Pſal.* 8. *Fran Jun. in Annot. in Pſal.*8. *D. Pareus in Adverſar. in Pſal.*8. *Joan. Foord in Expoſit. Pſal.*8. *H. Ainſworth in his Annot. on Pſal.*8.
m *Hieronim. in Com. ad Pſal.*8. *Tom.*8.
n Dr. *Joh. Richardſon in his Obſervations and Explanations on Pſal.*8
o Hen. *Ainſworth. in Contents of Pſal.* 8.
P Ὡς θαυμαςὸν τὸ ὄνομά σου ἐν γῇ τῷ ὀνόματι τούτῳ θανὰτος ἐλύθη, ᾅδαι ἐδέθησαν, &c. *Jo. Chryſoſt. Expoſ. in Pſal.*8. p. 104. *Tom.* 3. *Pariſ.* 1636.

The middle-wall is taken away, The Partition is looſed, Things-at-diſtance are united, Darkneſſe is extinguiſhed, Light hath ſhined, Death is ſwallowed-up. The Prophet thinking of all theſe things, and greater things then theſe, cryes out, ſaying; How wonderful is thy Name in all the Earth? &c. So he.

Penman of this Pſalme was *David*, as the Title ſignifies.

Time when, and **Occaſion** whereupon *David* Penned this Pſalme is not ſo certainly and undoubtedly known. 1. *One* thinks [q] that *David* wrote it after he had ſmitten the *Philiſtines*, and taken the City *Gath* out of their hands, 2 *Sam.* 8.1. *and* 1 *Chron* 18.1. Or when he had overcome all his enemies mentioned in 2 *Sam.*8. That then he ſung this as a Triumphal-Pſalme unto the LORD. But that *David* in this Pſalme was a Type of Chriſt, in whom thoſe things are ſpiritually fulfilled which here were literally done by *David* So he. 2. *Another* opinion is [r]; That theſe three Pſalmes (wherein על הגתית Gual Hagittith, *upon Gittith*, is found in the Title) *viz. Pſal.*8. *and* 81. *and* 84. were Penned to be ſung at the *Vintage*, when their Grapes were gathered and preſſed, and their Fats did burſt forth with New Wine. Foraſmuch as גתית *Gittith* may ſeem to come from גת Gath, *A Wine-preſs*. See *Joel* 3.13. *Nehem.*13.15. And according to this the Greek tranſlateth it;——*The Wine-preſſes*. 3. *Tremellius* and *Junius* choſe this Interpretation (among many) and like it beſt. *viz. There are onely three Pſalmes that have this Inſcription, Pſal.*8.81. *and* 84. *All which* David *ſeemes to have written, when thinking to have brought up the Ark from* Kiriath-jearim *to* Sion, *he left it at the houſe of* Obed-Edom *the* Gittite, *becauſe of the breach made upon* Uzzah: *and that he took occaſion from the then preſent affaires to write theſe three Pſalmes. Therefore he wrote this eighth Pſalme* (in his judgement) *and ſung it, when he brought the Ark from the City of Woods* (i.e. *Kiriath-jearim*) *to the houſe of* Obed-Edom, 2 *Sam.* 6.10,11. 1 *Chron.* 13.5. *to* 13. *The* 81. *Pſalme, when God by his breach upon* Uzzah *teſtified his Glory and the ſeverity of his judgements, to keep the people in their Duty and Religion more effectually,* 2 *Sam.*6.1. *to* 10. 1 *Chron.*13 5, *to* 13. *And Pſal.* 84. *when the Ark was now to be brought thence unto* Sion, 1 *Chron.* 15. 25, *&c. and* 16.1. *wherefore theſe Pſalmes are ſaid to be written at the Gittbean-way, commoration, ſtation, obſervation, or if there be any thing elſe to expreſſe what I would.* So [s] *Junius*. And this Opinion is rendred the more probable, 1. *Partly*, becauſe there is ſuch mention of Muſical Inſtruments, Singers, &c. at the bringing up of the Ark, 1 *Chro.* 13.8. *and* 15.28. And Interpreters here are in ſome ſuſpence, whether the word *Gittith* [t] in the Title may not import, ſome *Muſical Inſtrument*, or *ſome kind of Tune*, or *the beginning of ſome known and famous Song*. 2. *Partly*, becauſe after the *Ark* was brought to *Sion*, and placed there in

q *Joan. Foord. in Expoſit. Pſal.* 8. *Tempus.*

r See *Hen. Ainſ in his Annot. on Pſal* 8 1. *Large Engliſh Annot. on Pſal.* 8. *Title. Jo Diodate on Tit of Pſal* 8.

s *Jun. in Trem. Annotat. in Pſal.*8.1.

t An גתית Muſicum inſtrumentum ſignificet, an modulationis ſpeciem, an verò celebris ac noti Carminis initium, ego incertum relinquo. Nam quie Pſalmum ita vocari putant quod in tibe *Gath* fuerit compoſitus, coactam expoſitionem nimis procul accerſunt. Ex tribus verò primis ſententiis quam eligas, non magni intereſt. *Joan. Calvin. in Comment. ad Pſal.*8.1.

Non deſunt ex Hebræis qui גתית *Gittith* interpretantur *Torcular*, quem admodum *Græcus & Lat.* Sed qui ſtrictiùs literam perſequuntur Cenſent vel eſſe Inſtrumentum Muſicum è *Geth* advectum, & in *Geth* inventum, ac fabricari ſolitam: vel familiæ *Obed-Edom Gethæi* peculiare. Alii putant ſic vocari Symphoniam, aut etiam Muſicum inſtrumentum, cujus uſus eſſet tempore vindemiæ in prælis & *torcularibus*. Alii *Haggittith* volunt fuiſſe initium vulgatæ cantilenæ ad cujus modulos hic Pſalmus eſſet decantandus. Alii *Davidem* fuiſſe in *Geth* tunc cum hoc Carmen conſcripſit. Alii denique aliter ſentiunt: incerti omnes, ut in re obſcura, & quæ ad muſicam videatur pertinere, quæ jam diu cum politia Hebreæ gentis penitus intercidit. *Sim de Muis in Comment. ad Pſal* 8.1.

Gittith] or, *The-Gittith*, which Title is alſo given to the 81. *and* 84. *Pſalmes*. *Gath* in Hebrew *is a Wine-preſs*, *Iſa.*63.2. It is alſo the name of a *City* of the *Philiſtines*, 1 *Sam.*17.4. A *City* alſo of the *Levites* was called *Gath-rimmon*, *Joſh.*21.25. whereupon *Obed-Edom* the Son of *Jeduthun*, a Levite and Singer in *Iſrael*, was called a Gittite, 2 *Sam* 6.10. So by *Gittith* here may be meant, either ſuch Inſtruments as were uſed by the Poſterity of *Obed-Edom* the *Gittite*: Or that theſe Pſalmes were made upon occaſion of tranſporting Gods *Ark* from the Houſe of that *Obed-Edom*, the Hiſtory whereof is in 2 *Sam.*6.6,10,11,12, &c. Or that theſe Pſalmes were to be ſung for praiſe of God at the *Vintage* when Grapes were preſſed. And according to this the Greek tranſlateth it, *The-Winepreſſes*. Or, It may be the ſame Muſical-Inſtrument; and ſo the *Chaldee-Paraphraſt* tranſlateth it; *To ſing upon the Harp that came from* Gath. *Hen Ainſworth in his Annotat. ad Pſal.*8.1.

Videatur etiam *Hen. Mollerus in Prælection. in Pſal.*8.1.

midst of the Tent which *David* had pitched for it, Another *Psalme* was appointed to be sung. *See* 1 *Chro.* 16.7, *&c. with my Exposition on Psal.* 105. §. 3. whence it's very probable that from first to last many Psalmes were sung in that Extraordinary Solemnity of bringing up the Ark from *Kiriath-jearim* to *Sion*. 3. *Partly*, because *Jesus CHRIST* the great *Antitype* of the *Ark*, is the chief Subject-Matter of this Psalme, as Interpreters do well observe from the Allegations thereof in the New Testament, In whom especially Gods glorious Excellency is here most highly extolled, even unto admiration. Let the Judicious weigh all things.

Scope intended in this *Psalme*, is; Emphatically to extol and set forth, even to Admiration, the LORD's wonderful and transcendently-excellent Glory, shining forth singularly in Man, but most Illustriously in Man's Head and Redeemer JESUS CHRIST, both *Abased* and *Exalted*. *Compare verse* 2. *with Matth.* 21. 16. *and verse* 4,5,6. *with Heb.* 2.6,7,8,9. 1 *Cor.* 15.27. *Ephes.* 1.22.

§. IV. The Analysis, or Principal Parts.

The *Title* declares, 1. The Direction of it, as to the Musick; *To the Master-Musician upon Gittith.* 2. The Denomination of it; *A Psalme.* 3. The Penman of it; *David.*

In the Psalme it self, note

I. *A General Declaration* of the LORD's transcendent Glory u, even unto Admiration, 1. In all the Earth. 2. Above the very Heavens, *verse* 1.

II. *A Particular Illustration* of his admirable Glory, shining forth resplendently in *Man*, but especially in *Christ*. And this, I. *By* the common Testimony of all: Though *Babes* and *Sucklings*; Though *Enemies*. *See Psal.* 29 1. *and* 96. 7. *and* 118. 14. God hath laid a *Foundation* of *strong-praise*, even in the *mouths of Babes and Sucklings*, to convince and silence all the enemies of his Glory, of his surpassing gloriousnesse. This is fulfilled, 1 *Ordinarily*, in Infants wonderful Production, Preservation, Qualification, &c. 2 *Extraordinarily*, by the Childrens Acclamations to Christ in the Temple, saying, *Hosanna to the Sonne of David, Matth.* 21.15, 16. *verse* 2. II. *By* comparing them to the Heavens and the Celestial Luminaries: All which, *Man*, but especially *Christ* incomparably surpasseth, even unto Admiration, *verse* 3, 4. III. *By* pointing out and demonstrating the Particulars whereby God becomes so glorious in *Man*, and in *Christ*. And this is done, 1. *In a way of Concession*. Granting that they were indeed *made a little lower then the Gods*, i.e. the Angels, as *Heb.* 2. 7, 9. *Psal.* 97. 7. *Job* 1. 6. *and* 38. 7. viz. *Man*, by his Creation; *Christ*, by his Humiliation. *Heb.* 2. 9. *verse* 5. 2. *In a way of indignation* or delineation, *viz.* 1 Of their Personal Honour and Glory wherewith they are crowned. *Christ*, by his Exaltation: *Man*, by being advanced to glory by Christ, *Heb.* 2. 9. *verse* 5. 2 Of their Universal Dominion over all Creatures. *Man's*, by Creation, *Gen.* 1. 26. and Restauration by Christ the Redeemer, *Eph.* 1.10. *Col.* 1.20. *Christ's*, by his Exaltation, *Eph.* 1.20,21,22. *Phil.* 2.9,10,11. *verse* 6,7,8.

III. *A Laudatory Conclusion*, repeating part of the General Declaration and Propositon, *verse* 1. And so the Psalme begins and ends with an Eucharistical Celebration of Gods Name and Glory, even unto Admiration: his Name and Glory being, beyond all blessing and all praise, most admirable, *verse* 9.

u God is very glorious in man, as his Creature: in Christians as his new-Creatures: in Christ, as mans Head and Redeemer: in the Ark, as the Antitype of Christ.

Psalme IX.

§. I. The Summary Contents.

DAVID in this Psalme, I. *Praiseth* the LORD, *verse* 1. *to* 13. Declaring, 1. His pious Resolution to praise him, *verse* 1,2. 2. The ground or reason of this his thankful Resolution, *viz.* The LORD's just execution of judgment for him upon his wicked Enemies, *verse* 3. *to* 11. 3. His invitation of others to praise the LORD with him, *verse* 11,12. II. *Prayeth* to the LORD, *verse* 13. *&c.* 1. Begging for himself such favours from God, as may give him cause to praise him

him, *verse* 13, 14. 2. Confessing the righteous judgments of God upon his peoples Enemies: being thereupon confident of the wicked's destruction, but the afflicted godly ones preservation, *verse* 15. *to* 19. 3. Petitioning for Gods judgments upon the wicked, *verse* 19, 20.

§. II. The Version out of the Hebrew.

a *Heb.* or; for the death of Labben. or; upon the death of the Son.

To the-Master-Musician a *upon Muth-Labben, A Psalme of* David.

I.

(laud:

b *Heb.* I will confess: I will tell, declare, &c.

1. THe LORD with all mine heart b I'le
I'le all thy wonders blaze.
2. I will joy, and in thee be glad:
I will *likewise* sing-praise
Unto thy Name, O *thou* Most-high.
3. When my foes *with disgrace*
Turn'd back: They stumbled *in stantly*,
And perish'd from thy face.

4. Because thou hast my Judgment done,
And *didst* my doom *expres*:
For thou didst sit upon the Throne
c A Judge of Righteousnes.

c *Heb.* or; Judging-righteousnesse.

5. The Heathens thou rebukedst-sore
The wicked hast destroy'd:
Their Name for ay and evermore
Thou hast wip'd-out *as void*.

6. The desolations, O foe,
Quite-ended are for ever:
Thou cities hast destroyd also;
Their memory *together*
With them d hath utterly decaid.

d *Heb.* hath perished.

7. The LORD likewise shall sit
As Judge for ever: Hee hath-made
His throne for judgment fit.

e *Heb.* hath firmly-fitted, or, prepared. —

8. And f justly judge the world will hee:
And folk in righteousnes.
9. And Refuge-high the LORD will bee
Unto g the-Succourless:
At times in straits, a Refuge-high.
10. And they that know thy Name
Will trust in thee: For thou, LORD, thy
Seekers leav'st not *to shame*.

f *Heb.* with Justice, will judge the peoples with righteousnesse: *or*, upright-nesse.

g *Heb.* the-poor-weakling.

11. O sing-yee-Psalme unto the LORD,
h Who doth in Sion dwell:
His practises *upon record*
Among the people tell.
12. For hee that searcheth after i blood
Calls-them-to-memory:
Of k meek-afflicted-ones, *our God*
Hath not forgot the cry.

h *Heb.* Sitting *in* Sion

i *Heb.* bloods

II.

13. O LORD, unto-mee-gracious-bee,
View l mine-afflicted-state
From-those-that-hate-mee, Thou that mee
Up-liftest from Death's gate.
14. That I in Sion's daughter's gates
Thy praises all m may-spread:
And in thine Health *which consolates*
May-bee-exulting-glad.

k *Heb.* meek ones. *or*, the-poor-afflicted-ones. *For here are two Readings in the Hebrew, signifying both these*, viz. ענוים עניים

l *Heb.* Mine affliction from-mine-haters.

m *Heb.* may tell (*or*, declare, in thy Salvation may ——

15. Sink down the Heathen-people did
Into the pit they wrought:
In *that same* Net which they have hid,
Their own *false* foot is caught.
16. Known is the LORD, *in all these lands*,
By judgment he hath done:
In th' operation n of his hands,
Snar'd is the wicked-one. o Higgaion Selah.

n *Heb.* of his palmes *or*, of his hollows *of his hands*.

o *Heb.* or; Meditation. Selah.

17. *Vndoubtedly* the wicked shall
Be turned into Hell:
And there the *godless* Heathens all
That God forget, *shall dwell*.
18. For, p evermore the needy-one
Forgotten shall not bee:
Nor poor-mens expectation
Quite-perish q endlesslie.

p *Heb.* To e termity.

q *Heb.* for ay.

19. Rise LORD, O let not r man prevaile,
Judge Heathens in thy sight.
20. Let Heathens know they *bee* s men-fraile,
LORD, put them in *such* fright. Selah.

r *Heb.* wretched. man be strong, let the Heathens be judged before thy face.

s *Heb.* Sorry men.

§. III. The Kinde, Penman, Occasion and Scope.

The **Kinde** of this Psalme, 1 As to the outward *Forme* or Manner of Penning it, is; *Entituled*. A Title being prefixed to it in the Hebrew. 2 As to the *Subject-Matter* of it, is; *Mixt*. Being *Eucharistical*, and *Euctical*: made up of Praise, and Prayer.

Penman of it, was *David*: as the Title indicates.

Occasion of *Davids* Penning this Psalme can scarce be Particularly defined upon any certainty. *In the General*, It seems evident from the Subject-Matter and Current of the Psalme, that *David* wrote it upon *Occasion* of some Eminent Deliverance and Salvation which the Lord had wrought for him, in some great strait, from his enemies. *See verse* 3. *to* 11. But about the *Particular Occasion* learned Authors have

have various Conjectures: most of them drawn from their various Interpretation of some words in the Title. *Which Title, among the Obscure Titles of the Psalmes, is one of the most obscure and intricate* [t]. As one observes. The Difficulty rests especially in those words על מות לבן *Ghual-muth Labben*. I. Some do sever or divide the former word עלמות *Ghual-muth, upon The death*: and assert that it is two words contracted into one. But then they disagree about the interpretation of the latter word לבן *Labben*. For 1. *Some* of the Hebrew-writers render it; *upon the death of the Sonne*, i. e. of *Absalem*. But *Rasi* likes not this interpretation, (saith [u] *S. de Muis*) because it is not written הבן *Habben*, but לבן *Labben*, and because there's nothing in this Psalm that favours that Opinion. 2. *Som* take the word לבן *Labben* properly, for the proper name of some man, called *Labben*. But who this *Labben* should be they cannot well resolve. Whether some chief among the Commanders in the enemies Army, that was slain: or some Chief-Singer, mentioned (say they) in 1 *Chron.* 15. but no such name is found in that Chapter, unlesse *Ben, verse* 18. be intended. Both these are rejected [x], as unsatisfactory. 3 *Some* think לבן *Labben* to be נבל *Nabal*, by transposition or Inversion of the Letters, which are the same in both: and that this Psalme was written by *David* after the Death, or upon the Death of *Nabal* the Carmelite, the foolish husband of that prudent *Abigail*. But such transposition is not here necessary: And if the word be taken for a Man, it seems to point out the death of some enemy to *Israel*; whereas we read not that *Nabal* hurt any *Israelite*, but onely churlishly and covetously denyed refreshment to *David* and his men [y]. 4. *Some* think לבן *Labben* the same, as if it were written with י thus לבין. And that so, it points out *Goliath*: who is called איש הבינים *Ish Habbenajim, vir intermedius*; or, *vir meditatum*, i. e. *A middle man*, &c. 1 *Sam.* 17. 4. *viz. An intermiddle-Champion* between the two Armies of *Israel* and the *Philistines*, who challenged any man of *Israel* to come and fight with him and end the controversie betwixt *Israel* and the *Philistines* by a single Duel. And to this effect they would have this Psalm to be *Carmen victoriae*, *A Victorial Song*, Penned upon *Occasion* of *Davids* slaying this *Goliath*. Thus the Chald. Paraphrast renders it; *upon the death of the man that went out between the Camps* [z]. *Kimchi*, and others also thus interpret it: *Sim. de Muis* somewhat inclines to this Opinion. But the History easily refutes this Opinion; For in this ninth Psalme, *verse* 11. 14. There's mention *of Sion, of the Gates of the Daughters of Sion, of praising the LORD therein, of the LORD dwelling in Sion*: when as *Sion* was yet in the hands of the Heathen when *Goliath* was slain. And saith *Mollerus, All these Interpretations a skilful Grammarian may easily and without trouble refute* [b], &c. II. Others do take this עלמות to be but one word, and so read it, *Ghualmuth*. And yet these do not agree among themselves about the sense of it. For, 1. *Some* render it, *Secret, Hidden*, &c. ——*For the hidden things of the Sonne*: or, *For the secrets of the Sonne*. So the *Greek* Version of the LXX [c]; So the *vulgar Latin*; So the *Ethiopick* [c]. *Hieronime* [d] also renders it, *pro absconditis filii, for the hidden things of the Sonne*, viz. not of *Absalom*, but of Christ, as he understands this Psalme, discoursing of it at large. Thus also *Lyra* [e] expounds it, counting it one word, and saith *he saw these words severed in no Copy*. 2. *Some* interpret the former word; *For youth*: in which sense the word is used in *Psal.* 48. 15. *He will guide us in youth*. The other word לבן *Labben*, they render; *white, candid*, &c. As if the Psalme were written, *for white youth, i. e.* for the Church, which is a faire and flourishing youth. *Which Interpretation*, saith *Moller* [f], *though plausible, and congruous to the Argument, yet because* לבן *agrees not in Gender with the former word, Grammer is repugnant to this Opinion.* 3. *Some* take it for a Musical Instrument, and לבן *Labben* for the name of a Singer, mentioned 1 *Chron.* 15. But this name לבן *Labben* is not found in that Chapter, but onely בן *Ben, verse* 18. 4. Finally, *Some* count these words to be the beginning of some famous and well-known Song, to the Tune whereof this Psalme was to be Sung: A Tune much like our *Counter-Tenour*. This *Calvin* and others like best [g]. And this in midst of all these uncertainties may be as probable as any.

But

t Inter Psalmorum titulos obscuriores hic precipuus est, propter duas dictiones, quæ videntur esse deprivatæ, &c. *H. Moller. in praelect ad Psal.* 9. 1.

u *Sim. de Muis in Comment. ad Psal.* 9. 1.

x *Hen. Moller. in Praelect. ad Psal.* 9. 1. *Large English Annot. on Title of Psal.* 9.

y *Sim. de Muis in Comment. ad Psal.* 9. 1.

z Super mortem viri qui exierat de inter castra. *Bibl. Polyglot. in Psal.* 9.

a *Sim. de Muis in Comment. ad Psal.* 9. 1.

b *Hen. Moller. in Praelect. ad Psal.* 9. 1.

c In *Bibl. Polyglot. ad Ps.* 9. 1.

d *Hieronim. in Com. ad Psal.* 9.

e *Nico. de Lyra in Postil. ad Psal* 9.

f *Hen. Moller. in Praelect. ad Psal.* 9. 1.

g *Joan. Calvin. in Comment. ad Psal.* 9. 1. *Joan. Foord in Expos. Psal.* 9. *Tit.*

But here every one is at liberty to enjoy his own judgment: and there is no great peril of erring in a matter of this Nature.

Some seem to take this Psalme to be a *Prophetical Psalme* touching Christ the Son of God,

Scope of the *Psalmist* in this *Laudatory* and *Petitory* Psalme, (there's no colour for making it a Prophetical Psalme in whole or in part,) is; To praise the LORD for his righteous proceedings against his, and his peoples enemies, *vers.* 1. *to* 13. And to intreat the LORD for his gracious assistance against all wicked foes, Heathens, and others, for time to come, *vers.* 13, &c.

scattering all his enemies, especially Antichrist, and Possessing the Kingdom. In the *Polyglott Bible*, the Greek Version of the Lxxij both *Vatican* & *Alexandrian*, render it; ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ, i. *upon the secrets of the Son.* The Syriack thus; *Concerning Christ taking the Throne and Kingdome, and profligating the enemy.* The Arabick thus; *Touching the Mysteries of the Son, as to Christs Glory, his Resurrection, Kingdome, and the death of all disobedients.* It *seemes to me* (saith one) *As the former Psalme was of the Propagation of Christs Kingdome, So this is of the Destruction of Antichrists.* H. Ainsworth in his Annotat. on Psal. 9.1. ——*Pro absconditis filii*——] Licet *Aquila* pro *absconditis filii Adolescentiam filii* posuerit, tamen sciendum in Hebræo haberi, *pro morte filii.* Denique & *Symmachus* in hunc modum transtulit; *pro victoria de morte filii.* Totus igitur Psalmus per Tropologiam ad Christi pertinet Sacramentum. Unde & Lxx interpretes, Christi Passionem & Resurrectionem, quæ ignota prius mundo fuit, per verbum *Absconciones* celare voluerunt: ne à Gentibus illo tempore facile noscerentur, &c. *Hieronym. in Comment. ad Psal.* 9.1. *Tom.* 8.

But unlesse we had some just ground from the Subject-matter of this Psalme itself, or from some other part of Holy Scripture, neither of which are evident, it seems very hard and strange to rank this among the *Prophetical Psalmes.*

§. IV. The Analysis, or Principal Parts.

In the *Title*, note; 1. The Direction of it, as to the Musick of it; *To the Master-Musician.* 2. The Occasion of it, darkly hinted, as some think: Or, the Musical-Instrument, or Tune, to which it was to be accommodated, as others; עַל מוּת לַבֵּן 3. The Denomination of it; *A Psalme.* 4. The Penman of it; *David.*

The Psalme it self contains; 1. *Praise*, and 2. *Prayer.*

I. *David praiseth the Lord, verse* 1. *to* 13. And here are declared, or laid down

I. His pious Resolution, 1. To confess to the LORD, Cordially and entirely. 2. To declare all his marvells, *verse* 1. 3. To be glad and rejoyce in him. 4. To sing to his name, *ver.* 2.

2. The ground or reason of this his pious and thankful Resolution, *viz.* His Enemies *turning back, stumbling*, and *Destruction from Gods face, i. e.* From his powerful and angry presence. This imports the LORD's just execution of Judgement upon his wicked Enemies, *ver.* 3. to 11. This is illustrated by considering Gods Justice, *Absolutely*, and *Relatively.* I. *Absolutely*, and that 1. As vindicating *David's* just cause; *judging righteously*, ver. 4. 2. As Rebuking, Destroying, and utter-abolishing the Enemy, *verse* 5. II. *Relatively*, and comparatively by paralleling the LORD's proceedings and the Enemies together. *viz.* 1. The Enemies at first breathed our nothing, but utter desolations and pulling-up of Cities: though those intended Desolations are quite hindred, and their own memorial utterly-perished, *ver.* 6. 2. But contrariwise, the LORD remains, 1 An eternal being. 2 A just and most upright Judge, *ver.* 7. 8. 3 An all-sufficient and seasonable Refuge for his oppressed-ones in straits. *verse* 9. 4 A most sure and faithful friend, never forsaking his seekers, and therefore trusted in by all that know his name, *ver.* 10.

3. His invitation of others, to praise the LORD and his works together with him: for his constant mindefulness of his afflicted, *verse* 11. 12.

II. *David prayeth to the* LORD, vers. 13. &c. And here

1. He sues to the LORD, for such favours, as may give him ample cause of praising him. *viz.* 1. To show grace to him. 2. To view and consider his trouble from his haters. 3. *To lift him up from the gates of Death*; That he may *praise the LORD in the gates of* Sion, *i. e.* in the Publick Assemblies, and joy in his salvation, *verse* 13. 14.

2. He confesseth and rejoyceth in Gods glorious Judgements upon the Churches Enemies: their Plots being returned, as self-ensnarements, upon their own heads, to the eminent renown of the LORD in his Judgements, *verse* 15. 16. This is amplified by the effect or fruit of this eminent experience, *viz.* His confidence for future, 1. That the LORD will destroy at last all wicked and godless persons, *verse* 17. 2. That the Godly though needy and poor-afflicted shall not alwaies be forgotten, &c. *verse.* 18.

3. He Petitioneth for Gods Judgements upon the ungodly, Praying that the LORD, 1. Would rise up for his people against them. 2. Would restraine their power. 3. Would judge them. 4. Would terrifie them, and make them experimentally know they are but wretched men, *verse* 19. 20.

PSALME

Pſalme X.

§. I. The Order and Number.

The **Order** and **Enumeration** of the Pſalmes begins here to vary in ſome *Verſions* or *Tranſlations* from the Original *Hebrew*, &c. For although the *Hebrew Text* [a] makes this a diſtinct Pſalme from the former, and the *Xth Pſalme* in Number and Order, which Diviſion and Enumeration is rightly and juſtly followed from hence to the end of the Book, by the *Chaldee Paraphraſt*, by *Pagnin* and *Montanus*, by *Junius* and *Tremellius*, by *Calvin*, *H. Mollerus*, *D. Pareus*, our beſt *Engliſh Tranſlation*, and many others: yet ſundry other Verſions and Tranſlations, do annex this 10*th Pſalme* (which is untituled) unto the 9*th Pſalme*, as part thereof, accounting them both to be but one Pſalme, *viz.* the *IXth* in Order and Number. Thus the ancient *Greek Verſion* of the Lxxii (differently from the Hebrew) accounts this *Xth Pſalme* together with the *IXth* to be but one [b]; reckoning the 11*th* Pſalme to be the 10*th*, and the 12*th* to be the 11*th*, and ſo forward. Likewiſe it makes the 114*th* and 115*th Pſalmes* but one, and by this meanes looſeth two of the number. Yet again to make up the number of 150 *Pſalmes*, the Greek divides *Pſalme* 116 into two, the latter *Pſalme* beginning at *verſ.* 10. and alſo diſparts *Pſalm.* 147. into two, the latter of theſe beginning at *verſ.* 12. *Praiſe the LORD, O Jeruſalem*, &c. And ſo this Verſion returnes again to the Hebrew Count or Enumeration to the end of this Book. Many Verſions and Expoſitors do follow this *Greek Verſion*; As the *Vulgar Latin*, *Ethiopick* and *Arabick* Verſions; As *Ambroſe*, *Chryſoſtome*, *Hierome*, *Auguſtine*, the *Ordinary Gloſſary*, *Nicolas de Lyra*, &c. in their Expoſitions. But the *Syriack Verſion* [c] follows the Hebrew-Enumeration till *Pſalme* 114. where it joynes *Pſalme* 114, *and* 115. into one, and ſo looſeth one of the number till *Pſalme* 147. which it divides into two at *verſe* 12. as the other Verſions do, and ſo returnes with the reſt to the Hebrew Enumeration to the end of the Pſalmes. This diverſity of numbring produceth great inconvenience in alledging thoſe Verſions or Expoſitors in ſuch Pſalmes wherein they differ from the Hebrew, and occaſioneth many miſtakes: For preventing whereof this that hath been here ſaid, muſt be carefully conſidered and remembred.

[a] Vid. *Bibl. Polyglott. in Pſalm.* Sed Hebræi omnes diſtinguant: & certè argumentum habet aliud proſus, & diverſum omnino ſtilum, ac longe ſublimiorem. *Sim. de Muis in Arg. Pſal.* 10.

[b] *Bibl. Polyglott. in Pſalmos. Hen. Ainſworth in his Annot. on Pſal.* 10.1. Caret hic Pſalmus Titulo, ideo primum Græca, deinde vulgaris verſio præcedenti eum adjungit, &c. *Hen. Moller. in Prælect. in Pſal.* 10. *Argum.*

[c] *Bibl Polyglott. in Pſal.* 114. *&* 147.

§. II. The Summary Contents.

Herein the Pſalmiſt, 1. Complaines, 1 *Of* the LORD's long delaying his help in ſtraits, *verſ.* 1. 2 *Of* the extream pride and outrage of the wicked againſt God, and his poor people, *verſ.* 2. *to* 12. 2. Prayes, 1 *That* God would ſtand up for his own people againſt theſe wicked miſcreants, *verſ.* 12. *to* 15. 2 *That* he would utterly cruſh wicked mens power and impiety, *verſ.* 15, 16. 3. Profeſſeth his confidence in God, That he will manifeſt himſelf for his People, againſt all the wicked, *verſ.* 17, 18.

§. 3. The

§. III. The Version out of the Hebrew.

I.

1. LORD, why doſt thou ſtand d far-aſide?
At times in *our* diſtreſs,
O why doſt thou thy ſelf *thus* hide?
2. In ſwelling-haughtineſs
The wicked e perſecutes the poor:
O-let-themſelves-be-caught
In their devices *evermore*
Which *cunningly* they thought.

3. For, praiſe *himſelf* the wicked doth
For his Souls luſt *abhorr'd*:
The Covetous *himſelf* doth bleſs,
He f doth deſpight the LORD.
4. The wicked (g ſuch his faces pride)
He will not ſeek *for God*:
All his devices *have deſcride*
He thinks there is no God.

5. In all times h proſperous are his wayes;
On high thy Judgements bee
i Beyond his reach: *As for* his foes,
Puff at them all doth he.
6. He in his heart *ſecure* did ſay
Un-mov'd I ſhall be *ſtill*:
To k generations all *alway*
Sith *I am* got in ill.

7. His mouth l with curſing-doth-abound,
m Deceits and fallacy:
Beneath his tongue *is* miſchief *found*,
And vain-iniquity.
8. n In villages lurking-place hee ſtayes,
In ſecreſies-obſcure
The innocent *ſurpriz'd* hee ſlayes:
His eyes lurk for the poor.

9. In ſecret-place he o lies-at-catch
As Lyon in his Den,
He lyes-in-wait away-to-ſnatch
The poor-afflicted *man*:

When h'm into his net he draws,
Hee'l ſnatch the Poor away. (paws
10. Hee p ſtoops hee bows: that by his q
A-troop-of-poor-fall-may.

11. Hee ſaith in's heart God hath forgot:
Hee hides his countenance,
For-evermore ſee will he not.
12. Riſe LORD, thine hand r advance
O God do not forget the poor.
13. Why ſhall the wicked *ay*
s Deſpight God? Thou wilt not require,
He in his heart did ſay.

14. Thou view'dſt, For, t villany and u ſpite
Thou didſt *exactly* ſee,
With thy *juſt* hand *it* to requite,
The poor leaves all on-thee:
Thou helper art of fatherleſs.
15. Of th' ill and wicked-one
x Break thou the Arme: his wickedneſs
Search, *till* thou findeſt none.

16. The LORD is King, and ſhall command
For ever and *for* ay:
The Heathen *ſilk* out of his land
Are periſhed-away.
17. The poor-afflicted-*mens* deſire,
O LORD, thy-ſelf-didſt-hear:
Their heart thou fully doſt prepare,
Thou mak'ſt attent thine ear.

18 *With righteouſneſs* to Judge y the poor
And Orphane-fatherleſs;
Leſt z man from earth adde any more
With-terrour-to-oppreſs

d *Heb.* at-a-farre-diſtance

e *Heb.* hotly-purſues.

f *Heb. properly,* provoketh with reproaches, blaſphemeth. *It is here oppoſed to* bleſſeth.

g *Heb.* (according to the loftineſs of his noſe,)

h *Heb.* bringeth forth with-griefe, *its proper to* bringing forth young. *which being with preſent pain, but following joy; the word is uſed either for* grieving *or* proſpering, *either may ſuit here.*

i *Heb.* from-before-him.

k *Heb.* generation and generation.

l *Heb.* full of curſing. אלה *Alah,* is properly An oath with Execration. *See Numb.* 5.21. *Deut.* 29.12,21. *Neh.* 10.29.

m *Heb.* and deceits.

n *Heb.* he ſits in ambuſh of the Court-yards, *or,* glaſs-yards, *or,* unwalled-townes.

o *Heb.* lies-in-wait.

p *Heb.* croucheth-cruſheth *himſelf.* *or,* And he croucheth, *for there is a double rendring here in the Hebrew.*

q *Heb.* ſtrong ones.

r *Heb.* Lift-up.

s *Heb.* exaſperate-with-reproach, *or,* blaſpheme.

t *Heb.* moleſtation, *or,* tireſom-injuriouſneſs.

u *Heb.* anger, indignation, wrath, provocation.

x *Heb.* breake to-ſhivers.

y *Heb.* The poor-weakling-cruſht-to-pieces.

z *Heb.* Frail man, *or,* wretched-man.

§. IV. The Kinde, Penman, Occaſion and Scope.

The **Kinde** of this *Pſalme*, 1. As to the *Forme* or Manner of penning it, is, *Untituled*: Having no Title prefixed in the Hebrew. *See on Pſal.* 1. §. 4. 2. As to the *Subject-matter* of it, is, *Euchical*: wherein the Pſalmiſt, graphically delineating, and to the life painting out, the notorious inſolency, out-rage, and malice of the wicked againſt the Lord and his gracious people, deeply complaines and prayes againſt them, beſeeching the LORD to take his oppreſſed people into his Protection, and break in pieces their perſecutors power and impiety, And at laſt as it were triumphantly concludes through Faith that God will appear for his poor afflicted people, againſt their proudeſt Perſecutors, and moſt tyrannical bloody Oppreſſours. The *Pſalme* moſt emphatically characterizeth and repreſents the proud, cruel, outragious and deviliſh diſpoſitions and practiſes of the wicked, (eſpecially if in proſperity) againſt the Godly: and is a lively Portraiture of the ſad condition of Gods Church and People in this world among the wicked, againſt whoſe intolerable oppreſſions, inſolencies, and cruelties, their beſt remedy is flying to the LORD for protection and juſtice by Faith and Prayers, whereby either they obtain deliverance from, ſupport under, mitigation of, or advantage by their ſufferings one way or other. *Some* (as [a] one obſerves)

[a] *Hen. Moller. in Praelect. ad Pſal.* x. *Argum.*

ſerves) account this Pſalme to be *Prophetical*, and that it prophecies of Antichriſt the Roman Papacy. And ſaith he, *Though it ſpeak of all the Enemies of the Church in general, yet in ſpecial and* κατ' ἐξοχὴν *it ſeems to note him. And the Church never had a more cruel enemy: and the Idea propounded in this Pſalme doth excellently expreſſe his Tyranny.* So he. But for my part I can hardly conceive any ſuch *ſpecial Prophecy* to be intended by the Holy Ghoſt in this Pſalme: but rather a *General Character* of wicked mens diſpoſition and deportment towards the Church and dear People of God.

Penman of this *Pſalme* is not here or elſewhere certainly ſignified unto us. But moſt probably it was *David*: to whom it was no ſtrange thing to be exerciſed with ſuch high inſolencies and cruel outrages of the ungodly.

Occaſion of penning this Pſalme is not eaſie to be diſcovered, in *Particular*: but in the *General*, it is very evident by the Subject-matter of it, It was written in an extream evil time to the Church and People of God, and upon *Occaſion* of their deep ſufferings and diſtreſſes under the intolerable pride, inſolency, ſubtilty, malice, tyranny, outrage, perſecutions, and cruelty of prophane wicked wretches abounding with outward proſperity in this world. *The time* (ſaith [b] one) *is uncertain: but this is certain, that it agrees almoſt to every time.* The afflicted condition of Gods people under the wicked, deſcribed in this Pſalme, being the common and conſtant lot of the Church and ſincere ſervants of the LORD almoſt in all times and ages, when once the ungodly obtain the upper-hand.

[b] Tempus incertum eſt: ſed hoc certum, quod omni ferè tempori quadrat. *Joan. Foord. in Expoſit. Pſal.* 10.

Scope intended in this *Complaint* and *Prayer*, is; To intreat the LORD, to appear at laſt for his poor-afflicted-people wofully oppreſſed by the outragious inſolencies, perſecutions, and cruelties of audacious Lyon-like atheiſtical wicked-ones; and to riſe up for the ſuccour of his diſtreſſed ones, but for the ruine and reſtraint of their wicked Perſecutors, and that they may be caught in their own devices. And in all times, Gods Church and People being exerciſed with like perſecutions, inſolencies and outrage of the wicked, may make uſe of this moſt ſuitable Pſalme, making the LORD their onely Refuge by Faith and Prayer in their calamities.

§. V. The Analyſis, or Principal Parts.

In this *Untituled Pſalme*, or *Prayer*, are laid down, The Pſalmiſts 1. Complaint, 2. Petitions, and 3. Profeſſion of confidence in the LORD touching the requeſts preſented.

I. His *Complaint* is very ſad and lamentable. He Complaines, 1. Of the LORD's with-holding and delaying his help to his afflicted people in diſtreſſes, in troublous times. This is ſet forth under two Metaphors. *viz.* (1) Of Diſtance. (2) Of hiding himſelf from them, *ver.* 1. II. Of the pride and inſolency of the wicked, in their hot-purſuing, or violent perſecuting of Gods poor afflicted, *ver.* 2. *at begin.* In this Complaint note; *Firſt*, An Imprecation againſt theſe proud Perſecutors, that they may be *caught in their own devices*, *ver.* 2. *Secondly*, Certain Arguments or Reaſons of this Imprecation. Theſe are drawn, 1. *Partly*, From the pride and inſolency of theſe wicked wretches. Which their pride is Deſcribed, and Aggravated, (1) *By* their Self-applauſe in, or for their Soules luſt. (2) *By* their bleſſing of the Covetous. (3) *By* their prophane provoking of the LORD, blaſpheming and deſpighting him, *ver.* 3. (4) *By* their haughty contempt of the LORD, proudly refuſing to ſeek him, or his will. (5) *By* their Atheiſtical devices. They even ſtudy Atheiſme: deviſing, if it were poſſible, to perſwade themſelves there is no God, *verſ.* 4. (6) *By* their ſlighting of Gods judgements, or not conſidering and underſtanding them, by reaſon of their conſtant proſperity, puffing them up. (7) *By* their proud and diſdainful puffing at their foes, *ver.* 5. Flattering themſelves, from their preſent condition, with imaginations of their perpetual proſperity and ſtability [c], *ver.* 6. 2. *Partly*, from theſe wicked mens Perſecuting-practiſes againſt Gods poor-afflicted ones. Which are deſcribed and aggravated, (1) *By* the deceit, guile, and fraudulency of their words, though backed with Oathes and Curſes. What ever good affections or actions they pretend towards God people, yet they intend their miſchief, *ver.* 7. (2) *By* their crafty and cruel Deeds, againſt the Godly. In which reſpect they are elegantly compared, 1. To ſubtile bloody Thieves lurking in holes and by-corners neer the ends of Townes or Villages, to do miſchief to the innocent, *ver.* 8. 2. To cruel and crafty Lyons cunningly crouching in their Dens to compaſſe their prey, *ver.* 9, 10. 3. To a Fowler or Hunter craftily ſpreading his Net, &c. *ver.* 9. (3) *By* their Atheiſtical thoughts and imaginations of their hearts, that God ſees none of theſe their villainous courſes, *ver.* 11.

[c] Major ſum quam cui poſſit fortuna nocere, Exceſſere metum mea jam bona——. *Ut Niobe apud Ovidium.*

II. His Petitions are earneſt and Pathetical, *viz.*

1. *That* God would at laſt appear for his poor oppreſſed People, againſt theſe wicked miſcreants,

ants their Enemies. Which appearing is, I. *Described*, by certain Acts of the LORD, desired, *viz.* 1. Arising. 2. Lifting-up of his hand. 3. Not forgetting the poor, *ver.* 12. II. *Urged*, 1. *Because*, these wicked, reproach, and blaspheam God and his Justice, *ver.* 13. 2. *Because*, The LORD exactly beholds all the wicked dealings of these men, to take vengeance upon them. 3. *Because*, Gods poor-afflicted commits his whole cause to God: leaves all to him. 4. *Because*, God by Office and Property is an Helper of the Fatherless, *ver.* 14.

2. *That* God would utterly crush these wicked Persecutors power and impiety, *ver.* 15. This is urged, 1. *From* the Eternity of Gods Kingdome and Dominion. 2. *From* their former notable experience of his driving out the *Canaanites*, and destroying them, *ver.* 16.

III. His *Profession* of his Hope and Confidence, That the LORD will accordingly appear for his oppressed Church and people, against the insolency and out-rage of all their wicked Persecutors. And this, 1. *By* firme-preparing his peoples heart, *viz.* To pray, and wait. 2. *By* lending an eare to their requests *ver.* 17. 3. *By* judging his Orphans and Oppressed. 4. *By* delivering them from the daunting-terrour of all proud Persecutors and wicked Tyrannical Oppressors, *ver.* 18.

Psalme XI.

§. I. The Summary Contents.

David, I. *Declares*, his Enemies 1. Reproach of him, *verse* 1. 2. Preparations against him, *verse* 2. 3. Destroying his foundations of Hope, *verse* 3. II. *Triumphs* against his Enemies in God alone. Considering, 1. His Supream Dominion. 2. His Providence, *ver.* 4. 3. His equity in his discriminating proceedings with the righteous and the wicked, *verse* 5, 6, 7.

§. II. The Version out of the Hebrew.

To the Master-Musician, A Psalme of David.

1. In the LORD [a] hive-confidence;
How say yee to my Soul,
Unto your mountain *of defence*
Flee [b] the *winged* fowle?
2. For, lo the wicked bend their bowes,
Their shaft on string prepare:
In that darknes to shoot at *those*
Which upright [c] hearted *are*.
3. For, stroyd are the [d] Foundations *sure*:
The just what hath he done?
4. The LORD *is* [e] in his Palace pure,
The LORD, in Heav'ns his Throne:
His eyes view, [f] eye-lids try man's Sonnes.
5. The LORD the righteous proves;
But his Soul hates the wicked-one,
And him that rapine loves.
6. Snares, fire, and brimstone rain will hee
The wicked-ones upon,
And winde of burning-stormes *shall bee*
Their *full* cups portion.
7. Because the *onely* righteous LORD
Doth righteousnesses love:
His [g] face shall view *with great regard*
The upright *from above*.

a *Heb.* hope-for safety.
b *Heb.* Bird, *or* Sparrow
c *Heb.* of-heart-*or* in-heart.
d *Heb.* things orderly set.
e *Heb.* in the palace of his Holiness.
f *Heb.* his ey-lids.
g *Heb.* faces, aspects, countenances. *Or* their aspects. *This may refer to the Trinity Or to the multiplicity of Gods favours.*

§. III. The Kinde, Penman, Occasion, and Scope.

The Kinde of this *Psalme* is, 1. As to the outward forme of Writing it, *Entituled*: 2. *As* to the *Subject-matter* or Argument of it, *Doctrinal*, *Querulatory*, *and Consolatory*. *Doctrinal*, teaching; *That*, the condition of the godly in this life, is like that of a silly bird flying from place to place for feare of the Fowler: *That* the wicked are maliciously set against the righteous: *That* the LORD notwithstanding puts a vast difference betwixt the godly and the wicked. *Querulatory*, complaining of the reproach and mischief done to the righteous by the wicked. *Consolatory*, wherein *David* comforts himself against all his enemies reproach, mis-

chief and malice, by his confidence in the LORD, *verse* 1. &c. *Chryſoſtom* highly and elegantly magnifies this Grace, ſaying; [h] *Great is the force of Hope in the LORD: It is a Garriſon inſuperable, a Wall inexpugnable, a Conflict unconquerable, a calme Port, a Tower invincible, a Weapon irreſiſtible, a Power that cannot be overcom, and finding paſſage out of intricate-perplexities-where-no-way-is. By this, the unarmed have overcom the armed, and women men, and children have eaſily prevailed over them that have been exerciſed in warlike affaires. And what wonder if they have overcom enemies, whenas they have overcom the world it ſelf? For, the Elements not knowing their own nature, have been changed into that which was preſitable to them; and the wilde-beaſts were no longer wilde-beaſts, nor the Furnace a Furnace,* Dan.3. *For Hope in God compoſeth all things. Teeth were ſharp, and the Priſon ſtrait, there was immanity of Nature, and Hunger irritating Nature, No partition betwixt them, and their mouthes nigh the Prophets body,* Dan.6. *But Hope in God, which is ſtronger then any Bridle, ruſhing into their mouthes, did draw them back. Theſe things here he ſaid to ſuch as bade him flee for ſafety;* I hope for ſafety in the LORD: how ſay yee to my ſoule, Flee, &c? So hee. Some interpret this Pſalme *Allegorically*, as if it were written againſt falſe teachers and heretical perſons, that *deſtroy the foundations* of faith by their errours, violently oppoſing pious and ſound Teachers, &c. Thus *Hierome*, [i] *The tenth Pſalm is ſung againſt Hereticks and ill Believers.* I truſt in the LORD] *The Voice of the Church againſt Hereticks, or of Chriſt againſt Devils.* But I ſee no reaſon at all to depart from the plain *Grammatical*, to an *Allegorical ſenſe*, in interpreting of this Pſalme: as one [k] hath alſo well obſerved.

h Μεγάλη τῆς ἐλπίδος τὸν κύριον ἐλπὶς ἡ δύναμις· φρούριον ἀπόρθητον τεῖχος ἀνίκητον, &c. *Joan. Chryſ. in Expoſ. Pſ.* x. *ad init. Tom.* 3.

i Decimus Pſalmus contra hereticos & male credentes canitur: In Domino confido.] Vox Eccleſiæ contra hereticos: ſive Chriſti contra Demones. *Hieron. in Com. ad Pſ.*10. *Tom.* 2.

k *Hen. Moll. in Arg. Pſal.* 11. 1 *Joan. Foord. in Expoſit. Pſal.* 11. *Tempus.*

Penman of this Pſalme was *David*, as the Title ſignifies.

Occaſion of *Davids* writing this Pſalm is not here *particularly* declared. But in the *General*, it is moſt probable from the matter of this Pſalm, that it was written upon *Occaſion* of *Davids* exile from King *Sauls* Court, when he fled to mountains, rocks, caves, woods, &c. to ſhelter himſelf from *Sauls* cauſeleſs perſecutions: who *hunted him as a Partridg in the Mountains*, 1Sam.26.20. This ſeems here hinted, *verſ.* 1. One [l] thinks this was written about the beginning of King *Saul's* perſecutions of him, when *David* was with *Samuel* at *Naioth* in *Ramah*, 1 Sam.19.18,&c. And it is not unlikely, that ſome of *Saul's* flattering Courtiers, obſerving *Saul's* malice againſt *David*, might ſcornfully ſay to *David*, *Flee as a Bird to thy Mountain, &c. Davids* Condition deſcribed in this Pſalm, moſt lively repreſents the condition of Gods Church and people in this preſent evil world.

l *Hen. Moll. in Arg. Pſal.* 11. 1 *Joan. Foord. in Expoſit. Pſal.* 11. *Tempus.*

Scope intended, is; To *Teach*, that though Gods upright people are ſadly exerciſed here on earth, with the reproachful, malicious, and miſchievous practices of the wicked, yea, even to the ruine of the foundations of all ſublunary help and hope: yet they have comfortable confidence, and Hope-for-ſafety in the LORD; *That* he will all-ſufficiently protect them againſt all their enemies fraudulence and violence, but plenteouſly poure out his vengeance upon all their wicked and cruel Perſecutors.

§. VI. The Analyſis, or Principal Parts.

The *Title* ſignifies, 1. The Direction of this Pſalme as to the Muſick of it. 2. The Penman of it; *David.*

The *Subſtance* of the Pſalme containes,

I. *David's Narrative* of his afflictions from his Enemies, 1. *By* their bitter and ſcornful reproaches; *Flee as a bird to your Mountain*; *viz.* Flee *David* and thy Retinue: For here's a double Reading in the Hebrew; *Flee-thou*; or, *Flee-yee.* Againſt which hee expoſtulateth, aggravating this Reproach by his own oppoſite Affiance or *Hope-for-ſafety* in the Allſufficient LORD; *How ſay yee to my Soul, Flee, &c. ver.* 1. 2. *By* their various ſubtile and cruel preparations againſt the upright of heart, *ver.*2. 3. *By* their utter demoliſhing all the viſible *foundations* of his ſupport and ſafety, as when the foundations of an houſe are pulled away. All this is aggravated, as being wholly undeſerved by the righteous; *the righteous what hath he done? ver.* 3.

II. *David's Triumph* in the LORD alone, when all earthly foundations fayle. He triumphs, 1. *In* the LORD's Supream Dominion. 2. *In* his moſt accurate all-ſeeing Providence over all perſons.

ſons; *His eye-ſee, his eye-lids try the Sonnes of man.* A *metaphor* from men, who almoſt cloſe-ſhut their eye-lids, when they would exactly diſcerne any object, eſpecially at a diſtance, *ver.* 4. 3. *In* his Equity, and Diſcriminating Diſpenſations towards the Righteous and the Wicked. (1) *The Righteous* he proves: *viz. Partly*, By their perſecutions from wicked men: as *Pſal.* 66. 10, 11, 12. *Partly*, By other Afflictions, *Job* 23. 10. *Zech.* 13. 9. 1 *Pet.* 4. 12. (2) *The wicked* he extreamly hates, *ver.* 5. And will teſtifie at laſt this his hatred of them, by plaguing them with dreadful ſtormy ſhowers of Divine wrath and vengeance. (Herein alluding to *Sodom's* overthrow by ſhowers of fire and brimſtone, *Gen.* 19. 24 prefiguring eternal fire and torments in Hell, *Jude* 7. *Rev.* 20. 10.) *ver.* 5, 6. 4. *In* the cauſe why the LORD vouchſafes to the righteous ſuch favourable Aſpects of his Countenance; *viz.* His moſt righteous Nature *loving Righteouſneſſes*, and his free grace and good-pleaſure of his will towards them, *ver.* 7.

Pſalme XII.

§. I. The Summary Contents.

David I. *Prayes* the Lord to ſave and help him, and other good people, from the miſchievous Machinations of the wicked, *verſe* 1. *begin.* II. *Preſſeth* this his requeſt, From 1. The Neceſſity of it, through the then corrupt ſtate of all things, *verſe* 1, 2. 2. His own confidence of Gods juſtice upon the wicked, *verſe* 3, 4. 3. The LORD's Promiſe, *verſe* 5, 6. III. *Concludes* comfortably and confidently, That the LORD will keep and preſerve the Godly from that wicked Generation, *verſe* 7, 8.

§. II. The Verſion out of the Hebrew.

To the Maſter-Muſician upon [a] *the Eighth*, A *Pſalme of David.*

1, [b] HElp LORD; For *it is plain*
The Godly-*man* is ceas'd:
For, from *among* the Sonnes [c] of men
The faithful are decreas'd.
2. *With* lip of flatteries
They falſhood ſpeak *apart*
Each-*man* unto [d] his Neighbour-nigh:
They ſpeak with heart and heart.

3. The LORD ſhall-cut-away
All lips of flatterings:
Yea their vain-glorious tongue, *I ſay*,
Still ſpeaking mighty-things.
4. Who ſaid; We will prevaile
With our-own tongue *and word*,
Our lips *are* [e] ours, *why ſhould we quaile?*
Who [f] over-us *is* LORD?

5. For poor's ſpoyle, [g] Needy's groan,
Now ſaith the LORD, I'le riſe:
I'le ſet-*him* in Salvation,
[h] Whom puffing-*man* defies.
6. Pure words the LORD's words *are*,
Like ſilver finely-tryde
In earth's ſubliming-furnace: *There*
Full ſev'n-times purifyde.

7. O LORD, thy ſelf *alone*
Shalt theſe *thy Saints* conſerve:
[i] Them from this Generation
For-ay thou-wilt-preſerve.
8. The-reſtleſs wicked-ones
Do walk on-every-ſide;
When baſeſt-vileneſs [k] of man's ſons
Is highly-magnified,

a *Heb.* She-minith.

b *Heb. or*; *Save*——

c *Heb.* of *Adam*, the faithful are ended. *or*, are-diminiſhed.

d *Heb. or*; companion.

e *Heb.* with. us.

f *Heb.* unto-us.

g *Heb.* for the groaning of the needy-ones.

h *Heb. From him who* puffeth at him. *Or*, enſhareth-him

i *Heb.* Him. i. e. *every one of them.*

k *Heb.* of *Adam's* ſons is-exalted.

§ III. The Kinde Penman, Occaſion, Scope.

The **Kinde** of this *Pſalme*, is; 1 As to the *Form* of penning it, *Entituled*; A Title being prefixed to it in the *Hebrew*: 2 As to the *Subject Matter* of it; *A Prayer*, *A Petitory Pſalme. Hierome* counts it a Prophecy *of Chriſt's paſſion* [l]; but without any colorable ground for it.

Penman of it was *David*, As the Title intimates.

Occaſion of *Davids* penning it, is not declared in the *Title* or elſewhere: But from

l Iſte Pſalmus de Paſſione Chriſti Cantatur. *Hieron. in Comment. ad Pſal.* 11. *Tom.* 8.

from the *Subject Matter* of the Psalme its very probable, that *David* penned it in the days of wicked *Saul*, when good men were few, and those greatly oppressed by the wicked: when false-hearted flattering lying Hypocrites and Tyrants were advanced and multiplyed, most insolently oppressing and domineering over the poor-afflicted people of God according to their own ungodly lusts; and when all things were now in a wretched corrupt condition in the Kingdom. Some [m] think *David* wrote this Psalme upon *Saul's* slaying by *Doeg* 85 of the LORD's Priests, 1. *Sam.* 22. 18. Or when *David* was betraied to *Saul* by *Doeg* and the *Ziphites*, so that he could scarce rest any were in the Land in quiet, 1. *Sam.* 22. and 23. And that *Saul's* false-hearted dissembling tyrannical Courtiers are here principally intended. *This is a Psalme which may well be accommodated* (said one) *to all times* (wherein the wicked are advanced, and the godly oppressed by them,) *and especially to these last times of the doting world wherein such great and sad confusions are foretold to befall the Church of God* [n].

m *Jos. Foord in Exposit. Psal.* 12. *Sim de Muis in Arg. Psal.* 12.

n *Hen. Mollerus in Arg. Psal.* 12.

Scope of *David* in this Psame, is; To implore the LORD's own help and Salvation in evil times, when all humane succour failed, For the suppressing of the Pride, outrage and insolency of the lying, flattering, boasting, Tyrannical Oppressours of Gods people; and for protecting of his own poor afflicted and oppressed people, according to his purely-refined and most faithful Promise, from that faithless, mischievous, and wicked Generation.

§. IV. The Analysis, or Principal Parts.

The *Title* containes, 1. The direction of it, as to the Musick; *To the Master-Musician on Shtmineth*, or, *the Eighth*: *viz.* The eighth stringed-instrument. Or, Some Grave Note, as the *Base*, &c. 2. The Denomination of it; *A Psalme*. 3. The Penman of it; *David*.

The *Psalme* it self is a Prayer. Wherein

I. *David prayes* to the LORD to save and help him, and the godly, in those evil dayes, against their false-hearted insolent wicked oppressors, then in request, &c. *vers.* 1. *begin. Help LORD*, abruptly, elegantly.

II. *David urgeth and enforceth his request* by sundry Arguments. Drawn, 1. *From the necessity of the Petition, and of the Mercy desired*, especially in that evil state of things. This Necessity is evinced, (1) *Partly*, By the *Paucity* of good-men, that would relieve and help him. Which good-men are described by their adjunct Piety (or Mercifulnesse, Loving-kindnesse, &c.) and Fidelity, *ver.* 1. (2) *Partly*, by the *multitude* of wicked-men afflicting and distressing the Godly. These wicked ones are here notably characterized, 1. *By* their falshood, or false-speaking. 2. *By* their fauning, and flatteries. 3. *By* their double heartednesse, *vers.* 2. II. *From his own Confidence of Gods justice upon these wicked-ones*, whose ruine he foretels and threatens, under *cutting-away*, or *cutting off their lips and tongue*, *vers.* 3. These being described by their 1. Flatterings. 2 Proud-boastings of mighty things, *vers.* 3. 3. Presumptuous confidence to prevaile with their Tongues. 4. Proud contemning and scorning all superiour controule; *who is LORD over us?* *vers.* 4. III. *From the LORD's own faithful Promise to relieve his poor oppressed* against their proud oppressours; *Now, saith the LORD, I will rise*, &c. *Prosopopeia.* This Promise is notably Illustrated, 1. *By* the Efficient Cause or Authour of the promised salvation; God himself. *By* the impulsive or outward mooving Cause, provoking him as it were thereunto; *The spoyle of the poor, the groane of the needy.* 3. *By* the season when; *Now. viz.* when his poor were at lowest, their oppressors at highest. 4. *By* the manner how he will proceed herein. 1 He will *Arise*. Metaphor. 2 He will *set* his own *in safety from him that* in scorne *puffeth at him*, as if he would blow him down with his very breath, *vers.* 5. 5. *By* the purity and fidelity of the LORD's word of Promise: therefore compared to silver tryed in the fire, purely and perfectly refined in the subliming Furnace of Earth seven times, seven being a number of perfection, *vers.* 6.

III. *David confidently and comfortably concludes his Prayer*, with assurance that the LORD will keep and preserve his people every of them continually from this wicked Generation, &c. Where note, 1. The Authour of this Mercy; The LORD himself. 2. The greatnesse of the Mercy assured. This is set forth, (1) *Partly*, in the variety of the LORD's Acts therein; *Keeping them, Preserving them.* (2) *Partly* in the extent of it; *To Him*, i. e. To every one of them particularly. (3) *Partly*, in the Perpetuity of it; *For ever.* (4) *Partly*, in the greatnesse of the evil and mischief from which they shall be preserved; *viz. From this Generation*, i. e. this vile, faithless, godless Generation, *vers.* 7. The greatnesse of which evil is aggravated. 1 *By* the insolency of the wicked, *walking about* and domineering *on every side.* 2 *By* the Cause or Occasion thereof, The *exalting of basest-vilenes of the sonnes of Adam.* זלות *Zulluth*, properly signifies; *Luxury*, Ryot, &c. Hence it is used to signifie, *The basest-vilenes.* Which may be here applyed, in the Abstract, To *Exweam viciousnesse it self*: Or, in the Concrete, to *vile, vicious persons*, which by way of Aggravation may be

be called; *baſeſt-vileneſs*: As the Proud-man is called in *Pſal.*36.12. *Pride.The wicked walk about* inſolently, haughtily, &c. *when vileneſs is exalted*, or, *vile-perſons are advanced* that may countenance their diſſolureneſſe, *verſ.*8.

Pſalme XIII.

§. I. The Summary Contents.

David, wearied with manifold and long diſtreſſes, 1. Laments his deep and long afflictions, *verſe* 1. 2. 2. Prays, imploring the LORD's relief, *verſe* 3. 4. 3. Concludes, having ſome confidence of the LORD's deſired ſuccour, *verſe* 5.

§. II. The Verſion out of the Hebrew,

To the Maſter-Muſician, A Pſalme of David.

1. HOw long *a time* O LORD wilt
Forget me ever more? (thou
How long *a time* from me wilt thou
Thy countenance [a] obſcure?
2. How long [b] conſult in Soul ſhall I,
Greive in mine heart *all* day?
O how long ſhall mine Enemy
O're mee [c] exalted-ſway?

3. Look-on, O LORD my God, *likewiſe*
Hear mee: *Preſerve my breath*,
O lighten thou my *darkned* eyes,
Leſt that I ſleep the death.
4. Leſt-that, o're-him-prevail'd-have-I,
Mine enemy ſhould ſay.
Leſt my diſtreſſing-foes ſhould joy
When I am moov'd-*away*

5. But in thy [d] grace I truſt, mine heart
Gladine thine health ſhall be:
I to the LORD will ſing, becauſe
He *well* [f] rewarded mee.

a *Heb.* hide.
b *Heb.* ſhall I put counſels in my ſoule, grief in my heart.
c *Heb.* be exalted.
d *Heb.* or: Mercy. Benignity. Loving-kindneſs.
e *Heb.* Thy ſalvation.
f *Heb.* rewarded upon me, or, towards me.

§. III. The Kinde, Penman, Occaſion and Scope.

The **Kinde** of this Pſalme, is; 1. As to the *Forme* of writing it; *Entituled*. Having a Title prefixed in the Hebrew. 2. As to the *Subject-Matter* of it; *Querulatory and Petitory*. A Complayning-Prayer. It is ſomewhat of like Subject and Argument to the laſt foregoing Pſalme, ſave that, *There*, the diſtreſſes of Gods people more *generally*; *Here* the diſtreſſes of *David* more *particularly*, are inſiſted upon, *There*, he prayes for the reſtitution of a better ſtate to the whole Church: *Here*, for the preſervation and deliverance of himſelf. As *Pareus* [g]

Penman of this Pſalme was *David*, As the *Title* intimates.

Occaſion of *Davids* writing it, ſeems by the Subject-Matter of the Pſalme to have been ſome deep and long diſtreſſes wherein he was involved by reaſon of his Enemies, even almoſt to his utter ruine. And it is ſuppoſed [h] he wrote it towards the end of *Saul's* perſecutions of him, when he fled from him for ſafety into the Land of the Philiſtines, 1 *Sam.*27. 1. &c. Under theſe afflictions, through the LORD's long deferring of his help and deliverance, he had much perplexity in his Soul touching the LORD's deſerting him and hiding his countenance from him: But at laſt flying to the LORD by Prayer for deliverance, he got the Victory over his Troubles and Temptations, being perſwaded to acquieſce in the LORD, and to rejoyce in hope of compleat ſalvation, which in ſome meaſure was begun unto him.

Scope of *David* in this Pſalme, is; To poure out his complaint and the troubles of his heart unto the LORD, touching the LORD's hiding of his Countenance from him, and his Enemies exaltation over him, for ſo long time together: And to intreat

g Ejuſdem cum proximo Argumenti, niſi quod ibi pro reſtitutione meliores ſtatus totius Eccleſiæ: hic, pro ſui ipſius conſervatione & liberatione precatur. *D. Pareus in Adverſar. in Pſal.* 13.

h *Joan. Foord in Expoſit. Pſal.* 13.

intreat him, to Behold, Hear, and Deliver him from all his Enemies and long afflictions.

§. IV. The Analysis, or principal parts.

The *Title* of this Psalme (which is also prefixed to Psalme 19. 20. 21. 31. 40. 41. 64. 109. 139. 140. and with some further addition to Psalme. 51.) contains, 1. The direction of it, as to the Musick; *To the Master-Musician.* 2. The Denomination of it; *A Psalme.* 3. The Penman of it; *David.*

The *Psalme* it self being a prayer, consists of 1 *Complaints:* 2 *Petitions:* And 3 *A Conclusion.*

I. *Complaints. David* sadly laments and complains, 1. *In* reference to the *LORD*, of his long and long forgetting him, and hiding his face from him in his deep distresses, *verse* 1. 2. *In* reference to himself, of his long and tedious conflicting, 1 *Partly*, with doubtful distracting thoughts of mind. 2 *Partly*, with dayly grief of heart. 3 *In* reference to his enemies, of their being so *long exalted over him*, ver. 2.

II. *Petitions, David* earnestly Petitioneth to the *LORD*, 1. To view him and his distresses. 2. To hear his requests. 3. To enlighten his eyes, that is, to refresh them and rejoyce him with the light of his pleased countenance, that had been so long over-clouded and ecclipsed towards him. *See on Psal.* 4. 6, 7. These his Petitions he urgeth, 1 *From* the dear relation betwixt God and him, *O LORD my God.* 2 *From* the bitrer event that would follow upon Gods longer deferring of the desired releif; *lest I sleep the death, verse* 3. 3 *From* the sad effects and consequences of such his Death, *viz.* His enemies glorying and insulting thereupon, contrary to the expectation of the Godly, and the glory of God himself, *verse* 4.

III. *A Conclusion. David* concludes this his Prayer, 1. *Professing* his trust in his mercy, or loving-kindness, *viz.* For the blessings desired. 2. *Promising* to rejoyce in Gods Salvation, *viz.* When it shall be obtained. 3. *Resolving* to sing unto the LORD, when he shall reward him, or deal bountifully with him. Or because in some measure he hath already rewarded him, *verse* 5.

Psalme XIV.

§. I. The Summary Contents.

David, I. *Teacheth* and discovereth the Extream corruption and wickedness of every natural man: 1. Describing it, *verse* 1. 2. Demonstrating it to be so great, *verse* 2, 3. 3. Contesting against it, in regard of sundry Aggravations, &c. *verse* 4, 5, 6. II. *Representeth* hereupon A Pathetical wish of the Godly, for the Salvation of Israel out of Sion, *verse* 7.

§. II. The Version out of the Hebrew.

To the Master-Musician, A Psalme *of* David.

1. THe fool within his heart hath said
There is no God: [a] corrupt they are,
Their practice [b] they-have-loathsom-made;
And doing good none *doth appear.*

2. The LORD from Heavens looked-down
On Sons of *Adam all abroad,*
To see if there were *any one*
Intelligent: *and* seeking God.

3. *But* every-one is-back-declinde,
Together [c] loathsome-they-became:
Now doing good *of any kinde,*
Not ev'n *so much as* one *of them.*

4. [d] Have they no knowledge all, *nor dread,*
That work iniquity *abhorr'd?*
Eating my folk *as* they eat bread:
They have not call'd upon the LORD.

5. There

a *Heb.* They have corrupted *themselves.*
b *Heb.* They have made abominable.
c *Heb.* or, unprofitable, useless: they became. *Properly*, they became stinking. *And consequently*, unprofitable, good for no use, Rom. 3. 12.
d *Heb.* do not all the workers of iniquity know?

5. There e they fore fear'd; For God *is plac'd*
In Generation of the Juſt.
6. The poor *mans* Counſel yee diſgrac'd
Becauſe the LORD *is* his ſafe-truſt.

7. From *Sion* who'l give *Iſr'el* f health?
When his *dear* folk's Captivity
The LORD ſhall back return *with wealth*,
Exult ſhall *Jacob*, *Iſrael* joy.

e *Heb.* they feared a fear. *viz.* They exceedingly feared.

f *Heb.* Salvation.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme, 1 As to the *Forme* or manner of writing it, is *Entituled*; A Title being prefixed to it in the Hebrew. 2 As to the *Subject-Matter* or Argument of it, is *Didaſcalical* or *Doctrinal*, and *Conſolatory*. *Teaching*, that the hearts and lives of all meer natural men, are moſt Atheiſtical, Corrupt, Prophane, and cruel to the People of God, *&c.* And therefore the Apoſtle *Paul* alledgeth this Pſalme, *Rom.* 3. to prove that no natural man can ſatisfie or fulfil the Law of God, ſo as to be juſtified thereby, all both Jewes and Gentiles being by Nature under ſins Dominion and curſe. Nevertheleſſe, It is *Comforting*: in that God doth not leave all mankinde to periſh in their Natural corruption and ſinfulneſſe, but hath a remnant reſerved which make the LORD their truſt, rejoycing in their Salvation and Redemption out of Sion by Jeſus Chriſt g.

Penman of this Pſalme, was *David*: As the Title intimates.

Occaſion of *David's* writing it, is hard to be *particularly* indigitated. *Some* refer it to the times of King *Saul*, and think that here is deſcribed the confuſed and forlorn ſtate of *Judea*, which *Saul* brought in when he began to rage. For then, all piety and integrity was fled away from men, as if the very memory of God had been extinguiſhed h. But *Pareus* i thinks this Pſalme ſhould not be reſtrained to *Saul* and his Courtiers: And there are two Reaſons againſt that Opinion; For, 1. In *Sauls* time the Ark was not brought to *Sion*, (to which *verſe* 7. ſeems to have reſpect,) for then the Pagan *Jebuſites* dwelt there. 2. The Apoſtle *Rom.* 3. extends it further, even to the general multitude of the ungodly. In the *General*, from the Argument of the Pſalme, we may thus conceive of the **Occaſion** of it; The Pſalmiſt obſerving the General Atheiſme, Prophanity, and Impiety of men, denying Gods Providence, and cruelly oppreſſing and devouring the dear people of God; as if they onely were Lords of the Earth, *verſe* 1,2,3,4. Sets himſelf to comfort the Church and afflicted people of God, with hope of Redemption from this their Captivity and Salvation from this miſery, by *David* reigning in *Sion*: but eſpecially with ſpiritual Redemption and Salvation by Chriſt the true King of *Sion* typified by *David*, *verſe* 7 k. And thus this Pſalme is *Doctrinal*, *Conſolatory*, and in part *Prophetical*.

Scope herein intended, is; To *teach* and declare, what Atheiſme, Corruptneſſe, Prophanity, and Cruelty againſt Gods People hath generally over-ſpread all the ſons of man by nature: And to *Comfort* Gods Church and people againſt all the cruel Tyranny of the wicked, By Gods preſence and protection vouchſafed his People, and by the fore-propheſied joy that they ſhall have when they ſhall be redeemed from their Captivity and ſhall have *Salvation from Sion*, Temporally by *David*, Spiritually by Chriſt.

g *Hen. Mollerus in Argum. Pſal.* 14. *D. Pareus in Adverſar. ad Pſal.* 14.

h *Joan. Calvin. in Comment. ad Pſal.* 14. 1.

i *D. Pareus in Adverſar. ad Pſal.* 14.

k Neque dubium eſt, quin David hoc ultimo verſu ſubito euthſiaſmo correptus de ſpiritali captivitate per Chriſtum futura, præſertim cogitarit, &c. *Sim. de Muis in Comment. ad Pſal.* 14. 7. vid. *Hen. Moller. in Argument. Pſal.* 14. *& D. Pareum in Adverſar. ad Pſal.* 14.

§. IV. The Analyſis, or Principal Parts.

The *Title* ſets forth, 1. The Direction of it, as to the Muſick; *To the Maſter-Muſician.* 2. The Author or Penman of it; *David.*

The *Pſalme* it ſelf,

I. *Teacheth* and diſcovereth the extream corruption and abominable wickedneſſe of every Natural man, whereby Gods glory is reproached, and his Church Oppreſſed, *ver.* 1. *&c.* to 7. Here, I. *The Subject* of this wickedneſſe is indigitated, by a diſgraceful Denomination; *The Fool* l. Every wicked man, meer natural man, is in Gods account *a Fool*, as to ſpirituals. *Nabal*, *the Fool*, is derived from *dying*, *fading*, or *falling away*, as a leaf or flower, *Iſai.* 40. 8. 1 Pet. 1. 24. So the *fooliſh man*, fallen in *Adam*, is without the life of God, *Eph.* 4. 18. as a *dead Carkaſſe*, called *Nebalah*, *Levit.* 11. 40. and hath loſt the juyce and ſap of Reaſon, Wiſdome, Honeſty, Godlineſſe, &c. II. *The Corruption* of this Fool is *Deſcribed*, *Demonſtrated*, and *Conteſted againſt*. 1. *Deſcribed*, (1) *Partly*, By the Nature of it, Evident both in the Root, and Fruit of it. In the *Root* of it, Heart-

l *Inſipiens* — non qui ratione careat, ſed qui ratione qua interdum polleat abutatur. *Sim. de Muis in Comment. ad Pſ.* 14. 1.

Heart-Atheiſme; *Hath ſaid in his heart* (being aſhamed to ſpeak it out in his mouth, as *Auguſtine* [m] noteth) *there is no God.* He ſaith not; *There is no LORD*, as denying the eſſence of God: but, *no God*, As denying the Rule, Providence, and Judgment of God; thinks *S. de Muis in Pſal.* 14. 1. In the outward *Fruit* of it; *Commiſſion* of abominable corrupt Acts. And *Omiſſion* of all true ſpiritual good. (2) *Partly*, By the aggravating extent of this corruption over all by Nature, as the Apoſtle *Rom.* 3. 11, 12. urgeth it. There is none doing good, *ver.* 1. 2. *Demonſtrated* convincingly to be ſo extream, By the Teſtimony of the LORD himſelf, moſt accurately obſerving from Heaven, if there were any that underſtood and ſought God, *ver.* 2. but finding, All declinde, All unprofitable, uſeleſſe, ſtinking, None doing good, not one, *ver.* 3. 3. *Conteſted againſt.* As attended with deep Aggravations. The wicked being, (1) Moſt bruitiſh generally and univerſally. (2) Moſt cruel againſt Gods People. (3) Godleſs, *ver.* 4. (4) Afflicted with terrours, through the LORD's protecting preſence with his People, *ver.* 5. (5) And ſhaming, or ſcorning and deriding the councel of Gods poor afflicted, for making the LORD his Refuge, and Hope-for-ſafety, *ver.* 6.

II. *Repreſenteth* hereupon A pathetical wiſh of the Godly, or of the Pſalmiſt, For the Salvation of *Iſrael* out of *Sion, viz.* By *David* from their temporal, eſpecially by Chriſt from their ſpiritual miſeries, *See Iſai.* 59. 30. *Rom.* 11. 26. This wiſh is (as ſome n think) in the nature of a *Prophetical Prediction.* This is amplified, By the effect that ſhall enſue upon that deſired Salvation, *viz.* Iſraels thankful joy and gladneſſe at the return of Gods Peoples Captivity from under the thraldom temporal of wicked oppreſſours, and bondage ſpiritual under Sin, Satan, and other Spiritual miſeries, *ver.* 7.

[m] Nec ipſi etiam Sacrilegi & deteſtandi quidam Philoſophi, qui perverſa & falſa d: Deo ſentinat, auſi ſunt diſcere, non eſt Deus. Ideo ergo dixit, in corde ſuo: quia hoc nemo audet dicere, etiamſi auſas fuerit cogitare. *Aug. Enar. in Pſal.* 13. *Tom.* 8.

[n] *Quis dabit*; id eſt, Utinam detur, ut ſæpe in Sacris litteris: Eſtque vox, non *dubitantis*, ſicut ignar linguæ Hebreæ videri poteſt, Sed *optantis*: vota autem Sanctorum, quod volo diligenter obſervari, in Sacris litteris vim habent prædictionum certò Eventurarum. *Sim. de Muis in Comment. ad Pſal.* 14. 7.

Pſalme XV.

§. I. The Summary Contents.

David Dialogue-wiſe deſcribeth a true Citizen of *Sion*, in the Church Militant and Triumphant. 1. Propounding the Queſtion to the LORD, *ver.* 1. 2. Declaring the Solution from the LORD. That he is a man of a godly and righteous converſation, *ver.* 2. *to the end.*

§. II. The Verſions out of the Hebrew.

I. Verſion.

A Pſalme of David.

1. LORD, who ſhall ſojourn *here*
Within thy Tabernacle?
Upon [a] thine holy Mountain *there*
Who ſhall-have-habitacle?
2. Hee-that-walks perfectly,
And worketh righteouſneſs:
And in his Heart's *integrity*
[b] Doth *naked* Truth expreſs.

3. [c] Defames not with his tongue,
Nor to his [d] friend doth ill:
Nor yet unto his Neighbour's *wrong*
[e] Take-up reproach hee will.
4. In whoſe *impartial* eyes
[f] An abject is abhorr'd,
But *yet* hee *highly* glorifies
The fearers of the LORD:

a *Heb.* hill of thine holineſs who ſhall dwell.
b *Heb.* ſpeaking trueth.
c *Heb.* walks not about carrying ſtales *Some derive the word from* רגל a foot.
d *Heb.* next, friend. *or* Companion.
e *Heb.* or; receiveth. endureth.
f *Heb.* A vile-wretch, (*or* deſpicable-one) is rejected with loathing.

II. Verſion.

A Pſalme of David.

1. LORD, in thy Tabernacle
Now who ſhall ſojourn? *Still*
Who [a] ſhall-have-Habitacle
Upon thine holy Hill?
2. Who perfect walks,
[b] Works equity, and verity
In his heart [c] talks.

3. [d] Hee-that-backbiteth none
With his *deſaming* tongue,
To his Companion
That doth not *any* [e] wrong:
That doth not [f] frame
Reproach alſo Contrary to
His Neighbour's *Name.*

a *Heb.* Shall dwell upon the Hill of thine Holyneſs.
b *Heb.* And worketh....
c *Heb.* or; ſpeaketh.
d *Heb.* goeth not on tale-telling.
e *Heb.* ill.
f *Heb.* take-up: beare: receive: entertain.

And

And doth not change *or ly*,
Though to *his* hurt hee ſwear.
5. That giveth not to Uſury
His g money *any where*,
Againſt the Innocent
Takes not h a bribing-fee:
Who-doth theſe things *ſo excellent*,
i Shall never moved bee.

g *Heb.* ſilver.
h *Heb.* A gift: *either of Things, or Promiſes.*
i *Heb.* Shall not move (*or* ſhake) for ever.

4. In whoſe *impartial* eyes
g An abject is abhorr'd,
But hee ev'n glorifies
Thoſe-that-do-fear the LORD:
h That ſweare *an Oath*
That-harmful-proves, yet never loves
To change *his troth*.

5. That unto Uſurie
Hath not i his money lent,
Nor taketh k bribing-fee
Againſt the innocent:
Theſe things *before*
Who acteth, l Hee Moov'd ſhall not bee
For evermore.

g *Heb.* A vile wretch is deſpiſed with loathing.
h *Heb.* ſwears to his harme, and changeth not

i *Heb.* given his ſilver.
k *Heb.* a gift.
l *Heb.* Hee ſhall not move, *or* ſhake ——

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme, 1. As to the *Forme* or Manner of Penning it, is: *Entituled*: An Hebrew Title being prefixed to it in the Original. And the ſame Title is prefixed to *Pſalme* 23. 24. 29. 101. 110. 141. 143. 2. As to the *Argument* or *Subject-matter* of it, is; *Doctrinal*, and *Caſuiſtical*. For here one of the greateſt Doctrines, or weightieſt Caſes of Conſcience, is Propounded and Reſolved, *viz.* Who are true Citizens of *Sion*? Or, who are true *Fellow-Citizens with the Saints, and of the Houſe-hold of God, Epheſ.* 2. 19? Or, Which is the true Church, and who are the true Members of the Church Militant on Earth, and ſhall be of the Triumphant in Heaven, &c? This Queſtion is by the Pſalmiſt propounded to the LORD, and by the LORD reſolved here, for the certain, infallible and unqueſtionable determination thereof, to the full and finall Conviction, Information, and Satisfaction of every perſon herein, not from Man, but from God himſelf: and the Reſolution is; *That, he is the true Church-Member, and ſhall abide therein immovably, who leads a godly and righteous converſation towards God and Man.* This is the true *Qualification* of the perſon juſtified: though not the *Cauſe* of his juſtification. And therefore hence, and from ſuch like Scriptures, the *Papiſts* do but in vaine and groundleſly ſeek to prove their *Juſtification by Works*: This being quite beſides the Scope and Intendment of the Text m. This *Doctrine* or *Caſe of Conſcience* is here laid down by way of *Dialogue*, for the greater clearneſſe: The Prophet *David* propounding the *Queſtion* to the LORD, *verſe* 1. And the LORD returning him Anſwer by his Spirit, *verſe* 2, *&c.*

m D. Pareus *in Adverſar. ad Pſal.* 15.

Penman of this Pſalme was *David*, as the Title declares.

Occaſion of *Davids* Penning it particularly, is not ſo obvious. Some n think *David* wrote this Pſalme after he had brought the Ark of God to Mount *Sion*: grounding this Opinion upon the *Queſtion*, *verſe* 1. *and Pſal.* 24. 3. And that thoſe *Fools* and *Atheiſts* ſpoken of in *Pſal.* 14. 1, *&c.* gave *David* **Occaſion** of writing this Pſalme, in the 37th year of *Davids* reigne or thereabouts, when God had ſhewed him the place in *Mount Moriah* where the *Temple* was to be built, 1 *Chro.* 21. 1. *and* 2 *Chro.* 3. 1. It is ſomewhat difficult to be particularly definitive herein. *In General*, It ſeemes probable enough from the *Argument* and *Subject-matter* of the Pſalme; That *David*, obſerving how many pretended by their outward Profeſſions, Sacrifices and outward Ceremonial Obſervances to be true Church Members, &c. who yet did not walk anſwerably by Holyneſſe and Righteouſneſſe in their Lives and Converſations, thereupon took *Occaſion* to deſcribe a true Citizen of *Sion*, a right Church-member indeed, by his godly and righteous life: that ſo no Hypocrites and meer Formaliſts in Religion might flatter and deceive themſelves with meer empty pretences and ſhadows of Religion, without the life and power.

n *Joan. Foord. in Expoſit. Pſa.* 15. *Tempus.*

And it is an Obſervation o, not to be neglected; *That theſe three Pſalmes*, 14. 15. 16. *ſeem purpoſely to be thus ordered; That in the firſt it may be taught, That all men by Nature are under Sin, and none can ſatisfie or exactly fulfill the Law of God:*

o *Hen. Molleras in Praelect. ad Pſal.* 15. *Argument.*

In the ſecond, That not a ſhadow only, but the perfection of Obedience to the Law is required of God: To this the third, viz. *Pſal.* 16. *is ſubjoyned, which ſeeing perfect obedience cannot be performed of us, propoſeth Chriſt to be conſidered, who by his Paſſion and Obedience hath ſatisfied for us, and ſo is become the End of the Law to us for righteouſneſs through believing, Rom.* 10 4.

Scope here intended, is; To propound by Divine Authority an Evident Character of a true Church member, *viz.* Of ſuch a perſon, as in this world preſent ſhall ſojourn in Gods *Tabernacle,* remain a while here as a Member in his *Church Militant*; and in the world to come ſhall dwell in his *Holy Hill*, abide for ever as Member in his *Church Triumphant:* Even he who leads a godly and righteous converſation. And conſequently, this Pſalme *incites all to live well* p. *This Pſalme* (ſaith *Calvin*) *teacheth upon what condition God choſe the Jews to be a people to himſelf, and placed his Sanctuary in the midſt of them: to wit, That they might, by living juſtly and rightly, teſtifie themſelves to be his Peculiar and Holy People* q.

p Scopus hujus Pſalmi eſt excitare homines ad bene vivendum. *G. Ameſius in Lectiones ad Pſal* 15.

q *Joan. Calvin. in Argum. Pſal.* 15.

§. IV. The Analyſis, or Principal Parts.

The *Title* hath in it, 1. The Denomination of this Scripture; *A Pſalme.* The Penman of it; *David.*

The *Pſalme* it ſelf, is as a *Dialogue* betwixt *David* and the LORD: and contains,

I. *David's* important and weighty Queſtion; *LORD, who ſhall ſojourn* &c. *That is,* O LORD, who as a true Church-Member, ſhall converſe and have Communion with thee in thy Church Militant, for a while, in this world preſent? and who ſhall enjoy eternal bliſs with thee in thy Church Triumphant in Heaven, in the world to come? The moving *Tabernacle*, being a Type of *That:* and the fixed place of Worſhip in *Mount Sion*, a Type of *This.* This *Queſtion* is by *David* propounded to the LORD himſelf, that the Solution thereof may, beyond all exception, be Authentique and ſatisfactory, *verſe* 1.

II. The LORD's ſatisfactory and moſt Authentique Solution or Anſwer, *verſe* 2. *&c.* Which is, 1 *Partly*, Doctrinal. 2 *Partly*, Promiſſory.

1. *Doctrinal.* Teaching and declaring, who and what manner of perſon a true Church-member is and ought to be, and this by ſundry Characters or diſcoveries of a good life. *viz.* He muſt be one, I. *Who* towards God, *walks perfect.* That is, in true faith and obedience, without Guile and Hypocriſie, *as Gen.* 17. 1. *Deut* 18. 13. *Matth.* 5. 48. II. *Who* towards man, doth exert and exerciſe true Love and all Acts of righteouſneſs. And this, 1. By purſuing and practiſing the good, that may profit him. As 1 working righteouſneſs. 2 Speaking truth ſincerely, *verſe.* 2. 2. *By* declining and forbearing the evil, that may prejudice him: As, (1) ſlandering by Tale-bearing. (2) Injuriouſneſs, or wrong-doing. (3) Reproaching his neighbour, *verſe* 3. (4) Flattery. Not covering the villany and abominable wickedneſs of any ungodly wretches, having reſpect to them for their greatneſs, wealth, or any other worldly concernments, in a fawning flattering way: but contrarywiſe having a moſt high eſteem of the true fearers of the LORD, *as Acts* 10. 34. 35. (5) Perjury, *verſe* 4. (6) Uſury. (7) Bribery, *verſe* 5. *begin.*

2. *Promiſſory.* Promiſing to him that ſo walks as above, unmovable unſhaken ſtability in the Church both in this world and for evermore, *verſe* 5.

Pſalme XVI.

§. I. The Summary Contents.

David, in this excellent Pſalme, Mixt or made-up of Prayer, Praiſe, and Prophecy, I. *Prayes* unto God. In which Prayer are 1. His petition for preſervation. 2. The Arguments or Grounds whereby it is urged, *verſ.* 1. *to* 5. II. *Prayſeth* the LORD, for his Eminent Beneficence, which he acknowledgeth to be conferred. 1. More Generally, without him, *verſ.* 5, 6. 2. More ſpecially, within him,

verſe

verſ. 7. III. *Profeſſeth* his Hope and Confidence in the LORD againſt all evils, yea, againſt Death and Grave, being perſwaded of his Reſurrection to Life, and Eternal felicity in the preſence of God in Heaven. And here he *Prophetically* foretels Chriſts Humiliation even to the Grave, but not to ſee corruption: and his Exaltation, By his Reſurrection from the Dead, And Glorification at Gods right-hand, *verſ.* 8. *to the end.*

§. II. The Verſion out of the Hebrew.

Michtam of *David.*

1. Preſerve thou mee, O God, *mine aid,*
For I in thee [a] confide.
2. *My ſoul,* I thou to the LORD haſt ſaid,
Thou art my Lord, *my guide:*
My good to thee *hath* none *extent.*
3. *But* to the Saints *upright*
[b] Which *are* on Earth, and th' excellent,
In them's my whole delight.
4. Who [c] haſten *to* another *God*
Their griefs ſhall multiply:
Their *vile* drink-offerings of blood
Not *once* pour-out will I,
Nor in my lips their Names take up.
5. The LORD *doth ſtill remaine*
The portion of my part [d] and cup:
Thou doſt my lot ſuſtaine.
6. To mee in places-delicate
The lines befallen are,
Yea the Inheritance *and ſtate*
Convay'd to me *is* faire.
7. I'le bleſs the LORD, for *by his light*
Hee hath mee counſelled:
Yea [e] in-the-ſeaſons-of-the-night
My reins mee nurtured.
8. I ſet the LORD *above to ſtand*
Before-my-face alway;
Becauſe *hee is* at my right-hand
I ſhall not move *for ey.*
9. Therefore mine heart [f] *with* joy doth *ſwell,*
My glory eke is glad:
Yea *in the grave* my fleſh ſhall dwell
In hope *to riſe from dead.*
10. Becauſe my Soul thou wilt not leave
In [g] Hell, *long there to bee:*
Nor thou thine Holy-one wilt give
Corruption for-to-ſee.
11. The [h] way of life thou'lt make me know;
[i] With thee is boundleſs-ſtore
Of joyes: At thy right-hand *do flow*
Sweet pleaſures evermore.

a *Heb.* hope-for-ſafety.
b *Heb.* which on Earth they.
c *Heb. or;* haſtily-endow-with-gifts another God.
d *Heb.* and of my cup.
e *Heb.* in the nights.
f *Heb.* re-joyceth.
g *Heb. or;* Grave.
h *Heb.* path of lives: *viz. both of life, of grace, and of glory.*
i *Heb.* with thy face, *or;* in thy preſence, ſaturity (*or* fullneſs) of joyes.

§. III. The Kinde, penman, Occaſion and Scope.

The **Kinde** of this Pſalme, 1. As to the *Forme* of penning it, is; *Entituled:* Having this Title, according to the Hebrew prefixed; *Michtam of David.* This Title alſo, with ſome Additions, is prefixed to Pſalme 56. 57. 58. 59. 60. The Greek Verſion of the Lxxij ſeem to have read the Heb. word, not מכתם *Michtam,* but מכתב *Michtab, The writing of David*: and they render it hereupon Στηλογραφία τῦ Δαυίδ, *The Writing or Inſcription to David,* or *of David*; viz. *An Inſcription in ſome ſolid matter,* as *Mettle,* or *Marble.* Hence (as that learned *A. Rivet* [k] notes) ſome conjecture, That this Pſalme was engraven in Braſs or Marble, and ſo left by *David* as a Monument to the *Levites* divided by lots: As among the Greeks and Latines, the verſes writ in honour of any one and cut in Marble were called *Epigrams.* And indeed this Pſalme is ſo Excellent, that it deſerves to be engraven on Mettle, Marble, or Pillars, or in Cedar, (*Pſalmus cedro dignus*) for the laſting and perpetual memory thereof. But becaule thi word is conſtantly, in all the Titles of thoſe Pſalmes, invariably read מכתם *Michtam,* generally all Moderne Writers [l] do follow *Paulus Burgenſis* his Interpretation: That *Michtam* ſignifies, *An Ornament made of pureſt Gold,* kept as a κειμήλιον, and worn about the Neck; *A Golden Chain, a Golden Jewel*; And is derived from כתם *Cethem* which ſignifies, *A Maſs of-pureſt-Gold, Fine-gliſtering-Gold, Pſal.* 45. 10. *Excellent Gold, moſt precious Gold*; Or, *A Pearle.* So that this Pſalme being ſtiled מכתם לדוד *Michtam Le-David,* denotes the ſingular Excellency of this Pſalme: As if it were called; *David's Golden-Pſalme, Davids-Pearle, Davids-Jewel, Davids-Delight,* &c. And indeed this Pſalme well-deſerves this Encomium, this Denomination: being for

k *And. Rivet. in Comment. ad Pſal. 16. Argum. & Partit.*

l *Hen. Mollerus in Prælect. ad Pſal. 16. 1. Andr. Rivet. in Arg. & Partit. Pſal 16. H. Ainſworth in his Annot. on Pſal. 16. 1.*

for the Matter of it moſt ſweet, delectable, excellent, ſublime, &c. touching *Chriſt* his Mediation, Humiliation, Exaltation, Reſurrection, &c. But there are *ſome* [m] who take this *Mictam* to refer rather to the *Muſick*, then to the *Matter* of the Pſalme: As if it denoted, *Either* ſome Muſical Inſtrument; or, The beginning of ſome Famous and known Song, according to the Tune or Note whereof this Pſalme was to be ſung, To which *Calvin* [n] inclines. However, hereby we may ſee how difficult it is to underſtand theſe *Titles* of Pſalmes perfectly. [2] As to the *Argument* or *Subject-matter* of this Pſalme, it is *Mixt*: being *Petitory*, *Laudatory*, *and Prophetical*. And it is an excellent *Prophecy of CHRIST's Mediation, Death, Reſurrection, and Aſcenſion*; As the Apoſtles in the New Teſtament ſignifie to us, *compare Pſal.* 16. *verſ.* 8,9,10,11. *with Acts* 2.25. *to* 32. *and* 13.35,36,37. And as, thereupon, Interpreters do unanimouſly agree. *To* interpret it meerly of *Chriſt*, as ſome ſeem to do, will not be ſo juſtifiable: becauſe here are ſundry paſſages which do evidently agree to the Pſalmiſt. *To* expound it meerly and ſolely of *David*, would be repugnant to the Apoſtolical Interpretation. *Therefore the* middle way, betwixt theſe two Extreames, is moſt eligible, *viz.* To underſtand and interpret it of both *David* and *CHRIST*: Of *David* immediately, as the Type of Chriſt, of whom according to the fleſh Chriſt came, and was then in his Loynes, *Act.* 2 30. Of *Chriſt* himſelf mediately and principally as the Antitipe of *David*, though in the current of the Pſalme the perſon is not diſtinctly changed from *David* to *Chriſt*. It may alſo be accommodated to the Church and people of God, who are to be conforme to Jeſus Chriſt both in Death, Burial, Reſurrection, and Aſcenſion.

Some have not imperinently obſerved touching theſe three Pſalmes, 14. 15. 16. [o] *That Pſal.* 14. Convinceth all men of their Natural Coruption and Miſery, *compare Pſal.* 14. 2, 3, 4. *with Rom.* 3. 10, 11, 12. *That* Pſalme 15. requires in all true Church-members ſuch Qualifications, as are utterly beyond corrupt Natures ability and activity. And *That* this ſixteenth Pſalme directs to Jeſus Chriſt as Humbled and exalted, in order to the removal of our Natural miſery, and acquiring of ſupernatural felicity.

Penman of this Pſalme was *David*, as the Title declares.

Occaſion of *David's* Penning it, is not particularly diſcovered and defined. But Interpreters [p] do conceive that *David* Penned it upon *Occaſion* of his great and grievous Oppreſſions under the Tyranny of *Saul*. And about that time, when *David* through fear of *Saul* fled into the Land of the *Philiſtines*, and about the fifth year of his Exile there, 1 *Sam.* 27. 1. This Opinion ſome embrace, from *Davids* Petition for *preſervation*, as committing himſelf of truſt unto the LORD peculiarly, *verſ.* 1. and from his praying the LORD, who *gave him Counſel, his reins alſo inſtructing him in the night ſeaſons, verſ.* 7. which is by ſome interpreted, of Gods warning him by Oracle to fly into the *Philiſtines* Land, and of his going thither by the ſecret inſtinct of the Spirit of God in him. But having no certain Scripture-Information touching the *Time* and *Occaſion* of *Davids* writing it, we muſt leave it in ſuſpence. It being better to reſt doubtful of things ſecret, then to contend about things uncertain [q].

Scope intended by *David* in this Pſalme, is; To intreat the LORD God (His *Lord, The portion of his Inheritance, and of his Cup, verſ.* 1. 2, 5.) To *preſerve* and keep him in ſafety from all evils and enemies both in life and death, and for ever: Foraſmuch as he had placed his truſt upon the LORD, and not upon any thing of his own, and abhorred all falſe gods, and all manner of Idolatrous worſhip of them, &c. To *bleſſe and praiſe* the LORD, for his many Mercies already received: Triumphing with hope and joy of Gods protection, preſence and guidance both in Life and Death, and for ever. And under theſe things *To Prophecy* of Chriſts Mediation, Humiliation even to Death and Grave, (but *not to ſee Corruption* there) And his Exaltation by his Reſurrection from the Dead, and Glorification of him at Gods right hand, with fulneſs of joy and endleſs pleaſures in the higheſt Heavens, In which Humiliation and Exaltation *David* and all the Members of Chriſts Myſtical Body

[m] *Large Engliſh Annot. on Pſal.* 16. *Title. Sum. de Muis in Comment. ad Pſal.* 16. 1.

[n] *Joan. Calvin. in Comment. ad Pſal.* 16. 1.

[o] *Hen. Moll. in Arg. Pſal.* 15.

[p] *Hen. Moller. in Prælect. ad Pſal.* 16. *Argum. Joan. Foord. in Expoſit. Pſal.* 16. 1. 7. *& Tempus.*

[q] Melius eſt dubitare de occultis, quam litigare de incertis.

Body ſhall be conforme unto him, as *Rom.* 8. 17. And in purſuance of this Scope, and in this ſenſe, this Pſalme is to be underſtood and interpreted, in the judgement of moſt learned Writers r.

r *Joan. Calvin. in Comment. ad Pſal.* 16. *Hen. Moller. in Argument. &*

Prælect. ad Pſal. 16. *Guil. Ameſius in Lection. ad Pſal.* 16. *Queſt.* 1. Utrum *David* ſit qui in toto hoc Pſalmo loquitur, An Chriſtus? *Reſp.* I. Chriſto non poſſunt omnia commodè tribui quæ in Pſalmo dicuntur. Quia 1. *Beneficentia* Chriſti non *ad Sanctos* tantum ſpectat (quod hîc affirmatur, *verſ.* 3.) ſed primo & præcipuè ad peccatores, *Luk.* 19. 10. *Matth.* 9. 13. *&* 18. 11. 2. Renunciatio idololatriæ, & communionis cum idolatris, Prout experimitur, *v.* 4. Non convenit Chriſto, qui poſitus fuit ſemper extra omne periculum hujuſmodi contagionis. 3. *Eruditio* illa, vel *caſtigatio renum*, cujus mentio fit *verſ.* 7. imperfectior eſt inſtitutio, quam ut illi tribuatur qui ſpiritum acceperat ſine menſura. 4. Phraſis illa *notam faciendi ſemitam vitæ*, quæ *verſ.* 11. habetur, non ſatis congruit Chriſto, qui neque precipuè vitam ſuam propriam quærebat, neque *ſemitam* ejus unquam ignoravit. II. *Davidi* non poſſunt omnia plenè & accuratè tribui ſicut de iis quæ habentur, *verſ.* 10. ſicut *Petrus* teſtatur & ad oculum demonſtrat, *Act.* 2. 29, 30, 31. *&* *Paulus etiam*, *Act.* 13. 35, 36, 37. III. Concedendum igitur *Davidem* in ſuâ perſonâ loqui per totum Pſalmum: Sed ſimul etiam, & præcipue, & maxime propriè de Chriſto, *verſ.* 10.

Andr. Rivet. in Comment. ad Pſal. Prophetic. Pſal. 16. 1. Hic non immerito Quæritur, Quodnam ſit ſubjectum recipiens in ſe, *id eſt*, Quis hic oret? Initio Pſalmus tribuitur *Davidi* ——. Sed quia in fine ſunt quædam verba, quæ Chriſti eſſe teſtatur Spiritus Sanctus alibi, exiſtimant nonnulli in toto Pſalmo ab initio ad finem, Chriſtum introduci orantem per ſe & Eccleſiâ ſuâ, præcipuè cum luctaretur in agone mortis; & eſſe Prophetiam Orationis, quam Dominus habuit in horto, paulò ante quam caperetur. Sic *Theodoretus*, ex perſona ſalvatoris dictatum eſſe hunc Pſalmum, ſecundum verò humanam naturam prolatam. Alii volunt *Davidem* orare in perſonâ ſuâ, ſed uſque ad Chriſtum in fine aſſurgére, cum de divino munere Deum laudaret. Alii in perſonâ Eccleſiæ hunc Pſalmum compoſuiſſe: cui in omnibus ſuis membris competunt, quæ in Pſalmo dicuntur, hoc uno excepto quod Capiti Chriſto proprium eſſe Oraculo Spiritus Sancti conſtabit. Res tamen eodem recidit, ſive *Chriſtus* tanquam Eccleſiæ caput, pro ſeipſo, & corpore ſuo myſtico, orans introducatur. Sive *David*, tanquam Propheta, pro ſeipſo orans, & de Meſſia vaticinans, in petitionibus ſuis dicatur ex emplo & verbis, omnibus fidelibus periviſſe; ſive nominis totius Eccleſiæ Pſalmum hunc compoſuiſſe exiſtimetur, auxilium à Deo petentis, & gratiam ejus celebrantis, præſertim in Chriſto revelandam, quam rationem in enarratione ſequimur. Dicemus ergo *Davidem* in perſona totius corporis Myſtici orare, & gratias agere; aliquando nomine membrorum, aliquando capitis, aliquando capitis & membrorum ſimul.

Hen. Ainſworth in his Annotat. on Pſal. 16. *Sim. de Muis in Argum. & Comment. ad Pſal.* 16.

§. IV. The Analyſis, or Principal Parts.

The *Title* repreſents to us 1. The Denomination of this writing; *Miktam.* Of this word, ſee formerly in §. 3. 2. The Penman of it; *David.*

The *Pſalme* it ſelf principally conſiſts of *David's* 1. *Prayer*, 2. *Praiſe*, *and* 3. *Profeſſion of truſt or affiance* in the LORD againſt all evils.

I. *David's Prayer* is contained *ver.* 1. *to* 5. wherein note,

1. The Mercy prayed for, Gods Conſervation or *Preſervation* of him: *viz.* His conſtant and univerſal preſervation of him throughout his whole life. This preſervation comprehends, All the effects of Gods Providence, eſpecially of his ſpecial Providence over his own, but principally eternal life, which is to be expected from none other. This Mercy is amplyfied, 1. By the efficient Cauſe, or Author of it; *The-ſtrong-God*, אל. *Ieovèi*, As *Aquila* and *Theodotion* render it. 2. By the Subject Recipient, for whom this preſervation is begged, *viz. David* himſelf; *mee.*

2. The Arguments whereby this his Petition is urged. As, I. *Becauſe*, His hope-for-ſafety is in the LORD God. Wherein conſider, 1. The Act of his Affiance; *I truſt. I-hope-for-ſafety.* 2. The Object whereupon his Affiance is repoſed; *in thee.* Which (ſaith ſ one) is emphatical, and though it do not expreſs, yet it notably implyes an excluſive; *in thee onely*, *ver.* 1. II. *Becauſe*, The LORD is his Lord. There's a dear mutual Relation and Obligation between them. III. *Becauſe*, *David* renounceth all his own worth, diſclaimeth all his own good, relying on the LORD's meer Grace and Goodneſſe, *ver.* 2. IV. *Becauſe*, *David* deports himſelf towards men, Good or Bad, differently and as becomes him in the ſight of God. 1. *Towards the Good*, he behaves himſelf with a benevolent Affection. Here conſider, 1 The Deſcription of theſe Good. *Partly*, By their Sanctity; *to the Saints on Earth.* Thus they are diſtinguiſhed from the *Saints in Heaven. Partly*, By their eminency and peculiar excellency above others, as *Pſal.* 45. 13. 2 His Affection to theſe Saints, &c. *All my delight in them*, *viz.* To aſſociate with them, to do good to them, &c. *ver.* 3. 2. *Towards the Bad*, he behaves himſelf with vehement abhorrency and deteſtation of their Impiety and Idolatry. Here, (1) Theſe bad are deſcribed, By their Idolatrous practiſes; *they haſten after another God*, or rather, as the Hebrew word ſignifies, *they endow another God: viz.* they endow him with Gifts, Sacrifices, Worſhip, &c. This is Idolatry againſt *the firſt Commandement.* (2) The miſchief of Idolatry upon Idolaters is pointed out; *Their ſorrowes ſhall be multiplyed.* (3) The Pſalmiſts utter renouncing of all Commerce or Communion with Idolaters, both in their Idolatrous Worſhip and Sacrifices; *their drink-offerings of blood* t *will I not offer*: And in the very Profeſſion or ſhow thereof, or naming them with the leaſt approbation; *nor take up their names into my lips*, *ver.* 4.

ſ *And. Rivet. in Comment. ad Pſal.* 16. 1.

t De ſenſu hujus phraſeos. *vid. And. Rivet. Comment. in Pſal.* 16. 4.

II. *David's*

II. *Davids praising and blessing the* LORD, is laid down, *ver.* 5. *to* 8. in sundry thankful Acknowledgments to the LORD. Here we have

1. His act of blessing the LORD resolved upon. This is interwoven among his Arguments of Praise.

2. The Arguments or Motives inducing him to praise the LORD, are drawn from the benefits conferred upon him. And they are of two sorts, I. *Such benefits as are without him*, which yet he enjoyeth and useth. As, 1. The LORD's becoming *the Portion of his Inheritance and of his Cup*: *viz.* Giving himself to him: and with himself all sufficiency of necessary good things. 2. The LORD's Conservation or Sustentation of his *lot* bestowed upon him, *verse* 5. 3. The pleasantness of his Inheritance or possession set out to him by line, *verse* 6. Thus, the Author and sustainer of all good things, and the Elegant description of them, is represented in a threefold Metaphor drawn from (1) *An Inheritance*, (2) *A Lot*, (3) *A Possession*: which referre to the same thing, *viz.* to an Inheritance, which is, 1 Acquired. 2 Divided by lot, and line. 3 Retained and possessed. And all this they have in God. II. *Such benefits as were within him*, *viz.* 1. The LORD's illumination of his minde, by *Councelling* him, *viz.* touching God and all his benefits conferred upon him. 2. His inward *reins*, *viz.* his will and secretest Affections (by the inspiration and sanctification of Gods Spirit) *nurturing* and *instructing him in the nights* (*viz.* in fittest and freest seasons for serious Meditations,) to elect and acquiesce in God, &c. *vers.* 7. The sense of these Metaphorical phrases and expressions, are very appositly interpreted by that learned *Rivet* u, herein worthy to be consulted by the diligent and inquisitive Reader.

u *And. Rivet. in Comment. ad Psal.* 16. 5, 6. &c. p. 58. *Lugdun.* 1626,

III. *Davids Profession of his hope and trust in the* LORD continually, against all evils and enemies, yea, against Death and Grave, *ver.* 8. &c. (Here, *David*, being an eminent Type of Christ, prefigures and foretells prophetically, Christs Humiliation even unto Death and Grave, yet not *to see corruption*; and Christs Exaltation in rising from the Dead, Ascending into Heaven, and being Glorified at Gods right-hand: unto whom herein both *David* and all his elect Members must be conformed.)

This his hope and trust in the LORD, is I. Propounded: *I set the* LORD *alwaies before my face.* II. Confirmed, by the Reason of it: *viz.* God's protecting presence at his right hand, to help, succour, preserve and comfort him. III. Illustrated or Amplyfied by the effects of the LORD's Protection confided in, *viz.* 1. Immoveable security from all dangers and evils, and stability of all felicity of body and soul; *I shall not be moved*, *ver.* 8. 2. Support and Comfort even against Death it self, through hope of his Resurrection, founded upon Christs Resurrection and Exaltation, *ver.* 9, 10, 11. Here, (1) His comfort against Death is illustrated, by the fruits thereof in this life; *Rejoycing*, in his heart. *Exultation* in his *Glory*, his tongue. And after this life, The *resting of his flesh in hope*, *ver.* 9. (2) The ground of this his Comfort, Christs Resurrection, is described; *Partly*, By Gods speedy delivering of his *Soul*, (*i.e.* either his Life, or his dead Body,) *from Hell* x, *i. e.* from Grave, or power and state of death; *Thou wilt not leave my Soul in Hell*: so long as others. *Partly*, By his Body's immunity from Corruption, while in Grave, *ver.* 10. *Partly*, By the LORD's *shewing* to Christ (and in him to *David* and all his Elect) *The way of Life*, by his Resurrection and Glory at Gods right hand, with whom is Saturity of joyes and pleasures at his right hand for ever, *ver.* 11. These things were most accurately fulfilled in Christ, *Act.* 2. 25. *to* 31. *and* 13. 35, 36, 37. And in their proportion and measure shall at last be accomplished, not onely in *David*, but also in all the Members of Jesus Christ.

x Vid *Andr. Rivet. interpret. in Comment. ad Psal.* 16. 10. D. *Jo. Richardson in his Observations and Explanations on Psal.* 16. 10, 11. Somewhat unusually expounds the Art. of *Christs descent into Hell.*

Psalme XVII.

§. I. The Summary Contents.

David I. Craves audience, *vers.* 1. *to* 5. II. Prayes for, 1. Protection against his Enemies, *vers.* 5. *to* 13. 2. Deliverance from them, *vers.* 13. *to the end.*

§. II.

§. II. The Version out of the Hebrew.

A Prayer of David.

1. O LORD, do thou my a just-cause hear,
Attend unto my cry:
Unto my Prayer lend an ear,
b From lips that do not ly.
2. c Forth from thee let my judgment flow,
Let thine eyes view d the right.
3. Mine heart examined hast thou,
Hast visited mee by night:
e Thou hast mee accurately tride,
But found'st no faultiness:
I purposed (though thee my Guide) &
My mouth shall not transgress.
4. Touching the works of earthly men,
By thy lips holy word
I have observ'd and kept mee clean
From f spoylers paths abhorr'd.
5. Stay thou my goings steadily
In thy g paths beaten-plain,
That so my foot-steps constantly
h Unmoved may remain.
6. O God, for that thou wilt mee hear,
To thee I call and pray:
To mee do thou incline thine ear,
O hear what I do say.
7. Thy mercies i wondrously disclose,
Thou that k the faithful band
From those that up against them rose
Dost save by thy right hand.
8. As tender l Apple of the ey
Mee keep from harmfull things,
Do thou conceale me secretly
In shadow of thy wings.
9. From face of wicked that mee wast,
Of those my m deadly foes.
Which round about mee compass cast.
10. n Their fat doth them inclose,
They with their mouth do o proudly speak.
11. They now did us surround
In our foot-steps: Their eyes they p make
To bend down to the ground.
12. To Lyon fierce q their likeness fit,
That greedy is to teare,
And as a lurking Lyon sits
r In holes that secret are.
13. Rise up, s him disappoint, O LORD,
O make him down to bow:
And from the wicked one, Thy Sword,
My soul deliver thou.
14. From mortal men thine Hand, O LORD,
From mortal men of thise
Of this t frail world; That up have stor'd
Their Portion in thu u life: (store,
x Whose womb thou fill'st with thine hid
Replenish'd are their sonnes
And they lay up y what they have more
For all their little ones.
15. But I thy face, mee blest to make,
In righteousness shall see;
When with thine image I awake,
I satisfide shall bee.

a Heb. righteousness.
b Heb. in not lips of deceit.
c Heb. from thy faces let my judge, mean come forth.
d Heb. Righteousnesses.
e Heb. properly, Thou hast try'd mee as metal in the furnace.
f Heb. paths of him that breaketh thorough. i. e. the violent oppressor, or violent thief.
g Heb. properly, paths beaten with wagon-wheels.
h Heb. may not move, or, shake.
i Heb. make marvellous, or work drously separate.
k Heb. Those that hope in their foreshelter.
l Heb. the blackness (or little man) of the daughter of the eye. Because the sight of the eye seems black, and hath the resemblance of a man in it.
m Heb. my foes in soul, viz. from the heart-root, or for the soul to kill the soul or life.
n Heb. They close in their fat.
o Heb. in pride, or haughtiness.
p Heb. Set, or, put.
q Heb. His likeness as of a fierce Lyon, that is, the likeness of every one of my enemies.
r Heb. in secretes,
s Heb. Prevent his faces
t Heb. transitory world.
u Heb. lives
x Heb. And whose——
y Heb. their residue: or, their excellency of wealth.

§. III. The Kinde, Penman, Occasion and Scope.

This Psalme is, 1. As to the *Forme* of it; Entituled: 2. As to the *Matter* of it; *A Prayer*; as both the Title, and Series of the Psalme evidence.

Penman of it was *David*

Occasion particular is not clearly apparent: Probably *David* took *occasion*, (through the guidance of Gods Spirit, to penne it,) from the causlesse and cruel hatred, malice and persecutions of King *Saul* [z], or some other his bitter enemies. And it is supposed to be written about that time when *David* first fled from King *Sauls* Court, for safety of his own life. Of which See 1 *Sam.* 20. 41, *&c* [a].

David's **Scope** in this Prayer is; To intreat the LORD's protection against, and deliverance from all his fierce cruel persecuting Enemies, which are onely the Hand and Sword of the LORD, *see verse* 8. *to* 15.

z Hen. Moller. in Praelect. ad Psal. 17. Argum. Jo. Calv. in Arg. Psal. 17. Arg. Sim de Muis in Arg. Psal. 17.
a D. Pareus in Advers. ad Ps. 17. Jo. Foord in Expos. Psal. 17. Tempus.

§. IV. The Analysis, or Principal Parts.

The *Title* declares, 1. The Nature, or Kinde of this Psalme; *A Prayer*. 2. The Penman; *David*. Onely this *Psalme* 17. *and Psal.* 86. are thus entituled.

The *Subſtance* of this Pſalme, is *Davids Prayer*. Herein

I. *David begges Audience*. That the LORD would attend to him and to his Cauſe. This he urgeth from, 1. The righteouſneſſe of his Cauſe. 2. The ſincerity of his Prayer, *verſe* 1. 2. 3. His own integrity, both 1 In heart, 2 In word, And 3 in actions: Confirmed by Gods own Experimental and accurate probation of him, *verſe* 3. 4.

II. *David Prayes* more particularly, For Gods *Protection* againſt, and *Deliverance* from his enemies. 1. *The LORD's Protection* petitioned for, is (1) *Branched out* into ſundry particular requeſts, As, 1. That his ſteps may be ſtabliſhed in Gods paths from ſliding, or moving, *verſe* 5. 2. That his ſpecial requeſt may be granted, *verſe* 6. 3. That Gods Protecting-Mercies may be mademarvellous upon him, *verſe* 7. 4. That God would *keep him as the very Apple of the Eye*, *viz.* moſt tenderly, ſecretly, and ſafely: And *hide him in the ſhadow of his wings* from his enemies, *verſe* 8. 9. (2) *Urged* by Arguments drawn from his enemies. 1. Extreame malice; *Enemies to Saul* 2. Power; environing him round about, *verſe* 9. 3. Pride, *verſe* 10. 4. Subtilty, *verſe* 11. 5. Lion-like fierceneſſe and cruelty, *verſe* 12. II. *The LORD's deliverance* of him from his enemies, is urged by divers Arguments, drawn; 1. *Partly*, from his enemies themſelves: As, (1) *They* are wicked. (2) *They* are but Gods Sword and Hand, to chaſtiſe him, muſt come and go at his meer pleaſure. 3. *They* are but mortal-men of this tranſitory-world, having all their Portion, Hope, and Happineſſe only in this preſent life, *verſe* 13, 14. 2. *Partly*, from himſelf, Having hope of enjoying the Face and Favour of God to his full ſatisfaction in a better life, after he ſhall awake out of the Duſt in Gods likeneſſe, *verſe* 15.

Pſalme XVIII.

§. I. The Summary Contents.

David, delivered from the hand of all his enemies, and from the hand of *Saul* his grand enemy, in teſtimony of his ſingular thankfulneſſe, declares; I. His endeared affection to the LORD, *verſe* 1. II. His triumphant confidence in the LORD, *verſe* 2. III. His enlarged Praiſes of the LORD for his deliverances, *verſe* 3, *&c.* Deſcribing, 1. The Depth of his Miſeries, *verſe* 4, 5. 2. The way or manner how the LORD delivered him, *verſe* 6. *to* 29. 3. His Praiſes for this deliverance, *verſ.* 29. *to* 43. 4. The enlargement alſo of his Kingdom, *verſ.* 43. *to* 46. 5. His Profeſſions of gratitude, *verſ.* 46. *to the end.*

§. II. The Verſion out of the Hebrew

To the Maſter-Muſician, A Song *of the Servant of the LORD*, of David, *who ſpake to the LORD the words of this Song, in the day the Lord had delivered him from the hand of all his enemies, and from the hand of* Saul. *And he ſaid;*

I.

1. I Will love thee, O LORD, my ſtrength,
2. The LORD is my Rock, and my fortreſs (dear.
My God, and my Deliverer, (tryde,
My Rock in whom I will confide:
My ſhield, Of my Salvation
The Horn likewiſe, My Refuge-high.
3. The praiſed LORD I call'd upon,
And ſaved from my foes was I.

4. Me fright did ſtreams of Belial,
And pangs of death about-me-went.
5. Surround me did the pangs of Hell,
The Snares of Death did me prevent.

6. I in my ſtraits call'd on the LORD,
And to my God cryde *in my fewes*:
My voice he from his Palace heard,
And my cry came unto his eares.

II.

7. Then Earth *amaz'd* did ſhake and quake,
And mov'd the Mounts foundations were,
And *greatly* they-themſelves-did-ſhake,
Becauſe ſo-wroth he *did appear*.

8. Smoak from his noſtrils did aſcend,
And fire devouringly-did eat
Which from his mouth *he forth did ſend*,

a *Heb.* I will love thee entirely with inmoſt bowells.
b *Heb. properly*, my fortifyd Refuge to retreat to unto when purſued, or hunted.
c *Heb.* hope for ſafety, *properly, as the bird ſhrouds itſelf under the wing in danger.*
d *Heb.* yoke leſſneſs *that is contrary to* wicked. *miſ ſe, miſ. diſſolutions.*
e *Heb.* dolorous pangs renting in pieces of, pinching coals. חבלי *cheble, Hence perhaps comes our word, Cable.*
f *Heb.* before his face.
g *Heb.* burning wrath was to him.

Hot

Hot Coales enkindled were thereat.

9. Beneath his feet *did* darkneſs *ly*
When Heav'ns he bowd, and did deſcend.
10. He rode on Cherub, and did fly:
He ſwiftly-flew on wings of wind.

h *Heb.* put or ſet.
i *Heb.* his pavilion or his-covert.
k *Heb.* darkneſs of waters.

11. His ſecret *place* he darkneſſe h made,
About-him-round i Pavilion-wiſe
k Dark waters *orderly were laid*,
In thick-clouds of the *lofty* skies.

12. From ſhining-brightneſſe, *then that was*
Before-his-preſence *mov'd with ire*,
His thickeſt-clouds away-did-paſſe,
Haile-*ſtorme*, and *burning* coales of fire.

13. And in the Heav'ns *with dreadful noiſe*
The LORD did thunder *in his ire*,
The Higheſt alſo gave his voice.
Haile-*ſtorme* and *burning* coales of fire.

l *Heb.* did-break-them-by-diſperſing. *viz.* the enemies.
m *Heb.* hee multiplyd.
n *Heb.* He terribly-ſtruck-them down.

14. Yea he did ſend his Arrows our,
And he l did-them diſperſe-aſunder
And forth his Lightnings m he did ſhoor,
And n dreadfully-he-brought-them-under.

15. The waters channels then appear'd,
And worlds foundations *beneath*
At thy rebuke, O LORD, were bar'd;
At blaſt ev'n of thy noſtrils breath.

III.

o *Heb.* by many waters
p *Heb.* And from myne haters, for they were mightier then I.
q *Heb.* they prevented mee in day of my cloudy calamity.
r *Heb.* and.
s *Heb.* brought-mee out into a large roomth.

16. He from-on-high ſent, did me take,
From o waters great me draw did he.
17. From my ſtrong foe me free-did-make,
p From mine haters, too ſtrong for me.
18. q They me ſurpriz'd in my dark day,
Yet was the LORD a ſtaff to me.
19. r Becauſe in me his-pleaſure-lay,
He ſ me enlarg'd, he ſet-me-free.

t *Heb.* did-I wickedneſs.
u *Heb.* before mee.
x *Heb.* And his ſtatutes I turned not from mee.

20. According to my righteouſneſſe
Me recompenſed hath the LORD:
According to mine hands pureneſſe,
To me he rendred-a-reward.
21. For I the LORD's paths kept *aright*,
Nor from my God t did-lewdly-ſtray.
22. For all his judgements u in my ſight,
x Nor turn'd I from his ſtatutes *way*.

y *Heb.* pureneſs.

23. Likewiſe with him *before his Ey*
I perfect was, *in heart ſincere*,
And I from mine iniquity
Did-keep-my-ſelf-with-greateſt-care.
24. According to my righteouſneſſe
The LORD rewarded me likewiſe,
According to the y ſpotleſneſs
Of my *pure* hands before his eyes.
25. With gracious, gracious-be-wilt-thou;
With perfect man, deal'ſt-perfectly.
26. With pure, thy ſelf-thou-pure-wilt-ſhew;
And with the froward wilt be-wry.
27. For, folk afflicted ſave wilt thou,
But lofty eyes debaſe *and ſtraight*.
28. For, thou my z Lamp haſt lighted *now*,
My LORD God made my darkneſſe bright.

z *Heb.* or Candle.

IV.

29. For, by my God I leap'd a wall,
And did by thee run-through an Hoaſt.
30. God's way's a upright, b his ſaying tryde,
Hee's ſhield to all c that in him truſt.
31. For; who *is* God beſides the LORD?
And who a Rock except our God? (gird
32. *It's* God that me with ſtrength doth
And perfect d makes my way *I trod*.

a *Heb.* perfect
b *Heb.* The LORD, his ſaying is purely-refined.
c *Heb.* hoping-for-ſafety in him.
d *Heb.* gives.

33. Matching my feet as Hindes *fiet are*,
And on mine heights me-ſtand-he-makes.
34. Mine hands inſtructing to the warre,
And by mine armes the braſſe-bow e breaks.

e *Heb.* is broken.

35. Of thy Salvation the ſhield
Beſtow'd on me likewiſe thou haſt:
And thy right-hand hath me upheld,
And me thy meekneſs hath f increaſt.

f *Heb.* multiplyed.

g *Heb.* thou didſt enlarge my Paſsage under mee.
h *Heb.* overtake them.
i *Heb.* till I had made.
an end of them.
k *Heb.* and they.

36. g My ſteps wide under me didſt make,
Mine Ancles alſo did not ſlide.
37. My foes I did purſue, and h take;
Nor turn'd, i till them I had deſtroy'd.
38 I wounded them, k they could not riſe:
They did fall down beneath my feet.
39. Thou haſt begirded me likewiſe
Unto the War with valour *meet*:
Thoſe-that-againſt me up-aroſe
Thou under me didſt-make-to-bow.
40. l The neck thou gav'ſt me of my foes:
Mine haters I ſuppreſs'd alſo.

l *Heb.* and the.

41. They cryde But did no Saviour finde:
To m GOD, but them he anſwered not.
42. n I beat-them-ſmall as duſt o fore winde;
As myre of ſtreets I pour'd-them-out.

m *Heb.* the LORD.
n *Heb* and *or* then.
o *Heb.* before the face of thee winde,

V.

43. From peoples ſtrifes me freed haſt thou:
Thou p haſt of Heathens made me head,
A people *whom* I do not know
Do-ſervice-unto-me *with dread*.

p *Heb.* haſt Put mee for head of heathens.

44. Me q at firſt hearing they'l obey:
The ſtranger's ſons ſhall r crouch to me.
45. The ſtranger's ſons ſhall fade-away,
And from their Cloſets frighted be.

q *Heb.* at hearing of the eare.
r *Heb.* feigne, diſſemble, *or*, feignedly ſubmit.

46. The LORD lives, and my Rock be bleſt;
And mine Health's God exalted be
47. ſ Avengements God for me expreſt
And doth ſubdue folk under me.

s *Heb.* It is God giving vengeances for mee, *or* to mee.

48. My *ſafe* deliverer from my foes.
Yea me thou haſt advanc'd *indeed*
From them-that up-againſt-me-roſe;
From t violent man thou haſt me freed.

t *Heb.* man of violence, *or*, man of rapine

u *Heb.* I will Praiſe thee——

49. Therefore O LORD u thy-praiſe-pro-
Among the Heathen-*folk* will I, (claime
And unto thy *renowned* Name
I will-ſing-Pſalme *triumphingly*.

50. He doth his King's x Salvation
Make great; And mercy doth *diſplay*
To *David* his Annointed-one
And to his *Covenant*-Seed, for-ay.

x *Heb.* magnifyeth the Salvations.

§. III. The Kinde, penman, Occaſion, and Scope.

The **Kinde** of this Excellent *Song*, recorded alſo in 2 *Sam.* 22. 1, *&c* ſome few words being changed, is; 1. As to the *Forme* of it; *Entituled*. 2. As to the *Subject-matter* of it, is chiefly made up of Praiſes and thankful acknowledgements to God, with the intermixture of ſome Prophetical Predictions, *verſe* 43. 44. 45. 49. *Rom.* 15. 8, 9. So that it is of a *mixed Nature*: *Euchariſtical* and *Prophetical*.

Penman of it, was *David*.

The **Occaſion**, The LORD's delivering of him at laſt from all his enemies, and eſpecially from King *Saul* his moſt conſtant, cruel, and mortal enemy. The *time* when: *viz.* In the day of his deliverance. Compare the Title with 2 *Sam.* 22. 51. *and* 23. 1. whence it ſeems more then probable, That *David* Penned this Song not long before his Death, after God had ſetled his Kingdom: for immediately after this *S*ong it is there ſaid; *Now theſe are the laſt words of David.* This Song then is a thankful Abſtract, or, Abridgement of *Davids* Triumphs over all his enemies not long before his Death: *Davias* omnixion y, or victorial Song; wherein he moſt thankfully commemorates the Power, Wiſdome, Juſtice, Goodneſſe, Providence, and Benefits of God, manifeſted to him throughout his life.

y *Hen. Mollerus in Prælect. ad Pſal.* 18. *Argument. Sim. de Muis in Arg. Pſal.* 18.

Davids **Scope** here intended, is; With triumphing thankfulneſſe to praiſe God for his full deliverance from King *Saul*, and from all his enemies before his death: and for enlarging his Kingdom even unto the *Gentiles*, which he hopes ſhall be ſtill increaſed, *verſe* 43, 44, 45. Herein *David* was a notable Type of *Jeſus Chriſt* z, the great King of *Jewes* and *Gentiles*, who ſhould at laſt ſubdue and tread all his enemies under his feet, and ſettle his Spiritual Kingdom in everlaſting peace even among the *Gentiles* alſo. Thus *Paul* applyes this Song to Chriſt: *compare verſe* 43, 44, 45, 49. *with Rom.* 15. 8, 9.

z *Joan. Calvin. in Argum. Pſal.* 18. *Hen. Moller. in Arg. Pſal.* 18. *D. Pareus in Adverſar. in Pſal.* 18.

§. IV. The Analyſis, or Principal Parts.

In the *Title* of this Song, are; 1. The Muſical direction of it. 2. The Denomination of it; *A Song*, Or, *Pſalme*: for the word is wanting in the Hebrew. 3. The Penman; *David, the ſervant of the LORD.* 4. The occaſion; *The Lords deliverance of him from the hand of all his enemies, and from the hand of* Saul. 5. The time when he ſpake theſe words; *In the day wherein the LORD delivered him.*

In the Body of this Song, Here are in reference to *Davids* deliverance;

I. *Davids* moſt dear and inward affection to the LORD, his ſtrength, *verſe* 1.

II. *Davids* triumphant confidence in the LORD, deſcribed here by an heap of ſweet Metaphorical expreſſions; *Rock, Fortified-Refuge, &c.* ſetting forth the All-ſufficient Protection, ſafety and deliverance which he had in and from God, whereupon his Faith ſtill relyed, *verſe* 2.

III. *Davids* thankful Praiſes to God for his Deliverances from his enemies, when he *called upon the praiſed LORD*, *verſ.* 3. Herein *David*, 1. *Points out* Emphatically his deep miſery in which he was involved, *verſ.* 4, 5. II. *Declares* how the LORD delivered him out of all theſe miſeries by degrees, *viz.* 1. *By* hearing his Prayer, *verſ.* 6. 2. *By* many Majeſtical and glorious tokens of Gods preſence, moſt comfortable to *David*, but moſt terrible to his enemies, *verſ.* 7. *to* 16. 3. *By* the wonderfulneſſe of his deliverances, *David* (like another *Moſes*, *Exod.* 2. 10.) being drawn out of many waters, *verſ.* 16, 17, 18. 4. *By* the Cauſes of the LORD's thus delivering him: (1) *Impulſive*, Gods pleaſure and delight in *David*, *verſ.* 19. (2) *Final*, That hereby the LORD might graciouſly reward him according to his innocency and integrity before him: God being wont to deal with men according to their deportment towards him, *verſ.* 20. *to* 28. III. *Triumphs* moſt thankfully and joyfully for theſe his Deliverances, in many Heroick and Elegant Expreſſions, like a mighty Conqueror victoriouſly trampling upon the necks of all his enemies, *verſ.* 28. *to* 43. IV. *Acknowledgeth* not only his deliverance from his enemies, but alſo the Enlargement of his Kingdom even to the Heathen, who hearing of his fame did quake and ſubmit to him, wherein he was a ſpecial Type of Chriſt, whoſe Kingdom over the Gentiles as well as Jews is here prophetically foretold, *verſe* 43. *to* 46. V. *Concludeth* all, with ſweet Profeſſions of preſent, and Promiſes of future gratitude: not only gratefully, but Prophetically, *verſe* 46. *to the end*, compared with *Rom.* 15. 8, 9.

PSALME

Psalme XIX.

§. I. The Summary Contents.

David in this choice *Psalme*, I. *Teacheth*, How God reveals himself in his two Great Volumes, *viz.* 1. In the Book of Nature, by his Works. Especially, by (1) The Heavens. (2) The out-spread-Firmament, *verse* 1. (3) The seasons of Day and Night, *verse* 2,3,4. (4) The Sun, *verse* 5, 6. 2. In the Books of Scripture more clearly by his Word: which Word is (1) Described by its Denominations, Properties, and Effects, *verse* 7. *to* 10. (2) Commended and magnified highly, *verse* 10, 11. II. *Prayeth* hereupon, 1. Against Secret sinnes, and Presumptuous sinnes, *verse* 12, 13. 2. For the LORD's acceptance of his words and meditations, *vers.* 14.

§. II. The Version out of the Hebrew.

To the Master-Musician, A Psalme of David.

I.

1. THe Heav'ns declare the glory of God;
And th' out-spread-firmament
Doth shew a his handy work *abroad*.
2. Speech Day to day b doth vent;
And night to night *the year about*
Such knowledge hath declar'd.
3. No speech, nor words *the earth throughout*,
Where their voice *is* not heard.

4. Their c line through all the earth is gone,
And to the worlds extent
Their speeches *reach*: He for the Sun
In them hath set a Tent.
5. And he as Bridegroom *shining bright*
Comes from his d bridal-place:
Rejoyceth as e a man-of-might
To run a *speedy* race.

6. His egress from Heav'ns utmost-end,
f His compassing retreat
Doth to their utmost-limits *tend*,
And none's hid from his heat.

II.

7. JEHOVAH's Law is *perfect-pure*,
And g doth the Soul convert:
JEHOVAH's Testimony h *sure*,
Makes wise the simple *heart*.

8. The Precepts of the LORD *are* right,
Gladning the heart *with* joyes:
The LORD's Command *is* pure *and bright*,
Enlightening the eyes.
9. JEHOVAH's Feare *is* clean, *and* doth
For-evermore abide:
The Judgements of the LORD *are* Trueth,
Together justifyde.

10. i Far more then Gold to be embrac't,
And then k fine-Gold's great *Sums*:
And sweeter then *doth* Honey *taste*,
And l juyce of Honey-combes.
11. By them thy servant's m clearly warn'd,
In keeping them n great gaine.
12. His errours who can understand?
From o hid-faults make me cleane.

13. p Thy servant from proud-*sins* refrain,
Nor let them reign in mee;
Then from much trespass rendred-clean,
And perfect I shall bee.
14. q With thee, let of my mouth the words,
And r pondering of mine heart,
My Rock and my s Redeeming LORD,
t Bee taken-in-good-part.

a *Heb.* work of his hands.
b *Heb.* welleth out: *or* bubbleth out speech, *properly as a spring bubbleth-out waters.*
c *Heb.* or, Rule, delineation. *Greek*, Sound. Rom. 10. 18.
d *Heb.* Secret-chamber. secret-bride-chamber.
e *Heb.* a mighty-man
f *Heb.* his revolution. *or*, his compassing-regress.
g *Heb.* returning-back the Soul.
h *Heb. or*, faithful.
i *Heb.* desirable beyond gold.
k *Heb.* much fine gold.
l *Heb.* liquor; or liquid. honey of the combes.
m *Heb. properly*, is illustrated; *or* made-shineing. *Hence*, is clearly-warned.
n *Heb.* much reward: *or* much end.
o *Heb.* Secrets: Secrecies.
p *Heb.* And
q *Heb.* before thy face
r *Heb.* the meditation.
s *Heb.* Redeemer.
t *Heb.* be to favourable. acceptance.

§. III. The Kinde, Penman, and Occasion.

This excellent Psalme is of a Mixt Kinde [u], made up of *Doctrine* and *Prayer*.

Penman of it, *David*.

Occasion of *Davids* Penning it is not laid down here, or elsewhere: and therefore it is hard to be certainly determined. The Apostle *Paul* in *Rom.* 10. 18. alledgeth part

u Psalmus est generis mixti, partim διδασκαλικὸς, partim ὁμολογικὸς. *Andr. Rivet. in Arg. &c. Psal.* 19.

part of *verse* 4. according to the Greek Version of the LXXII interpreters, thus; *But I say, have they not heard? yes verily, Their sound went into all the Earth, and their words unto the ends of the World.* Hence, some *Expositors* [x] understanding this of *Paul*, touching the Sound or Preaching of the Gospel, have understood the first part of this Psalme *Allegorically*, turning it into an *Allegory*. But what need is there of flying here to *Allegories*? For we may say; 1. *Either*, That the Apostles Allegation is only an *Allusion* to that of the Psalmist. That as the Psalmist said of the Heavens, Firmament, Day and Night, That *their line is gone out into all the Earth*, &c. so it may be said of the Preaching of the Gospel to the Gentiles by the Apostles, That their word is gone out to the ends of the world. See *Act.* 2. 4, 5, &c. *Rom.* 15. 19. *Paul* himself had *preached the Gospel round about from* Jerusalem *to* Illyricum, which (as *Pareus* noteth) is above 300 *Germane* miles in a straight line [y]. And it is usual with Scripture to allude to the Phrase, not intending the sense of the Place. As in *Matth.* 2. 15, 23. 2 *Cor.* 8. 14, 15. *compared with Exod.* 16. 28. 2. Or rather [z], That the Apostle doth properly alledge both Phrase and Sense of this Text, to prove, That God had preached himself, his Glory, Power, &c. by his works of Creation universally to all the Gentiles. Which Preaching, though it were *not fully sufficient to their salvation*: much lesse *abundant means* thereto, as some [a] have fondly doted: yet, being not fully followed by the Gentiles, it shall be sufficient to their Damnation, and to the leaving of them without excuse, *Rom.* 1. 18, 19, 20, 21, &c. *Acts* 14, 15, 16, 17.

x As *And. Rivet.* testifies *in Comment. ad Psal.* 19. 4. p. 93. *Lugdun.* 1626. & *Joan. Calvin. in Loc.*

y *David Pareus in Comment. ad Rom.* 15. 19.

z *Joan. Calvin. in Comment. ad Rom.* 10. 18. *And. Rivet. in Com ad Rom.* 10. 18.

a *Joh. Goodwin* in his Divine Authority of Scripture, &c. p. 181, 182, 183. *Lond.* 1648.

§. IV. The Scope.

The Scope intended in this Psalme is, 1. *Partly*, To teach and declare, How the Nature, Glory, Power, and Excellencies of God are displaid, *Generally* unto all the World by the Ordinary Book of Nature, especially by the Heavens, the Revolution of day and night, The Motion and Influence of the Sun: *Particularly* unto the Church by the Extraordinary and Supernatural Book of Scripture, far more clear and perfect then the Book of Nature: and without which the Book of Nature is not effectual to Salvation. 2. *Partly*, To begg of the LORD cleansing from secret sinnes, Preservation from presumptuous sinnes, And acceptation of his addresses to God.

§. V. The Analysis, or Principal Parts.

In the *Title* note, 1. The direction of this Psalme as to the Musick of it. 2. The Denomination of it; *A Psalme*. 3. The Penman; *David*.

In the *Body* or *Substance* of this Psalme, are 1. *Doctrine*, touching God. 2. *Prayer*, unto God.

I. *Doctrine* touching God: *viz.* How God reveales himself to be known and worshipped, and the twofold way thereunto, *Natural*, and *Supernatural*, in his two great Books or Volumes: *In his Book of Nature*, by his Works or Creatures; *In his Book Supernatural*, His Word and Scriptures. In *that*, more darkly, to all Man-kind: In *this*, more clearely, to the Church onely.

1. Gods Glory revealed in the *Book of the Creatures*, is set forth by instances of some Particular Creatures, on which the Glory of God is more eminently enstamped. As, 1. The Heavens. 2. The out-spread firmament, *vers.* 1. 3. The Seasons of Day and Night, ordered by the constant Revolutions of the Heavens. *Speech, words, &c.* by an elegant *Prosopopœia* being ascribed to them, because they constantly and universally all the wide World over display Gods glory, *vers.* 2, 3, 4. 4. The Sun, that illustrious part of the Heavens, elegantly described, 1 By his place. 2 By his glorious Ornament. 3 By his speedy course and Motion round about the Heavens. 4 By his all-piercing Heat and Influence, *vers.* 5, 6.

2. Gods Glory revealed in the *Book of Scriptures*, the Word and Law of God, is set forth more fully and clearly, to the Church. This Law or Word of God is I. *Positively* described by six several *Denominations* or Titles; Amplyfied by six several *Properties*, and six severall *Effects* towards us. Every Title having his peculiar Property and special effect remarkably appropriated thereunto respectively, *verse* 7, 8, 9. II. *Comparatively* preferred before, 1. Gold, much fine Gold, for worth: (Gold of *Havilah*, Gen. 2. 11, 12. of *Ophir*, 1 *King.* 9. 28. or of *Uphaz*, which is chief of all, *Jer.* 10. 9. *Dan.* 10. 5. *Job* 28. 15. *Psal.* 119. 72.) 2. Honey, or Liquor of Honey-Combes

Combes for sweetnels, *ver.*10. III. *Notably commended*, 1. From his own present advantage by the Word, clearly warning him. 2. From the future great recompence that shall be to all right observers of the Word, *vers.* 11.

II. *Prayer* unto God, occasioned upon consideration of this exactnesse, purity and perfection of the Word of God. Herein are, 1. An emphatical confession of every mans un-intelligible errours, laid down by way of Interrogation. 2. A threefold earnest Petition, 1. For cleansing from secret faults, *ver.*12. 2. For Preservation from proud presumptuous sins, and their dominion over him, urged from the spiritual commodity that would thence ensue to him, *viz. Partly*, Hereby, his integrity should be discovered. *Partly*, hereby his guilt of much or great trespass should be prevented, *vers.*13. 3 For acceptation of his words and meditations before the LORD, acknowledged to be his *Rock*, on whom he relied for safety; and his *Redeemer*, from whom he expected all spiritual deliverance. *ver.*14.

Or (as that learned *Rivet* [b] hath observed) *This Mist Psalm is Partly Doctrinal, Partly Petitory, it teacheth the true Knowledge and Worship of God: and shewes the twofold way of bringing man thereunto*; viz. *The whole Frame of Nature*; *and the divine Revelation to the Prophets. Both which he so conjoynes, that he may enough shew the first to be insufficient without the second, in mans lapsed and corrupt state; the second to be necessary that the first may be profitable, and that from both we may derive things conducible to our salvation. And because, even after Gods benigne Revelation of Sacred Doctrine in Holy Scriptures, yet our defects and infirmities both in Knowledge and Practice remain, The Prophet after humble acknowledgment of his weakness, adds Prayers for remission of sins, and increase of Grace and divine Protection.*

[b] Andr. Rivet. in Argum. & c. Psal. 19.

Whence we collect, That the whole Psalme may most commodiously be distributed into three Parts, according to the threefold school, to which he calls and leads us by his Example.

1. *The first Part treats of the First School, or Kinde of Instruction, which is universal or common to all men, by the Contemplation of the Creatures.*

2. *Of the particular School, proper to the Church, with whom God hath deposited in-trust his Oracles, which he hath not done to any Nation without the Church.*

3. *Of the School of special Grace, inward, effectual, solid and perpetual, which is referred to the Unction of the Spirit, which teacheth us all things in a true and saving way.* Sohe.

Psalme XX.

§. I. The Summary Contents.

In this Psalme *David* brings in the Church, as, 1. *Blessing*, and praying for her King in his Exploits, *ver.* 1. *to* 6. 2. *Professing* her affiance in God alone, both in reference to her King and herself, *vrr.* 6. *to* 9. 3. *Petitioning* the LORD to save, and that the King [as Type, Christ as Antitype] may hear them, *ver.*9.

§. II. The Version out of the Hebrew.

To the Master-Musician, A Psalme of David.

1. THe Name of *Jakob's* God thee [a] send,
The LORD in day of straits thee hear.
2. Thine help from Sanctuary send,
And thee support from Sion dear.

3. [b] Record thy Gifts all, and convert
To-ashes [c] thy-burnt-sacrifice. Selah.
4. Give thee according-to-thine-heart,
Fulfil thy counsel all likewise.

5. Wee'l shout in thy salvation,
And set our Banners up we will
In Name of our great God alone:
The LORD all thy requests fulfil.

6. Now I do know *and understand*,
[d] The LORD saves his Anointed dear
With [e] saving strength of his right-hand,
Him from his [f] holy Heav'ns hee'l hear.

7. Of chariots these, and these the same
Of Horses *do proclaim abroad*:
But we make mention of the Name
And glory of the LORD our God.

8. They do-bow-down, they also fall:
But we rise-up, and stand-upright.
9. Save LORD, in day *when* we do call
Us answer let the King *of might*.

[a] *Heb.* Set thee on high *viz. in an high refuge, & some danger.*
[b] *Heb.* remember.
[c] *Heb.* thine Ascension. *For, burnt-offerings were wholly given up to God in fire.* Levit. 1. 3, 9, 13.
[d] *Heb.* That the LORD.
[e] *Heb.* Strengths of the Salvation.
[f] *Heb.* Heavens of his holiness.

§. III.

§. III. The Kinde, Penman, and Occasion.

This Psalme as to the Kinde of it, is *A Prayer* of the Church for her King, for *King David* especially.

Penman of it was *David*, who speaks of himself here in the third person: *David*, as a Prophet, is guided by the Spirit to direct the Church to pray for him, as King.

Occasion, probably was *Davids* encountring with divers strong and well-armed Enemies, as the *Ammonites* and *Syrians* g, who came against him with many Chariots and Horses, wherein they trusted, whereof they boasted: which yet *David* notably took and destroyed. *Compare verse* 7, 8. *with* 2 *Sam.* 10. *and* 1 *Chron.* 19.

g *Hen. Moller. in Arg. Psal.* 20. *Sim. de Muis in Arg. Psal.* 20. *Jo. Calvin in Com. ad Psal.* 20. 1.

§. IV. The Scope.

The Scope herein intended, is: By this form of words, to direct the Church, How in an ordinary course to pray for their King, and every godly Magistrate, and for themselves, when he and they should go forth at any time against their Enemies. And to raise *Israel*, to have a principal regard to the prosperity of Christ and his Spiritual Kingdome against all opposing evils and enemies, under the Type of *David* and his temporal Kingdome: as *Calvin* h hath well observed.

h *Jo. Calv. in Com. ad Psal.* 20. 1.

§. V. The Analysis, or Principal Parts.

In the *Title* are, 1. The direction of it as to the Musick. 2. The Denomination of it; *A Psalme*. 3. The Penman of it; *David*. Eleven Psalmes have precisely this Title, *viz.* those mentioned, in Analysis of *Psal.* 13.

In the Body of this Psalme, of this Prayer, note, *I.* The Churches Petitory Benediction of her King: 1. Intreating the LORD, 1. To hear him in his straits. 2. To defend and advance him safe above danger, *ver.* 1. 3. To succour and support him from Sion's Sanctuary, where the token of Gods presence, the Ark, was, *ver.* 2. 4. To accept his Sacrifices, testifying that his acceptance by turning them to ashes, *ver.* 3. 5. To fulfil his Will and Counsel, and grant all his requests. This is urged, from her Praises and Triumphs in Gods Name and Salvation hereupon, *ver.* 4, 5. II. The Churches fiducial Profession, 1. Of her Assurance that the LORD will Answer, Save, and Deliver her King, *ver.* 6. 2. Of her confidence and glorying in God alone, not in Horses and Chariots, *ver.* 7. 3. Of her perswasion of her own safety, but her Enemies ruine, *ver.* 8. *III.* The Churches Petitions for herself, 1. That the LORD would save them. 2. That he would answer them when they call upon him, *ver.* 9.

Psalme XXI.

§. I. The Summary Contents.

The Church and Psalmist, I. Praise God, 1. For his Mercies to their King, *ver.* 1. *to* 8. 2. For his Judgments upon the Kings Enemies, *ver.* 8. *to* 13. II. Pray for the continuance of Gods Favours, *ver.* 13.

§. II.

§. II. The Version out of the Hebrew.

To the Maſter-Muſician, A Pſalme of David.

1. LORD, in thy might the King ſhall joy:
Likewiſe exult how vehemently
Shall hee in thy Salvation?
2. His heart's deſire giv'n him thou haſt:
Nor didſt with-hold his lips a requeſt. Selah
3. For, him thou doſt prevent *alone*;
With b gifts of goodneſſe *manifold*
Doſt c crown his Head with fineſt gold.
4. Hee d ask't thee life, Thou gav'ſt *it* him:
For e ever, length of dayes *compleat*.
5. His glory in thine health *is* great,
Thou f Grace and Honour laidſt in him.
6. For thou didſt g make him bleſſings ay;
With thy *ſweet* countenances *ray*
In joy thou-haſt-him-cheerful-made.
7. For in the LORD the King confides;
And he ſhall not be moov'd-aſide;
Through Mercy of the Higheſt *Sai'd*.
8. Thine hand ſhall finde out all thy foes;
Yea, thy right hand ſhall finde out h thoſe,
That thee *maliciouſly* do hate.
9. Thou'lt ſet them as an ov'n of fire
i When thou art wroth: The LORD in's ire
Wilt them devoure, k Them fire ſhall eat.
10. Their fruit from earth deſtroy ſhalt thou;
And from the Sons l of men *below*
Thou ſhalt extirpate all their Seed.
11. For, ill to thee they did intend,
m Their thoughts to miſchief they did bend,
The which they could not *make ſucceed*.
12. For, thou wilt ſet them as a Butt,
Thoul't with thy ſtrings prepare *to ſhoot*
Againſt their lofty countenance.
13. O LORD, be-thou-exalted-hie
In thy *great* might: *So* ſing will we,
And will thy Power n with-Pſalm-advance.

a *Heb.* earneſt-requeſt. *or* pronouncing.
b *Heb.* bleſſings.
c *Heb.* ſetteſt on his head a crown of fineſt-gold.
d *Heb.* asked lives of thee
e *Heb.* ever and ay.
f *Heb.* or, Gracefulneſs majeſty. might. & c.
g *Heb.* put or ſet.
h *Heb.* thine haters,
i *Heb.* in time of thy faces. *The face diſcovers anger or favour,*
k *Heb.* And them ——
l *Heb.* of Adam.
m *Heb.* they thought a crafty purpoſe *or* they imagined miſchievous deviſes
n *Heb.* ſing Pſalme *or* Praiſe with Pſalme.

§. III. The Kinde, Penman, and Occaſion.

This Pſalme is of a mixt **Kinde**, made up of *Praiſe* and *Prayer*, but chiefly of Praiſe. And as the former Pſalme was Penned to be a Forme of Prayer to the Church touching her King, &c. So this Pſalme is Penned as a Forme of Praiſe and Thankſgiving, wherewith the King and the Church might thankfully exalt Gods praiſes for his great and manifold goodneſſe to his King, againſt all his enemies o. And under this Kingdome, Glorious Majeſty, the Enemies, Victories, &c. of *David*, ſeem here to be ſhadowed out the Kingdome, Glory, Enemies, Conqueſts, &c. of Jeſus Chriſt himſelf, that true *David*, that King of Kings, wherein the Church of God eſpecially triumpheth p. That paſſage of, *Life for ever and ay*, *verſe* 4. ſeems to have its moſt proper accompliſhment in Chriſt.

David was **Penman** of this Pſalme. He ſpeaks of himſelf in the third Perſon, as directing the Church by his Spirit of Prophecy how to bleſs God for him.

The **Occaſion** is not particularly pointed out, But from the Subject-matter of the Pſalme it is very probable, it was Penned upon *Occaſion* of Gods advancing *David* to the Regall Throne, and putting a Royal Crown of Fine-Gold upon his Head, notwithſtanding the malevolence of all his Enemies. *See verſe* 2, 3, 4, *&c.*

o Sic *Jo. Calvin. in Argum. Pſal.* 21. *H. Moller in Arg. Pſal.* 21. *Sim. de Muis in Arg. Pſal.* 21.

p Sic *Calvin. Moller. & S. de Muis*, ibid. Quæcunque de *Davidis* Regno dicuntur, ad Meſſiæ regnum accommodanda ſunt. *Moller.* de Chriſto canitur *Aug. Enar. in Pſal.* 20. *Tom.* 8.

§. IV. The Scope.

The **Scope** of this Pſalme is, To Praiſe and Magnifie the LORD for his ſingular Salvation and manifold Benedictions vouchſafed according to their earneſt Prayer in *Pſal.* 20. unto *David* their King, and to expreſſe their Confidence of the Deſtruction of all Gods and his Enemies.

§. V. The Analyſis, or Principal Parts.

In the *Title*, note, 1. The Direction of it, as to the Muſick. 2. The Denomination of it; A Pſalme. 3. The Penman, *David*. Eleven Pſalmes have this Title: *See Analyſ. of Pſal.* 13.

In the *Body* of the Pſalme, are Praiſes, and Prayer.

I. *The Churches and Davids Praiſes*, are; *Generally*, For Gods ſtrength and ſalvation to their King *verſe* 1. *Particularly*, For Gods Mercies on their King; and his judgements on Gods Enemies.

I. *Gods Mercies to their King* were expreſſed, *Partly*, According to his deſire, *verſe* 2. *Partly*, Beyond his deſire, *verſe* 3. *to* 8. As, 1. His Royal Dignity and Crown, *verſ.* 3. 2. Length of dayes, yea Immortality of Life, *verſe* 4. 3. Great Majeſty and Honour, *verſe* 5. 4. His being made Perpetual Bleſſings. 5. His refreſhing joy from Gods Countenance, *verſe* 6. 6. His Eſta-

blishment by the Mercy of God, in whom he trusted, *vers.* 7. II. *Gods judgements upon his enemies* are described, 1. By their inevitablenesse. Gods hand, right-hand shall finde, &c. *verse* 8. 2. By their facile and full execution, illustrated by Similitudes, *verse* 9. 3. By their Extent, reaching not only the wicked, but all their Seed, *verse* 10. 4. By the Equity thereof. They opposed God: Therefore God justly sets against them, *verse* 11. 5. By Gods Exact Ordering and levelling his judgements as Arrows, against the wicked, as his Butt; yea, against their very face, as his Mark, *verse* 12.

II. *The Churches Prayer*, for continuance of Gods Salvation and strength already vouchsafed, for the further Glory thereof amnog his people, *verse* 13.

Psalme XXII.

§. I. The Summary Contents.

In this choice Prophetical Prayer, *David* the Type in the person of *Christ* the Antitype, I. *Prayes* to his God, 1. *That* he may not be utterly deserted in his extreams distresses. Urging this his request by many sad complaints interwoven with a Narrative of his deep sufferings, *verse* 1. *to* 19. 2. *That* he may be rescued and delivered out of all his miseries, *verse* 19. *to* 22. II. *Praiseth* God upon his assurance that these his requests shall be granted *verse* 22. *to the end.*

§. II. The Version out of the Hebrew.

To the Master-Musician a *upon* Ajeleth Hashachar, *A Psalme of* David.

a *Or, Heb.* Concerning the Hinde of the morning *viz.* (*as some think*) *Christ, hunted and worried by Iews and Gentiles, those doggs verse* 16. *in the morning Iohn* 18. 28. *and rose from death early in the morning, Iohn* 20. 1.

I.

1. MY God, my God, Why leav'st thou me? *Why* from mine Health art farre-away,
From words of my roaring *to thee*?
2. My God, I cry *to thee*-by-day,
Yet hear'st thou not: likewise by-night;
No silence yet to me *befell.*
3. But thou *art* holy b inhabiting
The Praises of *thine* Israel.

b *Heb.* sitting *in* the praises, &c.

4. In thee our Fathers did confide:
They trusted, c them thou didst deliver.
5. They cryde to thee, and they were freed:
They hop'd in thee, and bash't were d never.
6. But, I worm, and not man *appear*:
e Men's shame, despis'd of People too.
7. All they that see me at me-jear.
They wag the head, f with lip they mow.

c *Heb.* And them——
d *Heb.* not
e *Heb.* the reproach of men.
f *Heb.* they thrust out the lip.

8. *They say*, He on the LORD g relyde,
That so deliver-him-he-might:
Let him deliver him h *at this tide*,
Sith that in him he-doth-delight.

g *Heb.* He confidently-turned, *or* rolled, *i. e. he trusted, Matth.* 27. 43. *Properly* roll thou *for* het tolled. h *Gr.* now, Math. 27. 43.

9. But thou the belly drew'st me from,
On i Mothers breasts my hope-thou-wast.
10. Thou *art* my God, from k Mothers womb,
l from the womb on thee was cast.

i *Heb* my mothers ——
k *Heb.* my mother ——

II.

11. O be not thou far from me gone,
Because distresse *so* near *is found*
Because-that helper *there is* none.
12. Me many Bullocks did-surround:
Yea mighty-*Bulls* of Bashan's *flore*
l Environ'd-me on-every-side
13. *Like* Lion that doth rend and roare,
Their mouth on me they open-wide.

l *Heb properly*, They compassed me-round as a-crown.

14. Like water poured out-I am,
My bones all part-themselves likewise;
My *fainting* heart like wax became:
m Amidst my bowels molten *dyes.* (hath,
15. My strength like potsheard withered-
And to my jawes my tongue doth cleave:
And into dust of *doleful* death
Thou n brought'st me down, *to darksome Grave*

m *Heb.* it hath melted in midst of my bowels.
n *Heb.* didst bound me, *or*, didst confine me; *properly.*

16. For, Doggs encompassed-me-round.
o Ill-doers company *and bands*
Have me inclos'd, *me to confound*:
My feet they pierced and my hands.
17. *Yea* all my Bones I number-may:
They did behold, they did me view.
18. To them my Garments parted they;
And on my Vesture lot they threw.

o *Heb.* The Assembly of Malignant.

19. But

19. But be not thou far-off, O LORD:
My ſtrength, make-haſte to ſuccour me.
20. My Soule deliver from the Sword:
From Dogg's *great* pow'r p my dearling *free*.
21. Me ſave from Lion's mouth: and *well*
From Hornes of Unicornes me hear.
22. Thy Name I'le to my Brethren tell:
Amidſt the Church I'le praiſe thee *there*.

p *Heb.* my-alonely-one. or my-onely-one.

III.

23. Yee fearers of the LORD, him Praiſe,
Him glorify all *Jacob's* Seed:
And all yee *Iſraels* Seed alwayes
Becauſe of him be ye in dreed.
24. For, He th' affliction of q the-poor
Hath not deſpiſed nor abhorr'd,
Nor from him hid his face *therefore*:
And when he cryd to him, he heard.

q *Heb.* the-poor-afflicted. or, meek-afflicted.

25. In the great Congregation
My Prayer *ſhall be* of thee *alway*:
My r vow'd-engagements *every one*
Before his fearers I will pay.

r *Heb.* vowes.

26. Eat ſhall the poor-afflicted-meek,
Likewiſe be ſatisfyde ſhall they;
They ſhall the LORD praiſe, that him ſeek:
Your heart *refreſht* ſhall live for ay.

27. Earth's Confines all remember ſhall,
They to the LORD ſhall turn alſo:
And Families of *Gentiles* all
Before ſ thy face themſelves-ſhall-bow.
28. Becauſe the Kingdome is the LORD's:
t Among the *Gentiles* Ruler *known*.
29. All fat-ones *that* the Earth *affords*
Shall eat, And ſhall-themſelves-bow-down:

s *Heb.* thy faces.

t *Heb.* And among——

All thoſe that to the duſt deſcend,
And he *that* quickneth not his Soul,
Before his face they ſhall-down-bend.
30. A Seed u ſhall-ſtoop-to-his-controule,
It for a Generation ſhall
Unto the LORD accounted be.
31. They ſhall come, and his juſtice tell
To People x born, that *this* did he.

u *Heb.* ſhall ſerve him.

x *viz.* that *ſhall be borne.*

§. III. The Kinde, Penman, and Occaſion.

This Excellent Pſalme is a ſacred Mixture of *Prayer* and *Prophecy* y; *A Praying Prophecy*, or *A Prophetical Prayer*.

David (as ſuſtaining the Perſon of Chriſt, of whom he was an Eminent Type) was Penman of it: Title ſtiles it, *A Pſalme of David*.

The Occaſion of his Penning it is uncertain. But it is a very clear and Pathetical *Prophecy of Chriſt*, and his Deep Humiliation in divers degrees, with the fruits thereof. It is to be interpreted, *Partly* of *David*, as the Type of Chriſt, ſome few things therein being applicable to *David*: But *Principally* of Chriſt himſelf, moſt paſſages therein being proper and peculiar to Chriſt alone, or to Chriſt more then to *David*. For, In the New Teſtament, Chriſt makes uſe of ſome Expreſſions in this Pſalme himſelf; *compare verſe* 1. *with Matth.* 27. 46. *and Mark* 13. 34. Chriſts Enemies uſurp ſome againſt him; *compare verſe* 8. *with Matth.* 27. 43. The Evangeliſts and Apoſtles accommodate others to Chriſt; *compare verſe* 7. *with Matth.* 27. 43.——*and verſe* 16. *with Matth.* 27. 35. *Mark* 15. 24. *Luke* 23. 33. *Joh.* 19. 23, 37.——*and verſe* 18. *with Luke* 23. 34. *Joh.* 19. 24.——*and verſ.* 22. *with Heb.* 2. 12.

y Vid. *Auguſtin. in Enarrat. Pſal.* 21. *Tom.* 8. *Joan. Calvin. in Arg. Pſal.* 22 *Andr. Rivet. in Arg. Pſal.* 22. *H. Moller. in Arg. Pſal.* 22. *Sim. de Muis in Arg. Pſal.* 22.

§. IV. The Scope.

The Scope is, Prophetically to foretell the deep Humiliation and extream ſufferings of Jeſus Chriſt, He being Prophetically repreſented, as Complaining and Lamenting ſadly under his Sufferings, and as intreating the LORD God his Father not to leave him in theſe his extreame ſtraits, but ſeaſonably to deliver him out of all, that the ſweet fruits both of his Paſſion and Deliverance may abound both among *Jews* and *Gentiles*.

§. V. The Analyſis, or Principal Parts.

In the *Title* note, 1. The Direction of the Pſalme as to the Muſick of it. 2. The Matter, or Subject of it; *upon Ajeleth Haſhachar*, *The Hinde of the Morning*, Chriſt, as ſome Expound it: Or it denotes ſome Muſical Tune or Inſtrument, as others. 3. The Denomination; *A Pſalme*. 4. The Penman; *David*.

In the *Body* of the Pſalme, of this choice Prophetical Prayer, which is a clear and lively Repreſentation of Chriſt Crucified, we have

I. *Chriſts earneſt Prayer* to his God in his deep Humiliation, importunately begging, 1. *That* he

might not be deserted or forsaken of his God in his extream distresses, *vers.* 1. *to* 19. This is *Amplyfied* and urged by many sad complaints interwoven with a Narrative of his great Sufferings, As, 1. His Desertion in some sort in his straits by his God, *verse* 1. 2. His Prayers unsuccessfulnesse: Though presented with 1 Faith, 2 Fervency, and 3 Constancy, *verse* 1, 2. And directed to a God, 1 Holy in Himself; 2 In Covenant with *Israel*, and thereupon inhabiting *Israels* Praises, 3 And a tryed Succourer of Saints of old trusting in him and Praying to him, *verse* 3,4,5. 3. His great Humiliation; *A Worme*, &c. 4. His extream contempt from men, *verse* 6. 5. His Taunts and scornes from them, *verse* 7. 6. His confidence in God is upbraided by them: but yet their upbraiding is condemned, and his Confidence confirmed by former Experiences of Gods goodnesse to him, *verse* 8. *to* 12. 7. His Apprehension and Condemnation by them: they, for their might, multitude, and brutishnesse, being likened to many *Bullocks and strong Bulls of Bashan*; For their cruelty, to a *rending and roaring Lion*, *verse* 12, 13. 8. His Passion, Crucifixion, z *piercing his Hands and his Feet*; and other concomitant and consequent evils, As their *staring* upon him, *Parting* his Garments, *Casting Lots* upon his Vesture, *verse* 14. *to* 19. II. *That*, He might be rescued and delivered from all these miseries. This is urged by Arguments drawn, 1. From God, accounted and relyed upon as his Strength, *verse* 19. 2. From the Nature of his afflicting Persecutors, Metaphorically compared to *A Sword*, *A Dogg*, The *Lions mouth*. 3. From his own former Experience of Gods hearing him in Extreamest hazards, *vers.* 20, 21.

II. *Christs zealous Praises* promised to God upon assurance of his grant of his former requests, *verse* 22. *to the end.* Herein note, 1. The promise of thankfulnesse, *verse* 22. 2. The performance of this promise. Set forth, By his inciting the Church to Gods praises with him, *verse* 23. By his Exemplary Praises for their imitation. By sundry cogent Arguments perswading hereunto: As, His respect to his Afflictions; His Hearing of his Cry; His Spiritual Feasting of the Meek, &c. with the satiating sufferings of Christ; And His giving Eternal Life to his own in Christ, *verse* 24, 25, 26. 3. A Prophetical Prediction, 1 Of the Conversion of the *Gentiles*, in all Nations, to the LORD, *verse* 27. 2 Of the Kingdom of Christ the LORD over all; both Rich, and Poor; The fat-ones of the Earth, and them that dwell in the dust, next step to death, and not able to help themselves, *verse* 28, 29. 3 Of a Seed, and a Generation which the LORD Christ shall have, to serve him, and declare his Righteousnesse to posterity, *verse* 30. 31.

z Here in the Hebrew are two Readings. In most Copies in the Text כארי *As a Lion, my hands, &c.* In the Margine כרו (or כארו the letter א being *redundant per Epenthesin*, for כרו) *They digged*, or *pierced mine hands*, &c. which makes perfect sense, and agrees with the Story of the New Testament, *Mat.* 27. 35. *Mar.* 15. 24. *Luke* 23. 33. *Joh.* 19. 23, 37. And both the *Vatican* and *Alexandrian* Septuagint, render it, ὤρυξαν, &c. *They digged my hands*, &c. This Marginal Reading is followed as the truer, by most. And some Learned Writers confesse that כרו or כארו hath been found in some Ancient Copies in the Margin: And yet כארי by a Grammar Anomalie, may signifie the same that כרו *They pierced.* Such Anomalies being sometimes found in the Hebrew Text, *As Ezra* 10. 16. 44. *Psal.* 10. 15. *Brough. Richardson in Psal.* 22. 16. The *Chaldee Paraphrast*, and some others, joyne both readings together, thus; *As a Lion they pierced my hands*, &c. *Mordacies-sicut-Leo manus*, &c. But this may not be allowed.

Psalme XXIII.

§. I. The Summary Contents.

David declareth, I. His and the Faithful peoples happinesse under Gods peculiar care and Tuition, represented under the Allegories of 1. A careful Shepherd, *verse* 1. *to* 5. 2. A liberal Host, *verse* 5. II. His and their Hopes in God, for his constant favours for the future, *verse* 6.

§. II.

§. II. The Version out of the Hebrew.

A Psalme of David.

a *Heb.* or, Feeding me. or, my Pastor
b *Heb.* He returneth.
c *Heb.* properly notes, paths beaten with waggon-wheels, viz. most plainly beaten and made even.

1. I Shall not lack: The LORD a me feeds.
2. He-makes-me-down-to-ly
In folds of budding-grass: mee leads
Of rests the waters by.
3. My *fainting* soule *from deep distress*
b He doth restore *and take*:
In c beaten-paths of righteousnesse
Mee leads, for his Name's sake.
4. Yea, though in vale of deadly shade
I walk, d I'le feare none ill:
For thou with mee: Thy staff, e thy Rod
Mee consolate they will.
5. f Before mee, Table thou hast spread,
In presence of my foes:
With oyle thou g dost Annoint my head,
My *full* Cup overflowes.
6. Sure, Goodnesse and kinde-Mercy shall
Me follow h all my dayes:
And in the LORD's House, *best of all*,
I shall i converse always.

d *Heb.* I will not fear ill.
e *Heb.* and thy.
f *Heb.* before my faces thou furnishest, *or* orderly-disposest.
g *Heb.* dost make fat.
h *Heb.* all dayes of my life.
i *Heb.* or, dwell. *or*, rest to length of dayes, *viz.* for ever. The root of the word is not שוב but שבת

§. III. The Kinde, Penman and Occasion.

This sweet and comfortable Psalme is *Doctrinal* and *Eucharistical*. *David* was **Penman** of it. The **Occasion** not particularly described: yet probably was, The Tranquillity and Prosperity of his Regal condition; when now his enemies being subdued, his Kingdom was calmed and established in his hands, all satisfying blessings with Peace, surrounding him on every side. For, as one k well observes, Here are neither Prayers nor Complaints of any enemies, evils or miseries: but meer thanksgivings for the affluence of Gods blessings, with hopes of the like for the future.

k *Andr. Rivet. in Tit. Argum. &c. Psal.* 23.

§. IV. The Scope.

The **Scope** herein, is, Under the pleasant Allegory of *A Shepheard* and A Sheep, Thankfully to Teach and Declare (in the person of *David*, sustaining the person of the faithful,) How safe, comfortable, and universally happy their condition is (though in greatest wants and dangers,) who have the LORD as their Shepherd, Providing for them, Conducting and Protecting them. How applicable also is it to the LORD Christ, *the great Shepherd of the Sheep*, Heb. 13.20. *who laid down his life for the Sheep*, to redeem them from Death, the Devil and all misery, *John* 10.15. brings them into his fold, *John* 10.16. feeding them with the fatnesse of his house, and filling them with all temporal and spiritual blessings.

§ V. The Analysis, or Principal Parts.

The *Title* (the same with that of *Psal.* 15. *&c. See on Psal.* 15. §. 3.) denotes, 1. The Denomination, *A Psalme*. 2. The Penman, *David*.

The Substance of the Psalme represents under the Allegory of a Shepherd and Sheep, &c.

I. *The present Happinesse of David and the faithful, under Gods peculiar Care and Tuition*, This is set forth under a double Allegory l. The Lord being compared, 1. To a careful *Shepherd*, that (1.) Generally supplies all their wants, *vers.* 1. (2) Particularly, 1. Feeds them in best Pastures; 2. Leads them to sweet refreshing waters, *ver.* 2. 3. Relieves them against all their wearisom distresses; 4. Guides them in the beaten-paths of righteousnesse, *vers.* 3. 5. Protects and comforts them by his Presence, Staffe and Rod, from all deadly harmes, and the very feare thereof. *vers.* 4. II. To a liberal *Hoste*, providing for them as his Guests, even in despite of all their distressers, not only things necessary, but superabundant, *vers.* 5.

l *Andr. Rivet. in Tit. Argum. &c. Psal.* 23.

II. *His and the Faithful's Hopes for future*, of the constant continuance of Gods goodnesse, Loving-kindnesse, and the Priviledges of his House unto them, *vers.* 6.

PSALME

Pſalme XXIV.

§. I. The Summary Contents.

David in this Doctrinal and Prophetical Pſalme, I. Deſcribeth the LORD's Kingdome, 1. *More General*, over the World, *verſe* 1. 2. 2. *More ſpecial*, over the Church, *verſe* 3. *to* 7. II. Exhorteth, 1. *Typically*, the Temple-gates intended, to lift up (as it were) their heads, at the entrance of the Ark. 2. *Spiritually*, The hearts of Gods people to lift up with joy at the entrance of Chriſt himſelf into them, *verſe* 7. 8. 9. 10.

§. II. The Verſion out of the Hebrew.

David's Pſalme.

1. THe Earth JEHOVAH's *is*
And plenteouſneſs of it
The habitable-world *is his*,
And they that therein ſit.
2. For, He above the Seas
Hath founded-faſt the ſame
And it he ſtabliſhed *with eaſe*
Above the Rivers ſtreame.

3. Who ſhall aſcend into
The LORD's *beloved* Hill?
Within a his Holy place alſo
Who ſhall b continue-ſtill?
4. *Hee that* in c hands *is* clean,
Likewiſe in Heart *is* d cleare;
That lifts not up e his ſoul in-vaine:
Nor to-deceit doth ſweare.

5. Hee Benediction
Shall from the LORD receive:
f From God of his Salvation
He righteouſneſſe ſhall have.
6. The *right* g ſucceeding-race
This of his Seekers *is*:
Of earneſt-ſeekers of thy face,
True Jacob *this*, *O thie*. Selah.

7. Yee Gates, your heads h advance,
And Doores i perpetual.
Up-liſt-yee: k And have-enterance
The King of Glory ſhall.
8. who is this *bleſſed* King:
Of Glory? *Oh declare*;
The ſtrong and mighty LORD *is King*:
l The mighty LORD of warre.

9. Yee Gates your heads m advance,
And n Doors perpetuall.
Up-liſt-yee: o And have-enterance
The King of Glory ſhall.
10. Who *is* this very King
Of Glory, *Let us ſee*;
The LORD of hoſts *all Conquering*:
Of Glory King *is* hee. Selah.

a *Heb.* the place of his holyneſſe.
b *Heb.* ſtand, *or* ſtand-up.
c *Heb.* Palmes *or*, hollows of the hand.
d *Heb.* pure.
e *Heb. in marg.* My Soul. Here are two readings, As if this were ſpoken in the perſon of God, and of God himſelf.
f *Heb.* And from——
g *Heb.* Generation.
h *Heb.* *or*, lift-up.
i *Heb.* of eternity: *viz.* everlaſting-doors.
k *Heb.* And enter in ſhall the King of Glory.
l *Heb.* *or*, The LORD mighty *is* warre.
m *Heb.* lift-yee up.
n *Heb.* Doors of eternity.
o *Heb.* And enter in ſhall the King of Glory.

§. III. The Kinde, Penman, and Occaſion, &c.

This Pſalme ſeems to be of a mixt **Kinde** or Nature, chiefly *Doctrinal*, but partly *Prophetical*. **Penman** of it was *David*; *David's* Pſalme. **Occaſion** is not ſo clearly laid down. But, from the matter of it, Some p do probably conjecture that it was compoſed upon occaſion of his bringing up of Gods Ark from the houſe of *Obed-Edom* to its place prepared for it, in *Mount Sion*, 2 *Sam.* 6. 17. which by the Prophet *Nathan* he had underſtood ſhould be the place where *Solomons Temple* ſhould be built.

p *Andr. Rivet. in Tit. Argum. &c. Pſal.* 24.

§. IV. The Scope.

The intended **Scope** of it may be conſidered, *Litterally* and *Myſtically*. 1. *Litterally*, according to the Letter and Type of the Ark, it is; to teach the *Jews*, That though the whole World be the LORD's Dominion, yet his ſpecial Kingdome was among

among them above all people in the World, affording them the Ark of his presence in his holy Hill *Sion*. And therefore the Elders of *Jerusalem*, as some [q], or the Gates of the Temple, as others [r] think, are here spoken unto, that they may give all cheerful entertainment to the Ark, that special token of Gods presence, *Exod.* 25. 21, 22. *Num.* 10. 35, 36. *and* 7, 8, 9. *Psal.* 80. 1. *and* 99. 1. And eminent Type of Jesus Christ, the true Ark of God, the true Mercy-seat or Propitiatory, by and in whom the Lord speaks to us and vouchsafes us special presence, &c. *Revel.* 11. 19. *Rom.* 3. 25. 1 *John* 2. 2. *Heb.* 1. 2. *John* 1, 18. *Ephes.* 2. 13, 18, 22. Some joyne both together [s] 2. *Mystically*, According to the Spiritual Mystery and Truth intended, it is; To set out the Kingdom of Christ, *Generally* over the whole World, but *Peculiarly* over his Church and Saints, described by their properties, and dignified with great priviledges; and to incite all to open the Gates of their Hearts, with uplifted joy, to entertain this King.

q *Hen. Moller. in Com. ad Psal.* 24.7.
r *Andr. Rivet. in Com. ad Psal.* 24.7. *Hen Ainsworth in his Annot. on Ps.* 24.7. *Jo. Calv. in Com. ad Psal.* 24.7.
[s] *Sic Andr. Rivet. in Ps.* 24.7.

§. IV. The Analysis, or Principal Parts.

In the *Title* (the same with that of *Psal.* 15.) you have, 1. The Denomination; *A Psalme.* 2. The Penman; *David.*

In the Body of the Psalme, are

I. *A Description* of the LORD's Kingdome, which is, 1. *More Generall*, over all the Earth and World, with all therein: All are his, by right of Creation: He made the dry-land appear out of, and as it were above the waters, *verse* 1, 2. II. *More Special*, over his Church and holy people. Who are here Characterized, Dialogue-wise betwixt God and the Psalmist, *verse* 3. *to* 7. The **Question** is Propounded by the Prophet; Who shall be admitted as a Member into, and be continued in the Church, Typified by Mount *Sion* and the Tabernacle? *verse* 3. The **Answer** is given by the Spirit of the Lord, Setting forth the Characters, Priviledges, and Summary Approbation of all true Church-Members, Subjects of the Lords special Kingdom, *viz.* 1. Their *Characters*, or Properties; (1) Cleanness of Actions; *clean of Hands.* (2) Purity of Heart. (3) Truth in words: not engaging their Soul in vain, specially in a deceitful Oath, (*Compare Exod.* 20. 7. *with* 2 *Cor.* 1. 23) *vers.* 4. 2. Their *Priviledges* hereupon from the Lord, viz. (1) Benediction. (2) Righteousnesse. even the righteous performance of all his faithful and precious Promises, *vers.* 5. 3. Their Summary and Emphatical Approbation, as the true Seekers of God, the true wrastling and prevailing *Jacobs*, *verse* 6.

II. *An Exhortation*; 1. *Typically*, to the Temples Gates (now in the minde and thoughts of *David*, though as yet unbuilt; and called *Everlasting Gates*, in Opposition to the moveable and flitting Tabernacle,) that they would, as it were, lift up their heads with joy at the entrance of the glorious Ark, the special Symobl or token of the LORD's presence. 2. *Spiritually and Mystically*, to the hearts and Souls of both *Jews* and *Gentiles*, that they lift up their Heads, as it were, with triumphant joy to the Heavens, to the entertainment of this glorious, mighty, and victorious King, Christ the LORD. This Exhortation is, (1) *Doubled*, to denote the great importance and importunity of it, *verse* 7, 9. (2) *Explicated*, Dialoguewise for the pathetical familiarity of it. *The King of Glory*, being declared to be, *The strong and mighty LORD, the LORD of Hosts*, *verse* 8, 10.

Psalme XXV.

§. I. The Summary Contents.

David in this choice *Alphabetical* Psalme, I. *Petitioneth* for, 1. The LORD's protection of him against his enemies, *verse* 1, 2, 3. 2. His Divine direction in his wayes, &c. *verse* 4, 5. 3. His peculiar favours to himself in his distressed condition, *verse* 6, 7. II. *Encourageth* himself that he shall obtain these his Petitions, from sundry Grounds, *verse* 8. *to* 16. III. *Concludes* his Prayer, with requests,

1. *For-*

1. *Particular*, for himself, *verse* 16. to 22. 2. *Generall*, for *Israel*, the Church of God, *verse* 22.

§. II. The Version out of the Hebrew.

A Psalme of David.

I.

א 1. O Blessed LORD, to thee
Lift-up my Soul do I.
ב 2. On thee, my God, I hope; Let me
Not be sham'd: Let not my
Foes exult over-me.
ג 3. Yea, [a] All that-on-thee-wait
Let not be sham'd: sham'd let them be
That causeless [b] work-deceit.

ד 4. O LORD, thy *sacred* wayes
Do-thou-make-me-to-know:
Thy *pleasant* Pathes *throughout my dayes*
Me *fully* teach do thou.
ה 5. In thy Truth make-me-tread.
ו And teach me, me direct,
For thou *art* my Salvation's God:
All day I thee expect.

ז 6. O LORD, call-thou-to-minde
Thy Pitry's-bowels-deare,
Likewise thy-mercies-loving-kinde:
For [c] from *all* ay they were.
ח 7. Do not my [d] trespasses
And my youth's sins record,
[e] Reminde me in thy graciousnesse,
For thy goodnesse O LORD.

II.

ט 8. The LORD *is* good *for ay*,
And righteous *evermore*:
The wandring-sinners, in the way
He will instruct therefore.
י 9. The meek he will conduct
In judgement, *him to seek*:
And *in* his way he will instruct
The lowly and the meek.

כ 10. All path-wayes of the LORD
Are Truth and mercy *pure*
To-them-that-keep his Cov'nant-word,
And [f] Testimonies *sure*.
ל 11. Thou [g] therefore graciously
O LORD for thine own Name,
Wilt pardon mine iniquity;
For much *alas* the same.

מ 12. That-man who *may* he *be*
That-fears the LORD *above*?
Him in the way instruct shall he,
He shall choose *and approve*.
נ 13. In goodnesse shall his Soul
Lodge *and unmoved stand*:
Likewise his Seed *without controule*
Inherit shall the Land.

ס 14. *His* [h] secret *doth* the Lord
Unto his fearers *shew*:
And doth his Covenant *afford*,
To-cause-them-for-to-know.
ע 15. Mine eyes continually
I on the LORD *do set*:
For he will bring-forth *speedily*
My feet out of the net.

III.

פ 16. To me [i] respect-have-thou,
And unto me shew-grace:
For I *am* [k] solitary *now*,
And *in* afflicted *case*.
צ 17. Mine hearts [l] oppressions
Enlarged-are-amaine:
From my [m] sharp-tribulations
O bring-me-forth *again*.

ר 18. See mine affliction,
And *all* [n] my-tyring-toyle:
And mine offences every-one
Do thou [o] forgive *and foyle*.
ש 19. See thou mine enemies,
For multiply'd-they-bee:
With hate of violence likewise
They *causelesse* hated me.

ת 20. My Soul keep, and me rid:
[p] Me let no shame-possesse,
For [q] put my trust in thee I did.
א 21. Preserve me perfectnesse
Uprightnesse also shall;
For wait on thee I will.
ב 22. O God, from his distresses all
Redeem *thine* Israel.

a *Heb* All thy-waiters. b *Heb. properly*; deale-Perfidiously. Are perfidious. Do prevaricate.

c *Heb.* from everlasting. *or*, from eternity. d *Heb.* sins of my youthfulnesses. e *Heb.* Remember mee according to thy gracious kindnes, *or* kinde-mercy

f *Heb.* His testimonies g *Heb. or*; And, also, even.

h *Heb.* The secret of the LORD *is* to his fearers. *or*, the mystery of, &c. *or*, the counsel of, &c. *because counsels are secret.*

i *Heb. or*; look. Turn the face. k *Heb. or*; Alonely. *or* desolate. l *Heb.* pinching straits. m *Heb.* anguishes. *properly*, wringing-afflictions. n *Heb.* my-labour-my molestation. o *Heb.* lift-up. Take-away. *This is properly applyd to pardon of sin: Rom.* 4.7. *from Psal.* 32.1. *The phrase relates to Christ*, who bare our sins, 1 *Pet.* 2.24. & took away the sins of the world, *Joh.* 1.29. p *Heb.* let me not be abashed. q *Heb.* I hoped-for-safety in thee

§. III. The Kinde, Penman, and Occasion, &c.

This *Psalme* is a most Pathetical, affectionate, and zealous Prayer of the Psalmist, brought into some deep distresses and extream straits by reason of his Enemies. In regard of the outward Forme or Manner of writing it in the Hebrew, it is stiled *An Alphabetical Psalme*, and is the *first Alphabetical Psalme* in the whole Book of Psalmes; It's called *Alphabetical*, because most of the Verses begin with a Letter according to the Order of the *Hebrew* [r] *Alphabet*: Except *vers.* 2. wherein the second word hath ב and *verse* 5. which hath in it two Hebrew Letters ה and ו and *vers.* 18. which

r Some, to make the Alphabetical Order perfect in this Psalme, would have the verses in it not to be rightly all distinguished: As the 2. and 5th, and קוּם to seem wanting in the beginning of *ver.* 18. And the last verse to be only the latter part of the foregoing verse. *Richardson on Psal.* 25.

which hath ר instead of ק and *verse* 22. which hath ס formerly used in *vers.* 16. All the rest of the verses are begun with the Letters of the Hebrew Alphabet in order. The like manner, but with some difference, is in six other *Alphabetical Psalmes*, viz. *Psal.* 34. 37. 111. 112. 119. 145. Whether this [r] *Alphabetical* manner was intended, as any way subservient to the *Musick*, Or as an Help to *memory* only, or for some other end, is hard to determine, and the *Rabbines* confesse they are herein wholly to seek: But this is very evident and observable, that those Psalmes which in the Hebrew are penned in this *Alphabetical Forme*, are among the rest very choice and eminent. Hence also, The Metrical *English* Version of some Psalmes according to the Order of the *English Alphabet*, is not unjustifiable.

[r] Sim. de Muis in Argument. ad Psal. 25.

Penman of this Psalme was *David*, as the Title showes:

The **Occasion** of this Psalme in the General seems to be, Some great distresse that befell him from his Enemies oppressing him. *See verse* 2, 15, 16, 17, 18, 19, 20. But whether *David* Penned this Psalme particularly, upon Occasion of *Sauls* Hostile persecution of him; or of his own son *Absholom's* rebellion against him, (which [t] some think most probable, from *verse* 11. *Thou wilt pardon mine iniquity for it is much*, or *great*: which is thought to have reference to his Sin in the Matter of *Vrijah*, rather then to his numbring of the people, or any other sin;) or of some other enemies opposition: is very hard positively to Determine.

[t] Simeon de Muis in Argum. ad Psal. 25.

§. IV. The Scope.

Davids **Scope** intended, is; To intreat the LORD's Protection against, and Deliverance from, all his deep distresses, and bitter enemies occasioning them: As also to beg the LORD's gratuitous Pardons of all his iniquities, procuring justly these sharp Castigations.

§. V. The Analysis, or Principal Parts.

In this *Psalme* consider, 1. The Inscription; *Of David.* This is the first Psalme having meerly this Title. The self-same Inscription is prefixed to *Psal.* 26. 27. 28. 35. 37. 109. 138. and to divers others with some Additions. This Title declares *David* to be Penman of these Psalmes. 2. The Substance of the Psalm it self, which is, *A most excellent heavenly Prayer.* Wherein note,

I. *Davids Petitions* presented to the LORD, *viz.* I. *For* the LORD's Protection of *David* against his enemies: That he might not be ashamed and confounded by them, nor they insolently have occasion to triumph over him. This is urged, 1. *From* Davids Elevation of his very Soule to God only, not looking after other Helps and Hopes. 2. *From* Davids affiance or hope in God, *verse* 1, 2. 3. *From* the desirable fruits or effects which hence would ensue, (1) To all that wait on God. They thus shall not be ashamed in *Davids* confusions. (2) To all his causelesse perfidious-enemies, they hereupon shall be ashamed, *verse* 3. II. *For* his Divine Direction of *David*, in his Wayes, Pathes, and Truth: that so his enemies and afflictions may not cause him to wander or tread awry. This is urged, 1. *From* Gods Nature and Office. He is the God of his Peoples safety. 2. *From* Davids constant expectation upon God, *verse* 4, 5. III. *For* the LORD's peculiar favours towards distressed *David*, *viz.* 1. *His* remembrance of his bowel-mercies and loving-kindnesses to *David*, which have been from eternity, *vers.* 6. 2. *His* not remembring, but passing an Act of Oblivion upon, *Davids* trespasses and sins of youthfulnesse, the procuring causes of present distresses. 3. *His* remembring of *David* according to his gracious-kindnes, or kinde-mercy, *verse* 7.

II. *Davids singular Encouragements* for obtaining of these his former Petitions, flowing, 1. *From* Gods sweet Nature, *viz.* 1 His Goodnesse. 2 His Righteousnesse, or uprightnesse. *Therefore the LORD will teach wandring-sinners his wayes, and the meek conduct in judgement, verse* 8, 9. 3 His loving-kindnesses. 4 His Truth and Faithfulnes to the keepers of his Covenant and Testimonies, *ver.* 10. 5. His own Glorious Name. For which he will pardon his iniquity, his *great iniquity*; which needs much mercy, great mercy, *verse* 11. 2. *From* Gods precious Promises to them that fear him, *verse* 12, 13, 14. 3. From his own constant eye towards God and expectation from him, *vers.* 15.

III. *Davids concluding*, or shutting up of his Prayer, with a double Suite, *viz.* I. *More particular*, For himself. That God would, 1. Look upon him; 2. Show grace to him desolate and afflicted, *vers.* 16. 3. Bring him out of his distresses, his hearts distresses being enlarged, *verse* 17. 4. View his affliction and molestation. 5. Remit all his sins, *verse* 18. 6. View his enemies, in regard of their multitude, and violent hatred, *verse* 19. 7. Keep and deliver him from confusion: he trusting in God, *verse* 20. And according to integrity and uprightnesse waiting upon God, *verse* 21. II. *More General*, For the whole *Israel* or Church of God. That God would *redeem* it out of all its straits or distresses, *verse* 22.

Pſalme XXVI.

§. I. The Summary Contents.

David, 1. Appeals to Gods judgment and tryal of himſelf, his integrity and good converſation, againſt all his enemies falſe ſlanders and imputations, *ver.* 1. *to* 9. 2. Petitioneth for ſundry favours from the LORD, *ver.* 9. *to* 12. 3. Promiſeth thankfulneſſe to God for ſetting his foot in uprightneſſe, *ver.* 12.

§. II. The Verſion out of the Hebrew.

Of David.

1. O LORD do thou me judge, becauſe
I walk in mine integrity:
And in the LORD I hope-repoſe,
So that I ſhall not a ſlip-awry.

2. Prove mee O LORD, mee tempt likewiſe:
b Try thou my Reins, mine heart alſo.
3. c Thy kindneſſe *is* before mine eyes:
I alſo in thy truth will go.

4. With d mortals vain I have not ſate,
Nor with e diſſemblers will go-in.
5. f Ill-doers company I hate,
Nor will I ſit with wicked-*men*.

6. I'le waſh g mine hands in innocence:
And will thine Altar compaſſe, LORD.
7. With voice of Praiſe h to publiſh *thence*,
And all thy wonders i to record.

8. O LORD, thine Houſe's habitacle
conſtantly have loved *well*;
The place ev'n of the Tabernacle
wherein thy glorioufneſſe *doth dwell*.

9. With Sinners gather not my Soul,
Nor yet with men of bloods k my life.
10. In whoſe *vile* hands is miſchief *foul*:
And their right-hand l with bribes is rife.

11. But I'le walk in my perfectneſſe:
Redeem mee, and-to-mee-ſhow-grace.
12. The LORD I'le in Aſſemblies bleſſe:
My foot doth ſtand m in plaineſt-place.

a *Heb.* decline ſhake, *or* ſtagger.
b *Heb. properly*, Try as in the fire my Reines.
c *Heb.* for thy——
d *Heb.* Mortal *men* of vanity.
e *Heb.* hidden ones *that is*, Secret hypocrites, *or* cloſe ill doers
f *Heb.* Malignants.
g *Heb.* my palmes in cleanneſs.
h *Heb.* to cauſe to hear
i *Heb.* to declare.
k *Heb.* my lives.
l *Heb.* is full of a gift.
m *Heb.* in uprightneſs. *or*, in an upright, *or* even-place.

§. III. The Kinde, Penman, and Occaſion of this Pſalme.

This P*ſalme* in the **Kinde** or Nature of it, is *A Prayer*. **Penman** of it, as the Inſcription intimates, was *David*. The **Occaſion** of it, as may probably be conjectured from the current of the Pſalm, ſeems to be King *Sauls* alienating his affection and deportment from *David*, upon the falſe calumnies and aſperſions which *Sauls* Courtiers in enmity againſt *David* had ſuggeſted n, whereupon *David* at laſt left the Court. Herein therefore, *David* Appeals to God as Judge of his Integrity and Innocency; expounds before him his courſe of life, how he ſtudied Integrity, ſhunned the ſociety of evil perſons, reſolved upon purity of divine worſhip with all zealous affection; Deprecates the ſtate of ſinners and bloody men; Profeſſing his Integrity, prayes for deliverance; And promiſeth thankfulneſs to the LORD.

n *Sim. de Muis in Arg. Pſal.* 26. *H. Moller. in Arg. Pſal.* 26.

§. IV. The Scope.

The **Scope** of the Pſalmiſt in this Prayer is, To intreat the LORD to judge him and appear for him, according to his Integrity before him, and affiance in him, and to preſerve him from the ſins and ſorrows of the wicked, *verſ.* 1. &c 9. 10.

§. V.

§. V. The Analysis, or Principal Parts.

The *Title* or Inscription of this Psalme points out to us the Penman, *David*. See *Psal.* 20. §. 5.

The *Psalme* or Prayer it self containes

I. *Davids Appeal* from all his injurious adversaries, imputations and oppositions against his Name or Life, to the exactest judgement, scrutiny and sentence of the LORD himself, *verse* 1, *&c.* The Causes of this his Appeal are Declared and Amplified, I. Declared, *viz.* 1. His integrity of life. 2. His affiance in the LORD, *vers.* 1, 2. II. Amplified, 1. By their efficient cause, *viz.* Gods Loving-kindness, *vers.* 3. 2. By their Effects, Properties or Companions, *viz.* 1. Shunning, yea, hating all sinful society with hypocritical and wicked persons, *vers* 4, 5. 2. Resolving upon cleanness and purity of divine worship, for true and right ends, *ver.* 6, 7. 3. Testifying his singular affection, and holy zeal to the House and Worship of God, *vers.* 8.

II. *Davids Petitions* to the LORD; 1. Not to gather or repute him among sinners, bloody-persons, mischievous ones, and Bribe-takers: either in regard of their sin or punishment, *ver.* 9, 10. 2. To redeem him from them, and show grace unto him, *vers.* 11.

III. *David's Promise*, of solemn praises to God, for thus setting his foot in an even and upright place, *ver.* 12.

Psalme XXVII.

§. I. The Summary Contents.

David I. *Declares*, 1. His invincible confidence in the LORD alone, *ver.* 1, 2, 3. 2. His true zeal and love to Religion, and to Communion with God in his publique Ordinances, *ver.* 4, 5, 6. II. *Prayes* the LORD, 1. To hear him, 2. Not to forsake him, 3. To instruct him, 4. Not to leave him to his Enemies, *ver.* 7. *to* 14. III. *Encourageth* to wait upon the LORD in difficulties, *ver.* 14.

§. II. The Version out of the Hebrew.

Of David.

1. THe LORD a mine health *is*, and my light,
Of whom should-I-be-fraid?
The LORD is of my life the might:
For whom *then* should-I-dread?

2. Against mee b when ill-doers rose
To eat my flesh, *with all.*
My sore-distressers, and my foes:
They stumbled and did fall.

3. If Camp against me should an hoast,
Mine heart c shall feare despise:
In this I-confidently-trust,
If Warre against me rise.

4. One-*thing* I asked of the LORD
This *ever* seek, I will,
That I in House of *God* the LORD
All my life's dayes d may dwell:

The LORD's delightfulness *entire*
Therein to view *alway*,
And in his Palace e to enquire

5. For in the f harmful day,
Hee'l hide mee in his Tabernacle:
Hee'l hide me *from assault*
Within his Tent's g close receptacle:
On Rock he'l mee exalt.

6. And now mine Head *with safety crown'd*
Shall-be-exalted-high
Above my foes about-mee-round,
And in his Tent will I
h Joy's Sacrifices sacrifice:
I'le sing and i praise the LORD.

7. LORD *when* I cry, hear thou my voice:
k Mee hear, mee-grace-afford.

II.

8. *When thou didst say*, seek ye my face,
Mine heart *then* said to thee,
LORD, earnestly I'le seek thy face.

9. Hide not thy face from mee,
Nor in thy wrath thy servant l wave
Thou m didst help mee *down* trod;

a *Heb.* my Salvation.

b *Heb.* when Malignants made warre, *or* came neer against mee.

c *Heb.* shall not feare.

d *Heb* may sit.

e *Heb* prepare *it*; To inquire early.

f *Heb.* evil day.

g *Heb.* Secret place.

h *Heb.* Sacrifices of shouting, joy.

i *Heb.* praise with-playing.

k *Heb.* And shew grace to mee, and heare mee.

l *Heb.* destitute turn-aside.

m *Heb.* hast been my help.

Do not forsake mee, nor mee leave,
O my Salvation's God.

10. Although my father *utterly*,
And mine own Mother should
n Heb. teach mee. Forsake mee: yet *most tenderly*
The LORD mee gather would.
o Heb. Soul viz. either will: as Psal. 41.3.5. & 105.22. Ezek. 16.27. or lust: as Ps. 78.18. 11. O LORD thy way n to mee disclose
And mee conduct *and bless*,
Because of mine-observing-foes,
In paths of righteousness.
12. To my foes o lust, O give not mee:
Because against mee *hence*
p False witnesses rose-up, And hee
That-breaths-out *violence*.
13. *No Creature comfort could afford*,
But that I did believe
q To see the goodness of the LORD,
In land of them-that-live.

14 Upon the LORD wait earnestly,
r Be thou with courage stor'd,
And hee thine heart shall fortify:
Then s wait upon the LORD.

p Heb. witnesses of falsehood. q Heb. To see it (viz. into) the goodness r Heb be thou strongly-confirmed. s Heb. wait earnestly unto the LORD.

§. III. The Kinde, Penman, and Occasion of this Psalm.

This *Psalme* is of a **Mixt Kinde**, made up of *Doctrine*, *Prayer*, and *Exhortation*. Its full of holy Meditations, Petitions, and Encouragement. **Penman** of it, as the Title evinceth, was *David*. And *David* (think t some) did then Penne this Psalme, when he was old, when his Men sware unto him, saying, *Thou shalt go no more with us to battel, that thou quench not the light of Israel*, 2 Sam. 21. 17. The current of the Psalm agrees somwhat with that History: but yet I see not ground enough to fix it upon that particular time. **Occasion** of *Davids* writing this Psalm, seems in general to be u some great perils or dangers wherein *David* was involved by his enemies, and against which his soule was invincibly raised and fortified by Faith in God, and whence in some measure he was delivered. Whereupon he earnestly begs that one great Priviledge, of constant enjoying *Gods House*, and communion with him there; that so he might be safe and secure from all his Enemies, commiting himself by sundry Petitions to the Lords sole Direction and Protection against them.

t So, *Sim. de Muis in Argum. ad Psal. 27. following. Ab. Ezra in Versic. 4.* Aliter *Joan. Foyd. in Expos. Psal. 27. Tempus. Et Hen. Moller. in Arg. Ps. 27.*
u *H. Mollerus in Arg. Ps. 27.*

§. IV. The Scope.

The **Scope** intended in this Psalm is; Thankfully to declare, 1. What impregnable magnanimity, confidence and encouragement *David* had, (and a true be lever may have) in the LORD alone, against all dangers and enemies whatsoever: 2. And how earnestly he therefore desired still to enjoy Communion with God in his House and Ordinances all his dayes, committing himself to his sole Tuition, against all perils and adversaries whatsoever.

§. V. The Analysis, or Principal Parts.

Besides the short *Inscription*, denoting *David* to be Penman of this Psalme: See *Psal.* 25. §. 4. In the Body or Substance of the Psalme it self are, 1. *A Declaration.* 2. *A Prayer.* 3. *An Exhortation.*

1. *A Declaration*, 1. Of *Davids* invincible Magnanimity and Confidence in the LORD, against all dangers and enemies. *Amplified* 1. *By* the proper foundation of it, *viz.* The LORD's being 1 His *Light.* 2 His *Salvation.* 3 The *Strength of his Life.* 2. *By* the invincible acting of it, trampling triumphantly upon all occasion of feare. Interrogations here are emphatical, *vers.* 1. 3. *By* his former experience of Gods safe Protection against his many and cruel enemies, *vers.* 2. 4. *By* his fixed courage and security even against an whole hoast, and Insurrection of Warre against him, *vers.* 3. II. Of *Davids* vehement zeal and love to Religion, and constant communion with God in his House and Ordinances of divine Worship This, in effect, That *one thing*, that only thing, which had been in his former desires, and should be in his future endeavours. *Amplified*, 1. *By* the more immediate ends of this his Desire, *viz.* 1 Viewing the LORD's delightfulness. 2 Enquiring early in his palace, *vers.* 4. 2. *By* the Motives inciting him hereunto, *viz.* 1 Gods safe and secret Protection of him in his Tabernacle in day of evil. 2 Gods advancing and exalting him above all his enemies. Both which ministred to him matter of triumphant Praises to the LORD, *vers.* 5, 6.

II. *A Prayer* for sundry benefits. As, 1. *That* the LORD would hear, accept, and answer him, in his crying to him and seeking his face, A Duty of Gods own Appointment, *vers.* 7, 8. 2. *That* the

the LORD would in no regard hide his face from him, turn aside from him, or forsake him. And he is confident the Lord will not do it, though Father and Mother should forsake him, *verse* 9,10. 3. *That* God would teach and guide him in his way, because of his prying and observing enemies, *verse* 11. 4. *That* God would not deliver him to the will and lust of his enemies, who were so false, cruel, and terrible to him, that nothing but confidence in God could have upheld him, *verse* 12, 13.

III. *An Exhortation*, Encouraging himself, and every Believer, confidently and couragiously to wait upon the LORD in all difficulties, who thus fortifies the hearts of his people, *verse* 14.

Psalme XXVIII.

§. I. The Summary Contents.

David I. *Prayes* 1. For himself. For (1) Acceptance, *verse* 1,2. (2) Distinguishing mercies, *verse* 3. 2. Against his Enemies, *verse* 4, 5. II. Prayseth God for favours, 1 To himself, *verse* 6, 7. 2 To the Church, *verse* 8,9.

§. II. The Version out of the Hebrew.

Of David.

1. O LORD, my Rock, to thee I'le cry,
Hold not thy peace from me,
Lest-if [a] thou holdst-thy-peace, then I
Like pitt's descenders be.
2. Hear thou my supplication's voice,
When out to thee I cry,
When [b] to thine holy Oracle
Mine hands up-lift do I.

3. With workers of unrighteousnesse
And wicked draw me not,
Who with their neighbours speak *of* peace:
But [c] in heart malice *plot.*
4. Give [d] them according to their fact,
And [e] their ill works, *O LORD*;
Give them after their handy-Act:
Return them their Reward.

5. [f] Sith they the LORD's Acts will not know,
Nor of his hands the Deed,
He *therefore* will them overthrow
And them not build, *or feed.*
6. The LORD *be* blest *with chearful noise*,
For, [g] hearing, he did-yield
Unto my supplications voice.
7. The LORD's my strength, [h] and shield.

In him mine heart did *much* confide,
And holpe I *was alwayes*,
Therefore mine heart exulting-joy'd;
And him [i] with Song I'le praise:
8. The LORD a strength to them *will be*,
[k] And strong-Munition.
Of the Salvations is he
Of his Annointed-one.

9. *LORD* save thy people *graciously*,
And blesse thine Heritance,
And feed them, To Eternity
Likewise thou them advance.

a *Heb.* holdst-thy-peace from mee.
b *Heb.* to the Oracle of thine Holiness.
c *Heb.* in their heart,
d *Heb.* to them.
e *Heb.* according to the evil of their practises, give to them according to the work of their hands.
f *Heb.* because they will not discreetly attend to the acts of the LORD, & to the work of his hands
g *Heb.* hee heard.
h *Heb.* and my shield.
i *Heb.* with my *Song.*
k *or Heb.* strength: And the strong-Fort of salvations, His Annointed (viz. *Christ*) see is.

§. III. The Kinde, Penman, and Occasion.

This Psalme is of a **Mixt Kinde**, made up of Prayer and Praise, Its *Petitory* and *Gratulatory*.

Penman of it, *David*: as the Title intimates.

Occasion of *Davids* Penning it, is not so obvious. Probably it was written [1] in the dayes of King *Saul's* causelesse persecutions of *David*, when many took part with *Saul* against *David*, and not a few that pretended peace to *David*, devised mischief

[1] Probabile autem est de *Saulis* Persecutionibus hic tractari, *Joan. Calvin. in Arg. Psal.* 28. Hujus Psalmi scribendi tempus videtur convenire temporibus *Saulis*, quando *David* bis vitæ *Saulis* pepercit: Primò, in spelunca, 1 *Sam.* 24.4,5,6, &c. Secundò in colle Chuilæ, 1 *Sam.* 26. 12, 21, &c. *Jean. Feard. in Expos. Psal.* 28. *Tempus.*

in their malicious hearts againſt him: not conſidering the Remarkable Acts of God, and paſſages of his Providence, palpably declaring the will and pleaſure of God to eſtabliſh *David* on the Throne. *See verſe* 3,4,5. Or at leaſt, In the beginning of *Davids* Reign, whil'ſt things were much unſetled.

§. IV. The Scope.

Davids Scope herein, is; 1. To intreat the LORD for his own and the Churches Well-fare, and for his juſt judgements upon their enemies. *See verſe* 3, 4, 5, 9. 2. As alſo to praiſe the LORD, for his defence and aid unto himſelf, and for his Protection and Salvation to his Church in his Annointed one, *viz.* Eſpecially, in his *Chriſt*, the Antitipe of *David*. *See verſe* 6, 7, 8.

§. V. The Analyſis, or Principal Parts.

In this Pſalme, beſides the Title, (denoting *David* to be Penman,) we have, 1. Davids *Prayer*. 2. Davids *Praiſe*.

I. *Davids Prayer*, wherein he earneſtly preſenteth to the LORD, I. *Petitions* for himſelf, *viz.* 1. *For Acceptance and Audience in his Prayers*: That God would not turn away from him, as deaf, not hearing; Or as dumb, nor anſwering. Urging this requeſt, 1 *Partly*, from Gods Office; being his Rock. 2 *Partly*, from his own Affiance in God as his Rock. 3 *Partly*, from the extremity of his ſtraits, if God ſhould not hear him he ſhould be no better then a dead man. 4 *Partly*, from the regularity of his addreſſe to God: *Lifting up his hands toward the Oracle of his holyneſſe*, *viz.* Towards the Typical Holy of Holies, where God dwelt between the Cherubims, and whence he promiſed to give anſwers to his people, *Exod.* 25.22. *Numb* 7.89. *Pſal.* 5.7. 1 *King* 8.38. *and* 9.3. *Dan.* 6.10. Or towards the true Holy of Holies, Heaven it ſelf, *Pſal.* 20.6. All this is in *verſe* 1, 2.

2. *For Diſtinguiſhing Mercies*, differencing him from the falſehearted workers of unrighteouſneſſe and wicked perſons: that he may not be drawn with them, or involved with them in ſinnes or judgements, *verſ.* 3. II. *Imprecations* againſt his enemies, *viz.* That they may juſtly be rewarded according to the evil works of their hands, *verſ.* 4. Becauſe, they would not diſcreetly-attend to the work of Gods hands: And particularly did not obſerve his eminent Providences in advancing *David* to be King. Whereupon he foretells their ruine, *verſ.* 5.

II. *Davids Praiſe*, wherein he thankfully bleſſeth the LORD, I. *For his favours to himſelf*, 1. In hearing the voice of his Supplications, *verſe* 6. 2. In helping him according to his truſt repoſed in him, *verſe* 7. II. *For his mercy to his Church*; In ſaving and ſtrongly defending his Church, and her Annointed: Or his Church by her Annointed, *viz.* Typically, *David*: truely, *Chriſt* himſelf, *verſ.* 8. Whereupon he cloſeth up the Pſalme, with a ſweet Supplication for the Churches Salvation, Benediction, Feeding, and Advancement unto Eternity, *verſe* 9.

Pſalme XXIX.

§. I. The Summary Contents.

David Exhorteth Earthly *Potentates*, to give due Glory and Worſhip to God, *verſe* 1,2. From Conſideration, 1. Of his Works of Nature in the World, *viz.* His dreadful and powerful voice of Thunder, *verſe* 3. *to* 9. 2. Of his works of Grace in the Church, *verſe* 9, 10, 11.

§. II.

§. II. The Version out of the Hebrew.

A Psalme of David.

1. YEe sons of mighty-Potentates,
Give yee unto the LORD,
Both strength and Glory *(O yee States)*
Give yee unto the LORD.
2. Give yee unto the LORD the Glory
Of his Name; *with renown*:
In [a] beauty of the Sanctuary
Yee to the LORD bow-down.

3. On Waters *is* JEHOVAH's voice,
The God of Glory thunders:
On many waters *with great noise*
The LORD *displayes his wonders.*
4. The *thundering* voice of the LORD
Sounds forth with Potency:
The *thundering* voice of the LORD
Sounds forth with [b] Majesty.

5. The LORD's voice Cedars breaketh-small:
[c] The LORD to-shivers-breaks
Of *Lebanon* the Cedars *tall.*
6. [d] Them leap like Calf he makes:
And [e] like the young of Unicorns
Shirion and *Lebanon.*
7. The LORD's voice doth bright-flames of fire
Divide, *and flesh to us.*

8. The LORD's voice, *full of dreadfulnesse,*
Doth make the Desert quake:
The LORD doth make the Wildernesse
Of *Kadesh greatly* shake.
9. The voice of the *Almighty* LORD
Makes Hindes [f] to Calve-for-fear,
Likewise the Forrests *richly stor'd*
It-maketh-to-be-bare:

But in his Temple [g] all *accord*
His glory *to* display.
10. The LORD at flood sate; and the LORD
Shall sit *as* King for ay.
11. The LORD unto his people shall
Give strength *and it increase:*
The LORD will blesse his people-*all*
With *Heart-reviving* peace.

a *Heb.* ; comely-honour of holiness.

b *Heb.* ; comely-honour. Decency.

c *Heb.* yea, *or* And the LORD, &c.

d *Heb.* And them, &c.

e *Heb.* As the Son of.

f *Heb.* trembligly-to travel, *or* bring-forth.

g *Heb.* every one (*or* all of it, *viz.* of his people) speaking Glory.

§. III. The Kinde, Penman and Occasion, &c.

This *Psalme*, as to the Nature and **Kinde** of it, is *Laudatory*; tending to extoll the Praises of the LORD, both upon *Natural*, and *Spiritual* Considerations.

Penman of it, was *David*: as the Title showes.

The Occasion of his Penning it, is not particularly evident. Some think [h], and not without some probability, that this Psalme was appointed to be sung in the Tabernacle or Temple upon occasion of Thunder, Lightning, and such great Tempests: being Penned by *David*, as is conjectured, in some extream turbulent and tempestuous season of weather. To interpret this voice of the LORD Allegorically of his voice in his Word, seems not so justifiable [i].

h *Sim. de Muis in Arg. Psal.* 29.

i Videatur *Hen. Muller. in Arg. Psal.* 29.

§. IV. The Scope.

The intended **Scope** is, To incite and exhort all mighty Potentates, and consequently much more all inferiours, duely to extoll and praise the LORD: To give him his Names due Glory, *See verse* 2. 9. and this, both from consideration of his instructions of Nature, particularly of his Thunder; and from his Acts of Grace to his Church.

§. V. The Analysis, or Principal Parts.

Besides the *Inscription* declaring 1. The Denomination or Nature of this Scripture; *A Psalme*; 2. The Penman; *David*. *See Psalme* 15. §. 3. *touching the self same Title.* In the Body of the Psalme note, 1. *An Exhortation.* 2. *Arguments enforcing it.*

I. *An Exhortation* to the Potentates of the World, consequently to inferiours, to ascribe unto the LORD Glory and strength, to give him his Names due Glory and Worship in the beauty of Holiness, or Sanctuary, *verse* 1, 2.

II. *Sundry cogent Arguments* pressing strongly this Exhortation, I. *Partly*, from Gods works of Nature in the World. Especially Gods dreadful *voice of Thunder* being instanced in for all the rest, by a *Senechdoche*, as most remarkably eminent, *vers.* 3. to 9. Here *Thunder* is emphatically and elegantly

gantly described, 1. By its Nature; *Voice of* JEHOVAH.—*God of Glory thunders.* 2. By its Place, in the middle Region of the Aire; *Among the waters of the Clouds, verse* 3. 3. By his Adjuncts; *Potency*, and *Majesty*, *verse* 4. 4. By its Effects; (1) Upon strongest Trees, Cedars of *Lebanon*, *verse* 5. (2) Upon firmest Mountains, *Lebanon* and *Shirion*, *verse* 6. (3) In flashes of fiery Lightnings, Thunderbolts, &c. *verse* 7. (4) Upon the Wilderness and Woods, and all the bruit Creatures therein, *verse* 8, 9. II. *Partly*, From Gods surpassing works of Grace in his Church; *wherein every one speaks his Glory*, *vers.* 9, *&c.* Some of his works of Grace therein being particularly pointed out, *viz.* 1. His Perpetuical Dominion for the good of his Church; yea in times most calamitous, as at *Noah's* flood, *verse* 10. 2. His strengthening of his People, promised. 3. His blessing them with Peace: that is, with a confluence of all good things, Promised also, *verse* 11.

Psalme XXX.

§. I. The Summary Contents.

David I. *Praiseth* God, For (1) Delivering, (2) Healing, and (3) Preserving him from the Grave, *verse* 1, 2, 3. II. *Exhorteth* Gods Saints to Praise the Lord also, 1. *Generally*, For his kindnesse to his People, in chastizing them but for a short time, *vers.* 4, 5. 2. *Particularly*, for his sundry gracious dealings with *David*, *vers.* 6. *to the end.*

§. II. The Version out of the Hebrew.

A Psalme, A Song of the Dedication of the House of David.

1. I Will exalt thee LORD, because
Thou [a] hast-advanced mee;
Nor at me joy hast made my foes.
2. O LORD, my God to thee
I cry'd, And [b] health-thou-didst-me-give.
3. My Soul thou-mad'st-ascend
From Grave, Thou LORD me keptst-alive
[c] From them that Pit descend.

4. Sing-Psalme unto the LORD *on hy*,
Yee gracious-Saints *of* his:
And render-praise at memory
Of his *pure* Holinesse.
5. For [d] momentary *is* his wrath,
Lives in his [e] grace *reside*:
At evening grief [f] a-lodging hath,
Shril-joy at morning-*tide*.
6. And I did *confidently* say,
In my tranquillity;
From present state be moov'd-away
For ever shall not I.

7. LORD, in thy favourable-grace
[g] My Mountain thou hast made
To stand *so* strong: Thou hid'st thy face,
And I was [h] sore dismaid.

8. O LORD, I unto thee did cry,
Pray'd to the LORD also.
9. What gain *is* in my blood, when I
Down to the Pit do go?
Shall Dust *dissolved* thee confesse?
Shall it thy truth forth-shew?
10. Hear LORD, and grace-to-me-expresse,
[i] Mine Helper LORD be thou.

11. For mee my Mourning thou *at last*
To Dancing didst convert:
My Sackcloth thou unlooséd hast,
And me with gladness girt.
12. That unto thee *my* Glory may
Sing and not silent be:
O LORD, my God, I will for ay
Give-praises-unto-thee.

a *Heb.* Hast drawne mee up. *viz.* *out of a pit.*
b *Heb.* thou healedst mee.
c *Or Heb.* that I should not go down the pit. *For here is a double reading in Hebrew, but in both the same sense.*
d *Heb.* A moment is in his wrath.
e *Heb.* or, favour.
f *Heb.* lodgeth.
g *Heb.* thou hast setled strength to my mountain.
h *Heb.* or, suddenly troubled.
i *Heb.* An helper to me.

§. III. The Kinde, Penman, and Occasion of this Psalme.

This Excellent Psalme is, for the Kinde of it, An *Eucharistical*, *Laudatory*, or *Praising*

Praising Psalme, full of sweet enlarged expressions of Thankfulness.

Penman was not (as some think) *Haggai*, or any other Prophet after the Babylonish Captivity, touching the renewing of the Temple (as the Arabick Version [k] seems to intimate:) but *David* himself. His Name being prefixed in the Title: and the matter of the Psalme agreeing to *Davids* History.

Occasion was not the Dedication of the House of the Sanctuary, as the Chaldee Paraphrast hath it in the Title of this Psalme, and as others imagin; Nor the Renovation of the Temple, as the Arabick Version hints: [l] *But the Dedication of the House of David*, as the Hebrew Title of this Psalme plainly evidenceth; *A Psalme, a Song of the Dedication of the House of David*; *viz.* King *David's* House in *Jerusalem*, The Tower of David: either, when *David* first took it from the Jebusites, and (having cleansed it from Heathenish pollutions) dwelt therein: or rather, when *David*, returning home upon the appeasing of *Absalom's* Insurrection, removed his Concubines (there defiled by *Absalom* 2. *Sam.* 16. 21. 22. *compared with* 2 *Sam.* 20. 3.) and so purged his House from *Absaloms* defilements by a new dedication of it. This last seems most consonant to the History of *David*, and current of this Psalme. [m] The *Dedication* or *Initiation* of Houses, when first they were builded and to be dwelled in, was used under the Old Testament, *Deut.* 20. 5. Teaching us under the New Testament; that our Houses, as all other our blessings, are sanctified to us by the word of God and Prayer 1 *Tim.* 4. 3, 4, 5.

k Arab. vers. in Psal. 30. apud Bib. Polyglott.

l Vid. Bibl Polyglott. in Psal. 30.

m Consentiunt *Hen. Molleri* in Psal. 30. Tit. *Joan. Foord.* in *Expos. Psal.* 30. *Tempus. Joan. Calvin in Psalm.* 30. *Tit.*

§. IV. The Scope.

David's **Scope** intended in this Psalme, is; 1. To praise the LORD his God with enlarged thankfulness for restoring him from his deadly Enemies, dangers, and distresses; and 2. To incite all the Saints to praise the LORD with him, *ver.* 1, 3, 4, &c.

§. V. The Analysis, or Principal Parts.

In this Psalme consider 1. The *Title*. 2. The *Substance of the Psalme*.

The *Title* prefixed is proper and peculiar only to this Psalme. Herein note, 1. The Denomination of it; *A Psalme, A Song*. This is the first thus Denominated. This double Denomination; *A Psalme, A Song*; is prefixed also to *Psal.* 65. 67. 68. 75. 76. 87. 92. And, *A Song, A Psalme*; to *Psalme*, 48. 66. 83. 88. 108. These two Denominations intimating, 1. *Either*, That this *Psalme* was to be publickly *Sung*: as some think this is the onely thing intended in this double Title. 2. *Or* that these Psalmes were to be tuned both with voices and Instruments Musical: *In those*, the Instruments going before the voices; *In these*, the voices going before the Instruments, thus *Eusebius*. But both these are rejected as not satisfying: *Not the former*; because not only the Psalmes thus Entituled, but also all the rest were to be sung publickly, 1 *Chron.* 15. 16. and the Singers are said to *Prophesy* (*i. e.* to sing) *With Harps, with Psalteries, &c.* 1 *Chron.* 25. 1, 3. *See also verse* 6. *Not the latter*; for, as *Rivet* notes, the Reason is too frigid. For, This Title being prefixed but to a few Psalmes, it would follow, that onely these few were to be tuned with Instrument and voice, all the rest should be tuned without voice, which is most unlikely. 3. *Or*, That the Psalmes thus Entituled are very excellent Psalmes, and Psalmes of Joy, Mirth, Victory, Triumph, &c. For when two substantives are thus contiguously joyned together they signify some excellent thing, As *Adam was formed of the dust of the Earth, i. e.* of the purest dust, *Gen.* 2. 7. and the word שיר *Shir*, *Song* added to *Psalme*, still denotes some pleasant, famous, joyful, excellent, *&c.* Subject of that Psalme. Thus that learned and judicious *Rivet*. [n] 2. The **Occasion** of it; *The Dedication of* Davids *House*. 3. The **Penman**; *David*, mentioned in the Title, and speaking of himself in the first person in the ensuing Psalme.

n *Andr. Rivet in Comment. ad Tit. Psal.* 68.

The *Substance* of the Psalme, is 1. *Laudatory*, and 2. *Hortatory*.

I. *Laudatory*, *David* himself praising the LORD, 1. For his drawing him up and delivering him from his Enemies and their insolencies, *verse* 1. 2. For healing him at his request, *verse* 2. 3. For rescuing him from the jaws of Death, *verse* 3.

II. *Hortatory*, Herein *David* exhorteth all the Saints to praise the LORD with him, and for him, *verse* 4. And this from two sorts of Arguments. I. *More Generally*, From Gods carriage towards his Saints indefinitly; His wrath being but for a night, for a moment, *verse* 5. II. *More Particularly*, From *Davids* peculiar experience of the LORD's dealing with him, *ver.* 6. *to the end.*

end. Herein *David* relateth, 1. His own Carnal security in his outward Prosperity, and the settlement of his Kingdome, *verse* 6. 7. *As* 2 *Sam.* 11. 1. *&c.* 1. *Chron.*20.1. *&c. and* 17. 1. 2. The LORD's chastizing him for this his Carnal security and abuse of his prosperity: By with-drawing of his face, scourging him and his House, 2 *Sam.* 12. 10, 11, 12. *with* 2 *Sam.*15. 3. *Davids* sudden perplexity upon this his Chastisement, *verse* 7. 4. *Davids* Expostulating prayer to the LORD, in his perplexity, to preserve him from Death, *verse* 8, 9, 10. 5. The LORD's hearing of his Prayer, and turning his sorrow into joy; His mourning into dancing, his Sackcloth into gladness, *verse* 11. 6. The end intended by the LORD in *Davids* Mercies, *viz.* That *Davids Glory*, his tongue, might sing Gods praises, and not be silent. 7. *Davids* thankful Resolution to praise the LORD his God for ever, because of this his experimental kindness, *verse* 12.

Psalme XXXI.

§. I. The Summary Contents.

David I. *Prayeth*, 1. For himself; That God would deliver, hear, defend, and direct him, &c. In midst of all his troubles and distresses brought upon him by his Enemies, *verse* 1. to 17. 2. Against his Enemies, *verse* 17, 18. II. *Praiseth God*, 1. For his goodness to his fearers, *verse* 19, 20. 2. For his gracious dealings with *David*, in his greatest distresses, *verse* 21, 22. III. *Exhorteth* the Saints hereupon, 1. To love the LORD, *verse* 23. 2. To encourage themselves in God in straits, *verse* 24.

§. II. The Version out of the Hebrew.

To the Master-Musician, A Psalme of David.

1. O LORD [a] I trust in thee; For ever Abash'd let me not bee:
Thou in thy Justice mee deliver.
2. Incline thine ear to mee
Mee [b] quickly rid: [c] A rock of Power
Bee thou to mee, *I crave*,
Of fortresses an House, *A Tower*,
Mee *from all harmes* to save.

3. For my firme-Rock thou *dost abide*,
And my Munition,
And thou wilt lead mee and mee guide
For thy Names sake *alone*.
4. *Yea* thou wilt mee bring forth *and rid*
Out of the Net *at length*
That they for mee have-closely-hid,
Because thou *art* my strength.

5. Into thine hand my spirit I
Of-trust-commit *and cast*;
O LORD, *thou* God of verity,
Redeemed mee thou hast,

6 [d] Them that vain-falshood's vanities
Observe, I have abhorr'd;
But I *in my perplexities*,
I trust unto the LORD.

7. I in thy mercy [e] glad will bee
I will rejoyce also,
For thou didst mine affliction see,
My soul in straits didst know.
8. And hast not in the Enemy's hand
[f] Inclos'd mee, *there to bide*;
But thou hast made my feet to stand
[g] In-place-enlarged-wide.

II.

9. LORD, [h] let-thy-favour-to-mee-come,
For, [i] mee distresse *is* on;
Gnawn is mine ey, my soul, [k] my wombe
With indignation.
10. For with *my* grief [l] my life's decaid,
My years likewise with [m] groans,
My prowess through my [n] sin doth fade;
And fretted-are my bones.

11. With all my [o] foes reproach I am,
But to my neighbours neer,
Most vehemently; And *I became*
----To my known-friends a fear:

a *Heb.* I have-hoped for-safety.
b *Heb. or*, hastily, speedily.
c *Heb.* Be thou to mee for a Rock of fortitude, *or* of firm-strength,
d *Heb.* I have hated the observers of the vanities of a lye. 17. Idols: *So called* *Ier.*2.8 & vanities *Deut.*32. 21. 1 *King.* 16.26. *Ier.* 14.22.
e *Heb.* I will exult.
f *Heb. or* shut me up.
g *Heb.* in large-roomthy-ness.
h *Heb.* shew grace to me
i *Heb.* distress is to me.
k *Heb.* And my——
l *Heb.* my lives are ended, *or* spent.
m *Heb.* Groaning.
n *Heb.* iniquity.
o *Heb.* distressers.
p Mee

p *Heb.* They seeing mee--

P Mee seen without they from me fled.
12. I *wholly* am forgot,
q *Heb.* Heart. As *one is* out of q minde *that's* dead:
r *Heb* as a vessel pe-rishing-
I am r as broken pot.

s *Heb* infamy or defa-mation. *See that parallel complaint Jer.* 20. 10.
13. For I s reproach of many hear,
Terrour from-every-side;
t *Heb.* In their plotting together against mee.
t When they together plotting were
Against me *in their pride,*
Then they devised-craftily
To take my Soul, *down trod.*
14. But hope on thee, O LORD, do I;
I said, thou *art* my God.

15. My times *are* in thine hand; *O come,*
Do thou me *safe* deliver
From my foes *cruel* hand, and from
My Persecutors *ever.*
16. *O* make thy *smiling* Countenance
Upon thy servant shine:
Do thou me save *and me advance,*
u *Heb.* thy lovings kindness. Through *that* u kinde-love *of* thine.

III.

17. LORD, let me not with-shame-be-dasht;
For, call'd on thee I have:
But let the wicked be abasht,
Yea silenc'd to the Grave.
x *Heb.* be dumb. 18. Let falshoods lips x be speechless-quite,
That speak so hard-a-word
Against the righteous, in despite
And haughtinesse abhorr'd.

19. How much thy Goodness y which for those
That fear thee thou didst store,
Hast wrought for them that z hope-repose
In thee, Man's sonnes before!
20. In secret of thy a Presence thou
Them hid'st from man's proud-wrongs:
Them in Pavilion *here below*
Thou hid'st from strife of tongues.

y *Heb.* which thou hast hid or laid-up for thy fearers.
z *Heb.* Hope-for-safety-
a *Heb.* coun-tenances.

21. The LORD *be ever* blest, for he
b Hath-wondrously-descryde
His loving-kindnesse unto mee
In City c fortifyde.
22. And in mine haste I said, I'm cut-
Off from before thine eyes;
Yet-sure, when I to thee cry'd-out,
Thou heard'st my Prayers d cryes

b *Heb.* Hath made mar-vellous.
c *Heb.* of munition, *or* of defence.
d *Heb.* voice

23. O Love the LORD, all e Saints of his;
The LORD the faithful f guards,
But *him* that acteth haughtinesse
g Abundantly rewards.
24. h Bee-yee-with-migh-y-courage-stor'd,
And hee'l corroborate
Your Heart, All yee that for the LORD
Most hopefully do-waite.

e *Heb.* his mercifull-ones.
f *Heb.* preser-ving.
g *Heb.* re-paying with surplusage, *or* to abun-dance.

h *Heb.* bee-yee-strong, *or,* be-yee-mightily-confirmed.

§. III. The Kinde, Penman, and Occasion of this Psalme.

This Psalme is of a **Mixt Kinde**, being *Petitory, Laudatory,* and *Hortatory*: wherein the Psalmist *Prayes* for blessings wanted, *Prayseth* for mercies vouchsafed, and *Exhorts* to Duties becoming the Saints.

Penman of it, as the Title shows, was *David.*

The Occasion of his writing it, seems to be some remarkable strait, or straits, which his enemies had brought him into, and whence in part God had delivered him. 1. Some i conjecture (from that Expression; *In my haste,* or *hasting-away, ver.* 22. the same Hebrew word being there used, which is put for *Davids* hasting to fly away from King *Saul* and his Army, 1 *Sam.* 23. 26.) that particularly it was that great strait which *David* and his men were in, when *Saul* and his Army had almost surrounded them in the Wilderness of *Maon*: At which very instant the LORD delivered *David* by a singular Providential Diversion, calling off *Saul* and his Army by seasonable tidings to go against the *Philistines* then invading the Land, 1 *Sam.* 23. This Psalme and that History excellently agree. 2. But k *some* think it might very well be Occasioned by *Absaloms* conspiracy, mentioned 2 *Sam.* 15. 7, *&c.* (1) *Because* he complains; *That his life was spent with grief, and his years with sighing, &c. verse* 10. Therefore he seems to have written this in his Old-age, when about sixty six, and about thirty six of his Reign, in the end of those fourty years, 2 *Sam.* 15. 7. which fourty years seem to have begun when *Samuel* annointed *David* King, 1 *Sam.* 16. (2) *Because,* he confesseth that his strength failed because of his iniquity, (*viz.* probably in the matter of *Uriah,* 2 *Sam.* 11.) *verse* 10. whereas in times of *Saul* he for most part justified himself, as *Psal.* 7. and 26. (3) *Because* he complaines; That his *neighbours and acquaintance seeing him without* (that is, without the House in the street) *fled from him, verse* 11. which most probably was in dayes of *Absalom,* for in dayes of *Saul* his neighbours had not opportunity of seeing him without in the street, when his residence was in the Wilderness,

i Sic *D. Kimbi.* & post eum *Simeon de Muis in Comment. ad Psal.* 31. 23. *Vatabl. in Psal.* 31.

k *Joan. Foord Comment. in Psal.* 31. *Temp.*

in Caves, Mountains, &c. (4) *Becauſe*, here *David* confeſſeth; God *ſhowed him his marvellous kindneſs, in a ſtrong City, verſe* 21. *viz.* in the City *Mahanaim*, 2 *Sam.* 17. 24. where he was courteouſly received and refreſhed, both he and his men, by the chief of that Country, *verſ.* 27, 28, 29. *and* 19. 33. as [1] *Joſephus* alſo teſtifies. Theſe things make it more probable that it was Penned upon occaſion of *Abſalom's Rebellion*, then of *Saul's Perſecution*. But let that interpretation prevail that is moſt agreeable to truth.

[1] *Joſeph. Jud. Antiq. lib.* 7. *Cap* 9.

§. IV. The Scope.

Davids Scope herein intended is; 1. *To intreat the* LORD for deliverance from his extream deep Diſtreſſes brought upon him by his Enemies; 2. *To bleſſe the* LORD for ſome Handſels or Earneſts of his Favour this way, 3. And *to encourage all the Saints* to love the Lord hereupon and to be very couragious in him, in all like conditions and diſtreſſes

§. V. The Analyſis, or Principal Parts.

The *Title* or Inſcription of this Pſalme, denotes, 1. The Direction of it, as to the Muſick. 2. The Denomination of it; *A Pſalme.* 3. The Penman, *David.*

The *Subſtance* of the Pſalme containes, *Davids* 1. *Prayer*, 2. *Praiſes*, and 3. *Exhortation.*

I. *His earneſt Prayer, verſe* 1. *to* 19. *viz.* 1. For himſelf: 2. Againſt his enemies. I. *For himſelf.* That the LORD would, Hear him; Defend him againſt his enemies; Deliver him from his diſtreſſes; and ſhine favourably upon him, leſt at laſt he ſhould be made aſhamed of his confidence in God. This is urged, *Generally*, [1] *From* his own confidence in the LORD: And [2] *From* Gods juſtice, *verſe* 1. *Particularly*, 1. *From* the Nature and Office of God; (1) Being moſt able to help him: As His *Rock of Fortitude*, His *Houſe of Fortreſſes*, His *Firm Rock and Munition*, His *Strength.* (2) Being alſo moſt willing to relieve him, Both for his own Name, And having Redeemed him already heretofore, *verſ.* 2, 3, 4, 5. 2. *From* his own Perſon: Deſcribed, (1) *Partly*, By his integrity in him towards God; *Hating the Obſervers of the vanities of a Lye, viz.* vain lying Idols; *Truſting* in God; *Promiſing* to rejoyce thankfully in God for mercy received, *verſe* 6, 7, 8 (2) *Partly*, By his diſtreſs upon him: [1] *His* beauty, ſtrength, and life being almoſt exhauſted, *verſ.* 9, 10. [2] *His* enemies ignominiouſly reproaching him; [3] *His* friends ſtrangely alienated from him; [4] Terrour and danger on every ſide ſurrounding him, *verſ.* 11, 12, 13. (3) *Partly*, By relying on God in all theſe his ſad ſtraits and plunges; As his only preſerver and deliverer, Having his *times in his hand*: Whereupon he intreats for Deliverance. The light of Gods Countenance and Salvation, *verſ.* 14, 15, 16. II. *Againſt his enemies*; That they may be aſhamed, ſilenced, and deſtroyed, *verſe* 17, 18.

II. *His elegant praiſes of God.* I. *Partly* in regard of his great goodneſſe generally to all that fear him and truſt in him, *viz.* 1. Treaſuring up unſpeakable Good for them both for preſent and future, *verſ.* 19. 2. Protecting them ſafely and ſecretly, from *Proud-wrongs*, (The Hebrew properly ſignifies, *Rough-prides*, or *rough-wrongs* [m]: For the Root רכס *Racas* ſignifies both, *To be proud*, and *To knit on knots*, *See Exod.* 18. 28. *and* 39. 21. Hence the word is derived, that ſignifies *knotty* or *rough-places*, *Iſa.* 40. 4.) and ſtriſe of Tongues, *verſe* 20. II. *Partly*, In regard of his dealings with *David* himſelf, particularly in his deſperate extremities, *viz.* 1. Marvellouſly manifeſting his mercy in his ſafeſt defence, *verſe* 21. 2. Graciouſly hearing his Prayer, notwithſtanding his deſpairing deſpondencies in his diſtreſſes, *verſ.* 22.

[m] *H. Ainſworth in his Annot. on Pſal.* 31. 23.

III. *His zealous Exhortation* (reſulting from theſe his choice Experiences) to all the Saints, *viz.* 1. To love the LORD: both for his preſerving the Faithful, and plentiful rewarding of their proud enemies, *ver.* 23. 2. To be of good-courage in all ſtraits and afflictions: Promiſing to them therein Gods Heart-ſtrengthning Conſolations, *verſ.* 24.

PSALME

Pſalme XXXII.

§. I. The Summary Contents.

David teacheth, I. *That* true bleſſedneſſe conſiſteth, 1. In Gods pardon of ſin. 2. In ſincerity of Spirit, *verſe* 1, 2. II. *That*, this muſt needs be ſo, from his own experience, 1. Of trouble, whil'ſt he did hide his ſin. 2. Of his eaſe of Conſcience, when he penitentially confeſſed it, *verſe* 3,4,5. III. *That*, All ſuch, as through the pardon of ſin deſire to be bleſſed, muſt 1. *Pray* ſeaſonably for it, verſe 6. 2. *Truſt*, as *David*, in Gods Protection, *verſe* 7. 3. *Be readily obedient* to the LORD's inſtruction, *verſe* 8. *to the end.*

§. II. The Verſion out of the Hebrew.

a *Maſchil* of *David.*

1. b O-Happy-happy *every one*
Whoſe treſpaſs is remitted,
Whoſe ſin *and whoſe tranſgreſſion*
Is *mercifully* covered.
2. c O-happy man! To whom the LORD
Imputes not d wickedneſſe,
And in whoſe Spirit *cloſely ſtor'd*
Is no deceitfulneſſe.

3. My bones with-age-did-weare-away
(*My grief did ſo increaſe*)
Through my *ſad* roaring all the day,
Becauſe I-held-my-peace.
4. For Day and Night thine hand *alas*
On me was heavy-made;
To droughts of Summer turned was
My moiſture *quite decaid.* Selah.

5. My ſin e to-thee-I knowledged,
And mine unrighteouſneſs
From thee I have not covered;
I ſaid, f my treſpaſſes
Againſt-*my ſelf* confeſſe will I
Unto the LORD *above*,
And thou my ſins iniquity
Didſt pardoning-remove. Selah.

6. g For this, ſhall every Saint to thee
At time of finding pray:
Sure, At the flood of waters h great
To him reach ſhall not they.
7. Thou *art* mine hideing-place, *my fence*,
From ſtraits thou'lt keep me *out*;
With ſhrill-Songs of Deliverance
Thou'lt-compaſſe-me-about. Selah.

8. Thee teach in way that thou ſhalt go,
And thee inſtruct will I:
i I-counſel-will-impart *alſo*,
On thee *I'le ſet* mine Ey.
9. Be not yee k bruitiſh as the Horſe,
As Mule, whoſe mouth *muſt* be
With Bit and Bridle l curb'd *perforce*,
Leſt they come neere to thee.

10. Full many ſorrows *up are ſtor'd*
m The wicked to *confound*,
But he that truſteth in the LORD
Him mercy ſhall-ſurround.
11. Yee righteous in the LORD rejoyce
n Be glad *at this your part*,
And ſhout-forth-with triumphant-noiſe
All yee upright of heart.

a *Heb.* or; An Inſtructing-*Pſalme.* *verſ* 8.
b *Heb.* The Happineſſes of the pardoned of treſpaſs *viz.* of every perſon pardoned. *Spoken of here ſingularly, but by the Apoſtle plurally, Bleſſed they* Rom. 4.7.
c *Heb.* The Happineſſes of the man.
d *Heb.* Iniquity.
e *Heb.* I-made-thee-know.
f *Heb.* or; Concerning my treſpaſſes I will confeſs.
But the Greek hath, Againſt thee my treſpaſſes, &c. And the Hebrew word עליך *here uſed ſeems to be put for* עלי *againſt mee. Compare Pſal* 108.10 *with Pſal.* 60.10.
g *Heb.* or; upon this.
h *Heb.* or; many.
i *Heb.* or; I will give-Counſel to thee *with* mine Eye.
k *Heb.* without underſtanding.
l *Heb.* tyed in.
m *Heb.* for the-wicked-one.
n *Heb.* And be——

§. III. The Kinde, Penman, and Occaſion, &c.

This Pſalme is the ſecond of thoſe which are uſually called, *Penitential Pſalmes. See Pſal.* 6. §. 3. And the very firſt of thoſe which in their Titles prefixed are called משכיל *Maſchil:* that is, *An Inſtructing-Pſalme*; Or, *A-Pſalme-making-Prudent*, cauſing Underſtanding. As here; *I will inſtruct thee*, or, *I will make thee prudent*, *ver.* 8. It inſtructs in ſweet Spiritual Myſteries and Practiſes. There are in all *fourteen Maſchil's*, or, *Inſtructing-Pſalmes*; viz. *Pſalme* 32, 42, 44, 45, 46, 52, 53, 54, 55, 74, 78, 88, 89, 142. Penned by *David*, *Aſaph*, *Heman*, *Æthan*, &c.

Penman of this *Maſchil*, was *David*.

Occaſion of *Davids* writing this Pſalme, ſeems to have been upon his recovery from ſome ſore Diſeaſe, *ver.* 3, 4. And it is conjectured, to have been after *Tamars* raviſhment, and *Amnon's* death, 2 *Sam.* 13. through *Abſalom's* contrivance o.

o *Joan. Foord. in Expoſ. Pſal.* 32. *Tempus.*

§. IV. The Scope.

Davids Scope intended in this Pſalme, is; 1. *To teach* that true Bleſſedneſſe peculiarly conſiſts in the LORD's full and free remiſſion of ſinne in Juſtification: and making mans ſpirit upright in him, by Sanctification: 2. As alſo to inſtruct prudently all ſuch Perſons to walk obediently before the LORD. *See verſe* 1, 2, 8, *Rom.* 4, 6, 7, 8.

§. V. The Analyſis, or Principal Parts.

The *Inſcription* or Title denotes, 1. The Nature of the Pſalme, in that denomination; *Maſchil.* 2. The Penman; *David.*

The *Subſtance of the Pſalme* treats of true Bleſſedneſſe. Herein true bleſſedneſſe is 1. *Deſcribed*, 2. *Confirmed*, 3. *Illuſtrated.*

I. *True Bleſſednеſſe is deſcribed*, as conſiſting eſpecially in, 1. The LORD's free and full remiſſion of ſinne in Juſtification: laid down in three Expreſſions, *viz.* (1) *Taking ſinne away.* (2) *Covering of ſinne, viz.* not by the ſinner, but by the LORD himſelf. (3) *Not imputing of unrighteouſneſſe to a man.* 2. The ſincerity of a mans ſpirit and heart, without deceit. This is unfeined Sanctification, ſtill accompanying Juſtification. The *Happineſſes* of ſuch a man are here pronounced with a kind of Admiration;—Heb. *O the happineſſes, &c. ver.* 1, 2.

II. That this is true Bleſſedneſſe, and that herein it conſiſts, is *Confirmed* by *Davids* experience: 1. Whoſe diſtreſſe and miſery was extream upon him, conſuming and even exhauſting him, whileſt he concealed his ſinne, *ver.* 3, 4. 2. Whoſe Conſcience found eaſe and pardon upon his Penitential Confeſſion of his ſinnes, *ver.* 3, 4, 5.

III. *This Bleſſedneſs*, in the Pardon of ſin, &c. is *Illuſtrated and Amplified*, 1. *By* the faithful Prayers which all the Saints ſhall make to God, in a time of finding, for remiſſion of ſinnes. 2. *By* the ſweet Promiſe of the LORD's Protection to all juſtified and pardoned perſons, from all floods of diſtreſs, as God had dealt with *David* already, and would again do with him, having his ſins forgiven, *verſ* 6, 7. 3. *By* the Duty required of all juſtified and pardoned Perſons, *viz.* 1 *That* they receive divine Inſtruction tendered to them, readily. 2 *That*, laying aſide all bruitiſh obſtinacy, they become flexible and obedient unto God; *verſ.* 8, 9. 4. *By* the moſt different condition of the wicked unpardoned, whoſe portion ſhall be many Pains; From the faithful that are pardoned, whom Mercy encompaſſeth round, And to whom the LORD affords, in their juſtified and upright condition moſt ſingular Matter of ſurpaſſing gladneſs, *verſe* 10, 11.

Pſalme XXXIII.

§. I. The Summary Contents.

The Pſalmiſt I. *Exhorts* the righteous to praiſe the Lord, *ver.* 1, 2, 3. II. *Provokes* hereunto by Arguments, drawn 1. *From* his excellent Properties, manifeſted both in word and works, *ver.* 4. *to* 10. 2. *From* his over-ruling all ill counſels which are againſt his Purpoſes, *ver.* 10, 11. 3. *From* his Providence over all, ſpecially over his Church, *ver.* 12. *to* 20. III. *Concludes*, with mention of the Saints confidence and joy in God, *ver.* 20, 21, 22.

§. II.

§. II. The Version out of the Hebrew.

1. YEe righteous in the LORD [a] glad-
Praise doth the just beseem. (shout,
2. Laud yee the LORD with Harp: with Lute
Do-yee-sing-Psalme-to-him
And *with* the Ten-string *Psaltery*.
3. Sing yee to him *with voice*
A new Song: [b] Make good melody
With *loud* triumphant-noise.

4. For, just JEHOVAH's word *still proves*,
And all his work in faith.
5. He Justice *pure* and Judgment loves.
The Earth [c] all-fulness-hath
Of loving-kindness of the LORD.
6. The Heav'ns and all their hoast
Were framed by JEHOVAH's WORD,
[d] By his Mouth's *Holy*-Ghost.

7. The Sea's *proud* waters, as an Heap
[e] Together up he stor'd;
Gave into treasuries the deepes.
8. Let all Earth feare [f] the LORD
Let [g] all that in the world have place
For him shrink-as-afraid.
9. For hee said, *Bee it*; And it was:
[h] Commanded, and it [i] staid.

10. The Counsel of the Nations
The LORD [k] doth dissipate,
The Peoples Cogitations
Hee doth annihilate.
11. The Counsel of the LORD *alone*,
Stand-fast for ever shall,
To [l] every Generation.
His Hearts devices *all*.

12. [m] O blessed *is* that-Nation.
Whose God the LORD *will bee*!
That-folk *which* for possession
Chose to himself hath hee.
13. From Heavens *high* JEHOVAH looks,
All *Adam's* sonnes views *well*.
14. He from his Dwelling's firme-place looks
To all *on* Earth that dwell.

15. Their *secret* Heart doth hee [n] alone
Entirely forme *and bend*
Hee to their workings every-one
Most-wisely-doth-attend.
16. No *Earthly* King shall saved bee
By his great force *in fight*:
Nor shall the strong-man bee-set-free
By multitude of-might.

17. An Horse for safety *shall at length*
Bee found meer falshood *ever*:
And by the greatnesse of his strength
Hee shall no man deliver.
18. Behold, the LORD *doth turn his eye*
To-them-that-do-him-fear:
To-them-that-do-wait-hopefully
Upon his Mercy *dear*.

19. [o] Them life in famine to afford,
Their Soul from death to free.
20. Our Soul doth wait upon the LORD,
Our help, and our shield Hee.
21. [p] Our heart in him shall joy, for wee
Trust in [q] his holy Name.
22. LORD, let thy mercy on us bee,
As we wait [r] for the same.

a *Heb.* shout joyfully.
b *Heb.* Do yee well playing on an Instrument with-
c *Heb.* is full
d *Heb.* or, By the Spirit of his mouth. *Here the Trinity of Persons seems pointed, as joyntly creating.*
e *Heb.* He gathered together.
f *Heb.* For the LORD, v. 17. *because of him.*
g *Heb.* All the dwellers of the world
h *Heb.* Hee commanded
i *Heb.* stood fast, or, steddy
k *Heb.* frustrateth.
l *Heb.* Generation and Generation.
m *Heb.* O the blessednesses of that Nation! of whom the LORD will be his God.
n *Heb.* or, wholly, severy whit *As Job.* 10. 8. or, together in one, *as Psal.* 2. 2. *Any, or all those way have a good sense.*
o *Heb.* to keep them alive in famine, And to——
p *Heb.* for our——
q *Heb.* the Name of his holinesse.
r *Heb.* for thee.

§. III. The Kinde, Penman, and Occasion, &c.

This is one of those Psalmes that are *Un-titled*, having no Inscription prefixed in the Hebrew. *See Psal.* 1. §. 4. The Greek Version of the Lxxij. according to the most ancient *Vatican* Copy, hath this Title; (τῷ Δαυίδ). *To David*: and according to the ancient *Alexandrian* Copy; (Ψαλμὸς τῷ Δαυίδ,) *A Psalme to David* [s]. This Psalme is of a mixt **Kinde**, *Laudatory*, and *Petitory*: Herein the Psalmist exhorts the righteous to the praises of God, and concludes with prayer to him.

Penman is not certainly known: though the Version of the Lxxij seems to point at *David*.

Occasion also is not particularly evident. Its supposed *David* wrote it, when he had now obtained victories over all, or many his enemies [t]. It is a notable triumphant, or *Victorial Psalme*. May be sung after Victories.

s *Bibl. Polyglott. ad Psal.* 33.

t Sic *Joan. Foord in Expos. Psal.* 33. Tempus.

§. IV. The Scope.

The **Scope** of this Psalme is; To exhort and provoke all the righteous People of God to be much in the Praises of God, upon manifold considerations.

§. V. The Analysis, or Principal Parts.

In this Psalme are,

I. *An earnest Exhortation* to the Praises of the LORD. Containing, 1. The Parties Exhorted,

ted, who peculiarly are able to praise God, *viz.* *The Righteous.* 2. The way and manner how they should praise God: *viz.* With *voice*; With variety of *Musical Instruments*; And with a *New* (*viz.* renewed, continued, excellent) *Song.* Thus in the Old Testament: Now in the New Testament proportionably, With all zealous enlarged affections and Spirituall expressions of thankfulnesse, *verse* 1,2,3.

II. *A Narration of Arguments*, inciting unto these Praises of the LORD: Drawn, I. *From* Gods Truth, Justice, Mercy, and Power, both in Word and Work: *Particularly* in Creating and fully *Ordering* all things so mightily, that the whole World may justly tremble and stand in aw of him; *Especially* seeing it was with him, but A Word, and A Work, as *Gen.* 1. *vers.* 4. to 10. II. *From* Gods Over-ruling and Over-turning all the ill Counsels of the Nations, Establishing his own purposes for ever, *ver.* 10,11. III. *From* his special Love to, and care over his Church, *ver.* 12. *Amplified*, 1. *By* his accurate notice which he takes of all men in the World in general, and of all their actions: Therefore he will much more Providentially heed and look to the Saints in special, and all their actions, *ver.* 13,14,15. 2. *By* the utter insufficiency of all created Protections without God, *ver.* 16,17. 3. *By* his most vigilant Eye over the Faithful for their preservation and deliverance in their deepest danger or distresse, *ver.* 18,19.

III. *A Conclusion*, setting forth; 1. The Saints confidence and joy in God, as their Help and Shield, *ver.* 20,21. 2. *Their* Petition for his mercy according to their faithful-waiting upon him, *ver.* 22.

Psalme XXXIV.

§. I. The Summary Contents.

David I. Praiseth God zealously, *verse* 1,2. II. Provoketh others to praise the LORD with him, and for him, *verse* 3. 1. *Declaring*, (1) Gods wonderful delivering of him in straits, *verse* 4,5,6. (2) Gods care over his fearers, *verse* 7. 2. *Instructing* the Saints how to walk, so as still be capable of like Divine favours, *verse* 8. *to* 15. 3. *Comforting them*, that are really thankful and walk worthy of Gods Mercies, with Benefits and Priviledges promised, *verse* 15, *to the end.*

§. II. The Version out of the Hebrew.

A Psalme *of David, when he had changed his behaviour before the faces of* Abimelech, *and he had driven him away, and he was gone.*

א 1. I Will a at all times blesse the LORD:
His Praise still in my mouth *shall stay.*
ב 2. My soul shall b glory in the LORD;
The meek shall hear, and joy shall they.
ג 3. O with me magnifie the LORD:
And let's exalt his Name together.
ד 4. I sought the LORD, and he me heard:
c Did me from all my fears deliver.
ה 5. They look'd to him, and dlightned were:
ו And not be sham'd their faces shall. (hear:
ז 6. This poor man call'd, e the LORD did
And sav'd him from his pressures all.
ח 7. JEHOVAH's, Angel camps about
His Fearers, and releaseth them.
ט 8. Taste, and see, that the LORD *is* good:
f O-happy man that hopes in him!
י 9. O yee his Saints, JEHOVAH fear:
For g no want to his fearers *all*,
כ 10. Young-Lions lack, and hungred-are,
But h want no good GOD's seekers shall.

II.

ל 11. Yee sons come, Hearken unto mee:
The LORD's *true* fear I will you learn.
מ 12. What man desires *long* life *to see*,
Loves dayes, i That good he may discern?
נ 13. Thy lips from speaking guile *and lies*,
Thy tongue likewise from ill keep thou.
ס 14. Depart from ill, do good likewise:
Do thou seek peace, and it pursue.
ע 15. The LORD's eyes *are* to righteous-ones,
His ears likewise to their out-cry.

a Heb. in all time.
b Heb. praise it self. or boast it self. *compare Ier.* 9.23,24. *with* 1 *Cor.* 1.31.
c Heb. And did.
d Heb. or; they flowed. or ran as a river.
e Heb. and the——
Heb. O the Happinesses of that valiant man *that* will hope for safety in him.
g Heb. not want
h Heb. the seekers of the LORD shall not want all good.
i Heb. to see good.

16. ס The LORD's k face at ill doers *frowns*; To cut from Earth their memory.

17. ץ They cryde, The LORD likewise did (hear: And them from all their straits set free.

18. ק The LORD to l contrite hearts *is* neere, And m poor in Spirit save will hee.

19. ר Ills many *do* the just *befall*, But him n from all the LORD delivers.

20. ש His bones he so preserveth all; Not one of them is broke to shivers.

21. ת Ill shall the wicked slay, and those Shall be o destroy'd that hate the just.

22. The LORD his servants soul redeemes, p None shall be stroy'd that in him trust.

k *Heb.* faces against ill doers——

l *Heb* shivered-ones of heart.

m *Heb.* ors; torn, crushed, bruised of spirit.

n *Heb.* from them all.

o *Heb.* condemned as guilty *and consequently destroyed.*

p *Heb.* And all hoping for safety in him shall not be condemned as guilty.

§. III. The Kinde, Penman, and Occasion, &c.

This choice * *Psalme* is one of those which are called **Alphabetical**; (*See Psal.* 25. §. 3.) Here being all the twenty two Hebrew Letters in order in the beginning of every verse in the Hebrew Text, except the last; which is compensated aforehand in *verse* 5. by two Letters of the Hebrew Alphabet ת and ו; *that* beginning the former, *this* the latter sentence in that verse. The *Alphabetical Psalmes* are every one of them singularly eminent among the Psalmes, like Stars of the first Magnitude among the Stars. The Subject-matter of this sweet Psalme is *mixt*, of *Praise*, and *Doctrine*: and in both it is *A most rich Cordial to the afflicted and distressed Saints.*

Penman of it, was *David*: As the Title declares. He of a Scholer, becomes here our Tutor: of a Patient, our Experimental Physitian.

Occasion of *David's* Penning this Psalme is laid down in the prefixed Title: *viz.* Davids *changing his behaviour before* q *Abimelech*, &c. that is, Before *Achish King of Gath*, a City of the Philistines. 1 *Sam.* 21. 10. Every King of the Philistines being called *Abimelech*, i. e. *My-Father-King*, *Gen.* 20. 2. *and* 26. 1. *Psal.* 34. *tit.* As every King of *Egypt* was called *Pharaoh*, *Gen.* 41. 1. *Exod.* 5. 1. 1 *King.* 11. 18. *David* having fled for fear of King *Saul* unto *Gath*, the men of *Achish* King of *Gath*, having taken *David* in *Gath*, *Psal.* 56. Title, and brought him to *Achish*, 1 *Sam.* 21. 11. said; *Is not this* David *King of the Land, of whom they sang in Dances saying*; Saul *hath slain his thousands, and* David *his ten thousands?* Hereupon *David* was sore afraid of *Achish*, And he changed his behaviour before them, and feigned himself mad in their hands, and scrabled on the Doors of the Gate, and let his spittle fall down upon his Beard. (Thus did this holy and valiant *David Un-man* himself in his extremity of fear for preservation of his life: So farre his temptation and infirmity prevailed over him.) Upon this, *Achish* was offended at his servants for bringing a Mad-man to him, and disdained he should come into his house, 1 *Sam.* 21. 10. *to the end. So they drave him away, and he departed*, *Psal.* 34. *Title*, *with* 1 *Sam.* 22. 1. Upon this great deliverance from his fears and dangers, *David* Penned this Psalme, as also *Psalme* 56. See that Title also. The Deliverance, was Gods: The Infirmity in the use of undue meanes, was *Davids* r.

* Sicut de tota Scriptura dicit *Basilius* in quadam Epistola; sicut putei quo magis hauriuntur, fundunt aquas magis limpidas: ita non dubium est, hunc Psalmum, quo sæpius legitur cum quadam attentione, eo magis dulcescere: Quare semper in Ecclesia hic Psalmus bominibus piis fuit commendatissimus, *Hen. Moller. in Arg. Psal.* 34.

q Quod loco *Achis* ponitur *Abimelech*, probabile est, nomen hoc posterius fuisse in vulgari usu apud Philistinos: Sicut Reges suos Ægiptii vocarunt *Pharaones*: & Romani imperatores nomen *Cæsarum* mutuati sunt à *Julio* qui primus Tyrannidem occupaverat, *Joan. Calvin. in Psal.* 34 *Titul.*

r Liberatio, Dei opus fuit: vitium intermedium, quod culpa non vacavit, *Davidi* ascribi debet, &c. *Joan Calvin. in Psal.* 34. *Tit.*

§. IV. The Scope.

Davids **Scope** herein is, 1. To Praise the LORD for this his great Deliverance from feare and danger under *Achish* the Philistine-King of *Gath* before whom he was brought by the Kings Servants; 2. To provoke all other the people of God, to praise the LORD with him; 3. And to instruct them, Both how to walk so as to render themselves capable of such Experiences of Gods favour as *David* now found

found in his Extremities, And what choice bleſſings befall them who thus walk worthy of Mercies, and are really thankful.

§.V. The Analyſis, or Principal Parts.

In the Inſcription, are declared, 1. The *Penman* of this Pſalme; *David*. 2. The *Occaſion* of his writing it, viz. (1) *David's Changing his behaviour* (through infirmity and exceſſive fear) *before Abimelech*, that is, *Achiſh* King of *Gath*: feigning himſelf mad. (2) *Abimelech's driving him away*. (3) *Davids departure* to the Cave *Adullam*, 1 *Sam.* 22. 1.

In the Pſalme it ſelf note,

I. *Davids chearful Profeſſion of his own thankfulneſs to the* LORD, for this his great and ſeaſonable deliverance, *Amplified*, 1. *By* the conſtancy of it, reſolved and promiſed, *verſe* 1. 2. *By* the intenſive vehemency of it, his Soul glorying in the LORD. 3. *By* the influence this ſhould have upon the Saints, they hearing it ſhould rejoyce, *verſe* 2.

II. *Davids zealous Provocation of others to joyne with him in the thankful Praiſes of his God*, *verſe* 3, &c. This is Pathetically urged and illuſtrated by way of (1) *Narration*, (2) *Inſtruction*, (3) And *Conſolation*. 1. *By way of Narration*. He declares, 1. His own Perſonal experience in this wonderful deliverance, which was ſuch, That the Saints in like ſtraits *ſhall-be-lightned*, viz. with comfort, &c. (according to the *Chaldee* uſe of the Hebrew word) Or † *Shall-flow-together* (as the word more properly ſignifies) viz. to God, *they ſhall flow-together-as-a-River to him*, that is, abundantly, for like deliverance. And they thus *lightned*, or *thus-flowing-as-a-River to God*, they ſhall inſiſt upon this deliverance of *David* for their encouragement: Avouching, and ſaying; *This poor afflicted man called, and the* LORD *heard*, &c. *verſe* 3, 4, 5, 6. 2. The LORD's ſingular care and Providence over his fearers, cauſing his Angel to encamp round about them, *verſe* 7. 11. *By way of Inſtruction*, (and this ſome make the *Doctrinal Part* of this Pſalme,) Teaching the Saints how they may ſo walk, as to be in a conſtant capacity of ſuch experiments of the LORD's favours, viz. 1. *They* muſt taſte and ſee his goodneſs, viz. by Faith: wherein is their happineſſe, *verſe* 8. 2. *They* muſt fear him, and then they ſhall not want any good thing. Though the ravening Lions, notwithſtanding all their ſtrength and fierceneſs after their prey, are often impoveriſhed and an-hungred, *ver.* 9, 10. 3. *They* muſt hearken to the LORD's Commands and Will, by the Pſalmiſt, *verſe* 11. 4. *They* (if they deſire *long life, and to ſee good* therein) muſt dutifully (1) Decline evil, both in word, and deed; (2) Do good; (3) Seek and purſue peace, *verſe* 12, 13, 14. III. *By way of Conſolation*, ſhowing what benefits befall thoſe who thus walk worthy of Mercies, and are really thankful, viz. 1. The LORD's fatherly Eyes behold the Juſt. 2. His Eares are attent to their out-cry: when on the contrary his angry face is againſt the Evil-doers to cut off their very memorial, *ver.* 15, 16. 3. His hand rids them out of all their diſtreſſes, *verſ.* 17. 4. He is neer to the broken of heart, and contrite of Spirit, to ſave them, *verſe* 18. 5. Though the evils of affliction upon the juſt are many, yet their deliverances by the LORD are as many, *verſe* 19. 6. The LORD keeps all the bones of the righteous from breaking, *verſe* 20. 7. Though the wicked and haters of the righteous ſhall be deſtroyed: yet the Soule of the LORD's ſervants ſhall be redeemed, and they that hope for ſafety in him ſhall not be condemned-as-guilty, or deſtroyed, *verſe* 21, 22.

† חרו from חר *confluxit* Sed metaphoricè de hominum concurſu ſemper uſurpatur. חר *Splendere, Lucere*, apud Chaldæos. Ex ea ſignificatione etiam quidam Hebraice verbum exponunt, *Pſal.* 34. 6. *Iſa.* 60. 5. *Buxt. Lexic. ad verb.* חר † *Junius Annot. ad Pſal.* 34.

Pſalme XXXV.

§. I. The Summary Contents.

David I. Prayes for his own ſafety, and his enemies confuſion, *verſe* 1. *to* 11. II. Complaines of his enemies injurious dealings towards him, *verſe* 11. *to* 22. III. Provokes the LORD to judge his Cauſe againſt them, *verſ.* 22. *to the end.*

§. II. The

§. II. The Version out of the Hebrew.

Of David.

1. With them war, that with me a contend, LORD: with my pleaders plead.
2. The Shield and Buckler apprehend: And rise-up for mine aid.
3. And to-meet-them-that-me-pursue, Draw forth the Spear and b Sword: I thy Salvation am, Do thou Say to my Soule, *O LORD.*
4. Let them be shamed and abasht That seek my soul *to spill*; Let them be turned back and c dasht, d That-do-dewise-mine-ill.
5. As small-chaff-dust *dispersed flyes* Before e the winde, be they: The Angel of the LORD likewise *Them* driving *quite away.*
6. *O* let their f way *with* darksomeness And slipperiness be *stor'd*: And them pursuing *succourless* The Angel of the LORD.
7. For *in a* Pit their Net they have For mee g unjustly hid: *Yea* for my *guiltless* Soul a *Grave* Dig causelessly they did.
8. Let desolation him invade, *whil'st* h he is not aware; And let his Net i hee-closely-laid Himself catch *and ensnare*: With k ruine let him therein fall.
9. And in the LORD *alone* My soul shall l boast: Rejoyce it shall In his Salvation.

a *Heb.* do warre.
b *Heb.* or; close-weapon. *Or According to the Greek and other versions,* close thou *or* stop-up *the way, &c.*
c *Heb.* confounded.
d *Heb.* thinking me ill.
e *Heb.* the faces of the winde.
f *Heb.* way bee darkness and slipperiness.
g *Heb.* causelessly.
h *Heb.* hee shall not know.
i *Heb.* which hee hid.
k *Heb.* or; Desolation. *or* multitudinous-ruine.
l *Heb.* exult.

II.

10. LORD, all my bones shall say *therefore*, What one *is* like to thee? That sett'st-free the-afflicted-poor From *foe* more strong than hee: And poor and needy dost enlarge From *all* his Spoyler's *woe.*
11. m False witnesses rose; n Did me charge *With things* I did not know.
12. *Yea to* my Soul's bereaving, they Mee ill for good repayde.
13. But I, o when they-diseased-lay My cloathing Sackcloth *made*; My *pensive* Soule afflict did I With fasting, *so I mourn'd*: And on my bosome *secretly* My Prayer back-return'd.
14. I walk'd as with a fellow-friend, *As with* my *dearest* brother: Ensabled did-my-self-down-bend, As one bewailes *his* Mother.

m *Heb.* witnesses of violence, *or* cruel.
n *Heb.* they asked mee what I knew not.
o *Heb.* in their being sick.

15. But in mine halting they were glad, And p did-together-flow: Against mee q Abjects gathered-had, And *it* I did not know:

They rent, and were not silenced.
16. With Hypocrites *they be And* Scoffers *for a*-cake-of-bread; They gnash their Teeth at me.
17. O Lord, How long wilt thou look on? From their r destructions Return my Soule: Mine onely-one From *all these* young Lions.

p *Heb.* were gathered together.
q *Heb.* Smiters (*as Ier.* 18. 18.) *or*, the Smitten *viz.* Abjects, base-persons (*See Iob.* 30. 8.) were gathered-together.
r *Heb.* Desolations, *or* tumultuous-ruines.

III.

18. Thee in great Church confesse will I, With mighty folk thee laud.
19. Let not mine enemies s wrongfully Joy at mee; *Nor, O God*, With eye my causelesse haters wink.
20. Because they speak not peace; t Against Earth's quier-ones they think Words of deceitfulnesse.
21. Likewise enlarged wide have they Their *slaundering* mouth at me; They said *insultingly*, Aha, Aha, our eye did see.
22. *This* thou hast *clearly* seen, O LORD, O do not hold-thy-peace: O bee not thou farre-off, O LORD, From mee, *from my release.*
Stirre-up *thy self*, likewise awake Unto my judgement *a*): O my God and my LORD *betake Thy self* unto my plea.
24. According to thy righteousnesse Me judge, O LORD my God; And let them not *in my distresse* At me rejoyce *abroad.*

s *Heb.* falsly. lyingly, *or, with* tallhood.
t *Heb.* And *are* against the quiets ones of the Earth: they think, &c.

25. Let them not say within their heart, u Ah, our desire *we set*: Let them not say *in any part*, Him swallowed-up have wee.
26. Together bash'd and sham'd be they That at mine ill be glad; Be those x who boast against me *ay* With shame and blushing clad.
27. Those that my *justice* love, shall joy And shout *on every* side; And they shall say continually The LORD be magnifyde; Delighting *in* his servants peace.
28. Likewise my tongue *always* Shall meditate thy righteousnesse, *And* all the day thy Praise.

u *Heb.* Aha, our Soule. *that is*, we have our desire. *See Psal.* 41. 3.
x *Heb.* who magnify themselves against mee.

§. III. The Kinde, Penman, and Occasion, &c.

This is for **Kinde** a *Praying-Psalme*.

David was **Penman** of it, as the Title intimates. Herein *David* earnestly prayeth and complaineth of his ingrateful and perfidious Enemies. These Enemies intended were probably *Sauls* hypocritical flattering Courtiers, who though they fawned upon *David*, whilest he was in King *Sauls* favour, yet when *Sauls* heart was turned against him, they with *Saul* craftily complot against him, and without a cause cruelly persecute him. Upon this **Occasion** this Psalme was written, as Interpreters y Judge.

y *H. Mollerus in Argum. Ps. 35 Joan. Calv. in Arg. Ps. 35. Sim. de Muis in Arg. Ps. 35.*

§. IV. The Scope.

Davids intended **Scope** in this Psalme, is; To intreat the LORD, to side with, succour, and save him, from all his injurious adversaries: but to bring them for all their evil practises to shame and confusion.

§. V. The Analysis, or Principal Parts.

In the *Title*, *David* is intimated to be *Penman* of this Psalme; *Of David.* Sundry Psalmes have this very Title: See *Psal.* 25. §. 5.

In the Substance of the Psalme it self, Are, 1. *Davids Petitions.* 2. *Davids Complaint.* 3. *Davids Enforcement of his Requests.*

I. *Davids Petitions*, 1. For Himself; That the LORD would take his part, help, save and deliver him from his Adversaries. 2. Against his Enemies; That the LORD would withstand them as an Advocate, as a Warriour; Confound them with shame; Disperse and scatter them as small-chaff-dust in dark and slippery wayes, the Angel of the LORD driving and pursuing them; And ruine them in their own pits and nets, *ver.* 1. *to* 11. Both sorts of requests are here urged, 1. *From* the causeless subtile cruelty of his Adversaries, *ver.* 7. 2. *From* the Praise he promiseth the LORD upon such his Deliverance, &c. *ver.* 9, 10.

II. *Davids bitter Complaint* against his Adversaries. For, 1. *Their* violent false-witnessing against him, *ver.* 11. 2. *Their* deep ingratitude in recompensing ill to him, for all his love and kindnesse to them, *ver.* 12, 13, 14, 15. 3. *Their* perfidious dissimulation towards him, scoffing at him, like Parasites for belly-chear, *ver.* 16. Whereupon he Pathetically bursts out into a vehement Expostulation, because of Gods delaying his relief; begging deliverance from those Lyons: that so he may publiquely praise the LORD, and they have no cause to rejoyce over him, *ver.* 17, 18, 19. 4. *Their* unpeaceableness and deceitfulnesse, *ver.* 20. 5. *Their* triumph and Insolency at his calamities, *ver.* 21.

III. *Davids Enforcement of his Request*, Inciting and provoking the LORD to appear and judge for him against his Adversaries. And this he doth by many Arguments, *viz.* 1. Gods accurate notice of all these dealings of his Enemies. *ver.* 22. 2. *Davids* interest in, and Covenant-Relation to God; *My God, and my Lord*, *ver.* 23, 24. 3. Gods Justice, *ver.* 24. 4. That his Enemies may have no matter of insulting over him, but rather of shame and confusion in themselves, *ver.* 25, 26. 5. That all who delights in *Davids* just cause and prospetity may shout aloud in Gods praises, *ver.* 27. 6. That himself may have constant matter of Thanksgiving unto God, *ver.* 28.

PSALME

Psalme XXXVI.

§. I. The Summary Contents.

David I. *Declares* the extream vileness of the wicked. Aggravated by his 1. Deeds, *ver.* 1, 2. 2. Words, *ver.* 3. 3. Thoughts, *ver.* 4. II. *Praiseth God*, for 1. His General Government of all Creatures, *ver.* 5, 6. 2. His peculiar respect which he hath to his Saints, *ver.* 7, 8, 9. III. *Prayeth*, 1. For Publique blessings upon Gods people, *ver.* 10. 2. For Private blessings upon himself in administration of the Kingdome, *ver.* 11, 12.

§. II. The Version out of the Hebrew.

To-the-Master-Musician, A Psalme *of* David *the Servant of the LORD.*

I.

1. THe trespasse of the wicked *here*
a Assuredly-descryes
Within mine heart: There is no fear
Of God, before his eyes.
2. Because, b himself in-his-own-eyes
Hee flattering-doth-cheat,
To finde his-vain-iniquity,
The which hee *ought* to hate.

3. The words of his *vile* mouth *still are*
Iniquity and fraud;
Hee-hath-left-off (*devoid of care*)
To-be-wise to-do-good.
4. Iniquity upon his Bed
He *wickedly* c doth-muse:
Hee sets-himself on way not good,
He doth not ill d refuse.

II.

5. O LORD thy loving kindnesses
e Up to the Heavens *rise*:
Thy *never-failing* faithfulness
Doth reach ev'n to the skies.
6. Thy justice as God's Mountains *high*,
Thy judgments a great deep:
Both man and beast *suffi.ently*,
LORD, thou dost save *and keep*.

7. O God, How precious *hast thou*
Thy loving-kindnesse *made!*
Therefore the sons of men *below*
Do f trust in thy wings shade.
8. With fatnesse of thy House they shall
g Abundantly-be-stor'd,
And thou-shalt-make-them-drink of *all*
Thy Pleasures stream, *O LORD.*

9. For, lives well-spring with thee *doth flow*:
Light in thy light wee see.
10. Extend to-those-that-do-thee-know
Thy-kinde-benignitee:
h Thy justice to the right of heart.
11. Let not the fate of pride
Invade mee; Nor the wicked's hand
Make-mee-to-moove-aside.

12. The workers i of iniquities
Quite down-have-fallen there:
They *down*-were-thrust, and to arise
Again unable-were.

a Heb. Assuredly-saith in the inwards of my heart. b Heb. He flattereth unto himself in his eyes.

c Heb. doth think. or meditate. d Heb. loath. abhorre. This properly notes, to loath with disdain, &c. e Heb. in. vit. to. See Psal. 57. 11.

f Heb. or, hope-for-safety. g Heb. be-plenteously. moystened. or, be-inebriated.

h Heb. And thy——

i Heb. of. vain-iniquity. or of painfull-iniquity.

§ III. The Kinde, Penman, and Occasion, &c.

This Psalme is of a *Mixt* **Kinde**, consisting; Of *Doctrine* touching the badnesse of the wicked; Of *Praise* to God for his Goodnesse and kinde Administrations towards the Creature Generally, and towards his Church Peculiarly; and of *Prayer* for the Saints and himself.

Penman hereof was *David*, as the Title intimates.

Occasion of *Davids* writing this Psalm some k think to be King *Sauls* wickednesse:

k *Jun. in Annot. ad Ps* 36. 2.

who, after the evil Spirit from the LORD came upon him, brake forth into new impieties, waxing ſtill worſe and worſe, 1 *Chro.* 10.13. wherupon *David* took occaſion to deſcribe the vile diſpoſition of the ungodly, proceeding daily from evil to worſe. And probably, *David* entring upon his Kingdom, had theſe Meditations. For, ſeeing this expreſſion, *viz.* [*Of David the Servant of the LORD*] is uſed only in the Titles of *Pſal.* 18. *and* 36. And that *Pſalm* 18. had reſpect to *Davids* ſervice unto the LORD in his Government of the Kingdom now finiſhed, *Compare* 2 *Sam.* 22.1. *&c. and* 23.1. *with Pſ.* 18. *Title*: It may probably be conceived, That this *Pſalm.* 36. had reference to the ſame ſervice of *David* in the Kingdom, as it was to be enterprized and diſcharged by him. This *Pſalm* 36. being his *Initial Pſalm* at his Entrance upon his Kingdom, As, *Pſalm* 18. was his *Final* or *Concluding* Pſalm, neer his Reſignation of his Scepter. Some[1] particularly refer the Occaſion of this Pſalme, to *Sauls* killing the Lords Prieſts by *Doeg*, 1 *Sam.* 22.18, *&c.*

[1] Sic *Jo. Foord in Expoſit. Pſal.* 36. *Tempus.*

§. IV. The Scope.

Davids Scope herein intended, is; 1. To deſcribe the extream growing vileneſs of the wicked; 2. To magnifie the goodneſſe and righteouſneſſe of Gods Adminiſtrations towards all creatures, but eſpecially towards his own Church and People. 3. And to implore Gods favour towards all the godly, and particularly towards himſelf, againſt all the inſolencies of the wicked, *ver.* 1, 5, 11, *&c.*

§. V. The Analyſis, or Principal Parts.

In the *Inſcription*, note; 1. The Direction of it as to the Muſick. 2. The Penman of it; *David*. Deſcribed and commended here by his peculiar Service to God, viz. In his Adminiſtration of the Kingdom of *Iſrael*. Or hee is here ſtiled the Servant of the LORD, becauſe he ſpeaks againſt the Wicked, who know not that God is the avenger of Wickedneſs, and therefore contemn God and godlineſs. So *Kimchi* and *Ezra* [m].

[m] *Sim. de Muis in Pſ.* 36. *Tit.*

In the *Pſalme* it ſelf, we have 1. *Doctrine*, 2. *Praiſe*, 3. *Prayer*.

I. *Doctrine*. *David* deſcribeth the extreame vileneſs of the wicked, *viz.* That the treſpaſſe of the wicked is ſuch and ſo heynous, that it aſſuredly teſtifies to the heart and conſcience of *David*, The wicked is deſtitute of all true fear of God, no fear of God is before his eyes, *verſe* 1. This his contumacious Rebellion and irreligion is particularly *Amplyfied* and confirmed, 1. *By* his Deeds and Endeavours, flattering himſelf to finde out and accompliſh his iniquity: which he, and every good man, ought to hate, *verſe* 2. 2. *By* his words; which are iniquity and fraud for compaſſing of evil. *Aggravated* by his contrary ceaſing to be wiſe to do good, *verſe* 3. 3. *By* his Thoughts: Meditating and contriving iniquity on his Bed. *Aggravated*, by his practiſing of his vile contrivements, ſetting himſelf in the worſt way, and declining no evil, *verſe* 4.

II. *Praiſe*. *David* elegantly praiſeth the LORD. I. *For* his General Government of all creatures, with incomparable 1 Loving-kindneſs. 2 Faithfulneſs. 3 Juſtice. And 4 Judgment, ſaving man and beaſt, *ver.* 5, 6. II. *For* his ſpecial and peculiar reſpect which he hath to his Saints: *Manifeſted* 1. *In* his moſt precious loving-kindneſſe, alluring the Saints to hope for ſafety under the ſhadow of his wings, *verſ.* 7. 2. *In* his moſt plentiful and pleaſant proviſions for his People: As it were *inebriating them with the fatneſs of his Houſe, and making them drink the ſtream of his Pleaſures*. *That*, in this life; *This*, as ſome [n] think, in the life to come. *verſe* 8. 3. *In* being himſelf alone the only fountain of all Life and Light to them. No glimpſe of either being to be had but from him, *verſ.* 9.

[n] *Jun. Annot. ad Pſal.* 36.8.

III. *Prayer*. *David* upon former Conſiderations prayeth, 1. *For* publike bleſſings to Gods People; Knowing him, and being upright in heart; *viz.* (1) The LORD's loving-kindneſſe. (2) His Juſtice or Righteouſneſſe, *verſ.* 10. 2. *For* private mercy to himſelf in Adminiſtration of the Kingdom; (1) *That* he may eſcape the proud inſolencies of his Adverſaries. 2. *That* he may not be moved aſide by any power of his enemies, *verſ.* 11. This he the more confidently aſſures himſelf of, by his *Prophetical Prediction* of the utter and remedileſs ruine of the workers of iniquity, *verſ.* 12.

PSALME

Pſalme XXXVII.

§. I. The Summary Contents.

David, I. *Propounds* the Duties of the Godly, in regard of Wicked men's proſperity, and their own oppoſite Adverſity, *ver.* 1. *to* 9. II. *Urgeth* and enforceth theſe Duties, From conſideration of the different ſtates and conditions, notwithſtanding of the Godly and Wicked, *verſe* 9. *to* 27. III. *Exhorteth* the Godly, 1. To eſchew evil: 2. To do good: 3. To waite upon the LORD: 4. To keep his way, notwithſtanding all the proſperity of the Wicked: and this by ſundry Arguments, *verſe* 27. *to the end.*

§. II. The Verſion out of the Hebrew.

Of David.

I.

1. נ a FRet-thee not wrathfully
Againſt b ill-doers *here:*
At Workers of iniquity
Do thou not c envy-bear.
2. For, as the herb *doth paſs,*
Bee ſoon cut-down-ſhall-they
And as greenneſs of budding-graſs
So they ſhall fade-away.

3. ב Thou in the LORD confide,
And act thou *what is* good:
So in the Land thou ſhalt abide,
And d ſure thou ſhalt have food.
4. Do-thou-thy ſelf-delight
Likewiſe upon the LORD:
And *all* thine hearts deſires *upright*
To thee e he will afford.

5. ג Likewiſe do thou thy way
Unto the LORD f commit:
And *firmly* on him hope *and ſtay,*
And hee'l accompliſh it.
6. Hee ſhall bring forth likewiſe
Thy Juſtice as the lighe:
Thy Judgement alſo ſhall ariſe
As g Noon-day-double-bright.

II.

7. ד O h tarry-ſilently
For GOD *in every ſtrait*;
For him alſo *continually*
Ev'n pain-thy ſelf-to wait;
For him that proſpereth
His way, i Fret in no wiſe:
Nor for him that accompliſheth
Fore-plotted-villanies.

8. ה k Thine ire let be ſurceaſt,
Leave-off *thy wrath* alſo:
Do thou not fret-thy ſelf, at leaſt
Offenſive ill-to-do.
9. Becauſe l ill-doers *all*
Shall bee cut-off, *abhor'd:*
But they the Land inherit ſhall
That waite upon the LORD.

10. ו And yet a little *ſpace,*
And th' wicked *ſhall* not *bee:*
Yea m thou conſider ſhalt his place,
Yet not *be found ſhall* hee.
11. But meek-ones, *as their right,*
The Land they n ſhall poſſeſſe:
Likewiſe they-ſhall-themſelves-delight
o In multitude of Peace.

III.

12. ז The wicked doth deviſe-
His-plots againſt the Juſt:
Againſt him he his Teeth likewiſe
Doth gnaſh *with furious luſt.*
13. The LORD, *his peoples ſtay,*
At him p doth ſcorning-ſmile:
For he ſees that his *dreadful* Day
q Is coming *all the while.*

14. ח The wicked Sword r have drawn
And bent their bow have they;
To caſt the Poor and needy down,
To ſlay the right of way.
15. Into their Heart ſ ſhall go
Their ſword *with mortal ſtroke:*
Their *ready-bended* Bowes alſo
To-ſhivers-ſhall-be-broke:

a *Heb.* inflame not thy ſelf.
b *Heb.* malignants.
c *Heb.* bear envious-zeal.
d *Heb.* feed on Faith, *viz.* thou ſhalt feed faithfully, aſſuredly. *Or,* feed on, and live by faith, *Hab.* 2. 4. *Or,* feed on the fruits which the Land truly and faithfully yields, *Pſal.* 85. 12.
e *Heb.* Hee will give.
f *Heb.* Roll. Devolve: *that is,* commit of-truſt.
g *Heb.* כאורים *is in the dual number, and properly ſignifies* that double light, when the Sun, in the midſt of Heaven, betwixt Eaſt and Weſt, ſhines moſt clearly and gloriouſly.
h *Heb.* be dumb (*or,* ſilent) for the LORD.
i *Heb.* inflame not thy ſelf, *or,* fret not thy ſelf.
k *Heb.* Sur-ceaſe from anger, *or,* remit from, &c.
l *Heb.* Malignants.
m *Heb.* thou ſhalt conſider upon his place. *or;* concerning his place.
n *Heb.* ſhall inherit.
o *Heb.* upon.
p *Heb.* laugheth.
q *Heb.* will come.
r *Heb.* have opened. *or* looſed, *viz.* out of the ſheath.
s *Heb.* or; ſhall enter.

16. ט

16. ב The little of the Just
Is clearly better, then
The wealthy-store, *up heapt and thrust*,
Of t many wicked-*men*.
17. For, of the impious
The Armes shall broken bee:
But *yet* the LORD the righteous
From harme Upholdeth-*free*.

t Heb. or; mighty.

IV.

18. י The LORD doth know the dayes
Which perfect ones *attain*:
And their inheritance u alwayes
Shall *stablished* remain.
19. In *saddest* time of ill
x No shame-shall-them betide:
And in the dayes of Famine *still*
They shall be satisfyde.

u Heb. for evermore shall bee.

x Heb. they shall not be abashed.

20. כ But wicked *wretches all*
Shall-utterly-decay;
And as y the fat of Rams, *so shall*
The LORD's foes *melt away*:
They *through iniquity*
Do totally-consume,
They do consume *continually*
Ev'n z with the smoaky-fume.

y Heb. that which is precious in Rams. viz. their fatt.

z Heb. or; in smoak.

21. ל The wicked borroweth
And *yet* doth not repay
a Whereas the righteous favoureth,
And *freely* gives *away*.
22. For *all* his blessed-ones
b Possesse the land shall they:
But *all* his *vile* accursed ones
Shall *quite* be-cut-away.

a Heb. but the righteous showeth grace, or favour.

b Heb. shall inherit the land, or; the Earth.

V.

23. מ A *good* man's goings are
Establish'd by the LORD,
Likewise c to him his way *so rare*
Sweet pleasure doth-afford.
24. When he shall *sliding* fall,
He shall not off-be-cast:
Because JEHOVAH, *over all*,
His hand upholdeth *fast*.

c Heb. his way hee delighteth.

25. נ I was young, and am old,
Yet left-*unsuccoured*
The righteous did I not behold:
Nor his Seed seeking bread.
26. Shew-favour *still* doth hee,
And lendeth, all the day:
His Seed *likewise appointed be*
Unto the blessing *ay*.

27. ס From ill d do-thou-remove,
Do good: And dwell for ever.
28. Because the LORD doth judgement love,
And leave his Saints will e never,

d Heb. depart from evil, and doe good.

e Heb. Not.

Kept f ever are they *all*:
But wicked's Seed's cut-down.
29. ע The Just the land inherit shall;
And dwell for ay thereon.

f Heb. forever.

VI.

30. פ The righteous person's-mouth
Doth wisdome g meditate:
Likewise his tongue *well guided* doth
Right judgement *still* relate.
31. The *sweet* Law of his God
Doth in his heart *so bide*;
That in his steps, *suitably trod*,
He shall not slip-aside.

g Heb. or; utter, speak.

32. צ The wicked *every way*
Doth for the just espy:
Him likewise *cruelly* to slay
He seeketh-earnestly
33. The LORD will not *contemne*
Nor in his hand him leave:
Nor him-as-wicked-will-condemne
h When-he-his-doom-shall-have.

h He i. when hee shall be judged.

34. ק Do thou wait-earnestly
Upon the LORD, *thy stay*,
Likewise do thou keep *perfectly*
His *undefiled* way;
And thee exalt will hee
The land for to inherit:
When wicked-ones cut-off-shall-bee,
Thou shalt see, *do not fear it*.

VII.

35. ר The wicked I have seen
i High-daunting *to appear*:
And as k Self-growing-Lawrel green.
Himself-out-spreading *here*.
36. But hee did-pass-away,
And lo I he ceas'd to bee:
Yea I did seek him *day by day*,
But *still* m unfound was he.

i Heb. properly; Potent, or prevalent-to-the-terror of others

k Heb. properly signifies, A tree growing in his own soyle (where it flourisheth best) and not transplanted

l Heb. hee was not.

m Heb. hee was not found.

37. ש Observe the perfect-*man*
And see the righteous:
Because the last-end of *that*-man
Is peace, *it is prosperous*.
38. But *vile* transgressors shall
Together be destroy'd:
The last-end of the wicked *all*
Shall be-cut-off, *as void*.

39. ת But Just-*mens* n saving-health
Is from the LORD *conveyd*:
In time of straits their strength, *and wea'th*.
40. And them the LORD will aid,
o Deliver them hee will:
He will deliver them
From wicked-ones, and save them *still*;
Because p they trust in him.

n Heb. Salvation.

o Heb. And deliver——

p Heb. they hope for safety in him.

§. III. The

§. III. The Kinde, Penman, and Occasion.

This Psalme for **Kinde** is a choice *Doctrinal* or *Teaching Psalme*. A singular and satisfactory *vindication* of the Wisdome, Faithfulnesse, and Righteousnesse of Gods Providence, touching the Prosperity of the wicked, and Afflictions of the Righteous in this present World. An excellent *Antidote* against the Saints impatiency and fretting-discontent at wicked-mens flourishing prosperity, whilst themselves are exercised with contrary trouble and distresse. It is *the third Alphabetical Psalme*, (*See Psal.* 25. §. 3.) Every other verse in the Hebrew Text beginning with a Letter of the *Hebrew Alphabet* in order, except *verse* 29. which hath ע for ץ: and *verse* 40. hath ו before ה. Onely these single uerses, *viz. verse* 7, 20, 29, 34. Engross their Alphabetical Letters wholly to themselves respectively. This *Alphabetical* way of writing the Psalmes seems specially used for *memories sake*: Pathetical affections and expre lions being more observable therein, then accurateness of Method, Order, or Coherence.

Penman of it, was *David*: The Title is; *Of David*, and he wrote this Psalme now being old, *verse* 25.

Occasion of *Davids* writing this Psalme, as we may collect from the Subject-Matter thereof, was his daily Observation; How very many, yea many godly persons, were, (at least for some small time while carnal corruption and violent temptation got the upper hand,) greatly offended at the prosperity of the wicked, and adversity of the Righteous; and much stumbled at these strange Administrations of Gods Providence [q].

[q] *Sic Sim. de Muis in Arg. Psal.* 37. *Joan. Foord. in Exposit. Ps.* 37. Tempus.

§. IV. The Scope.

And *Davids* **Scope** intended herein is; 1. To vindicate and clear Gods Providential Dispensations towards the Righteous and wicked, from all injustice, unfaithfulnesse, inequality, &c. 2. And to perswade Gods own people to walk with unshaken confidence in God, placing all their delight in him, and behaving themselves contentedly in the condition wherein he wisely and faithfully sets them, repressing all fretfulnesse, provocation, and impatiency in respect of the wicked and their present flourishing prosperity. 3. As also to teach them, That Mans Happiness and chief Good consists, in his interest in, and enjoyment of God; not in the greatest confluence of these externals of this world, which a godly man may want, and yet be incomparably more happy, then any then all the wicked that most overflow with them. Here therefore this Psalme divers times points at the farre greater difference betwixt the *Righteous* and the *Wicked*, then Prosperity or Adversity can make. *Those*, rich in greatest want and poverty; *These*, poor in midst of all their wealth and riches: *Those*, in greatest adversity capable by the Promises of God of enjoying the Earth; *These*, in their most flourishing prosperity ready to fade and wither suddenly and be stript of all: *Those*, truly happy in midst of all their seeming misery; *These*, extreamly miserable in midst of all their seeming felicity: The last End of *Those* determining in Peace; the last end of *These*, sadly closing in their utter Abscision and Perdition. *Ambrose* [r] notes, *As in the former Psalme, the unrighteous is declared: So in this the Righteous is instructed.*

[r] Pulchrè autem Sanctus David in superiore Psalmo injusti vitam describit: hic justi. Ibi injustus exponitur: hic justus instituitur. *Ambr. in Enarrat. in Psal.* 36. *Tom.* 4.

§. V. The Analysis, or Principal Parts.

The *Inscription*, only points out *David* as *Penman* of this Psalme; *Of David.*
The *Substance* of the Psalme, containes

I. *The Duties of the Godly* in regard of the wickeds prosperity, and their own contrary adversity. These Duties are propounded, and by some interwoven Arguments pressed, I. *Negatively*; They must not *fret themselves*, or *enflame themselves* with indignation and envy at them. Because the wicked shall soon be destroyed as Grasse, or the green Bud, *verse* 1, 2. II. *Affirmatively*; They must, 1. *Trust* in the LORD, and do good. So they shall inhabit the Land, and undoubtedly be fed, *ver.* 3. 2. *Delight* themselves in the LORD. So he will give them the askings of their heart, *verse* 4. 3. *Roll* their way confidently on God, or commit it of trust to him. So 1 Their way shall be accomplished, *ver.* 5. 2 Their just Cause shall be most clearly evidenced, *vers.* 6. 4. *Tarry silently*, and wait patiently for the LORD, forbearing all fretting against the wicked prospering in his way and bringing to pass his devised mischiefs, especially such distempered fretting as puts upon doing evil, *vers.* 7, 8.

II. *Arguments enforcing these Duties*; Drawn, 1. *From* the suddain and utter destruction threatned to the wicked: but the inheritance, and great tranquillity promised to the godly, *ver.* 9, 10, 11. 2. *From* the Providence of God, (1) Deriding, (2) Frustrating, yea (3) Retorting upon the wicked themselves, their Plots, Rage, and cruel Persecution against the just, *verse* 12. *to* 16. 3. *From* Gods blessing of even one Righteous mans *Little*, beyond many wicked men's *much*, *ver.* 16. The Righteous being (1) Supported, when the wicked's armes are broken, *ver.* 17. (2) Constantly provided for, and cared for; especially in dayes of distresse: whilest contrarywise the wicked are utterly consumed, *verse* 18, 19, 20. (3) Enabled to show favour and lend to others: when the wicked borrows and repayes not, *verse* 21. (4) Blessed on Earth; when the wicked are accursed, *verse* 22. (5) Established in his way, and in his falling preserved from being utterly cast off, *vers.* 23, 24. 4. *From Davids* signal experience; who, from his youth up even unto his old age, had not seen the righteous forsaken, or his Seed seeking bread: *viz.* Utterly destitute to the reproach of God, Godlinesse, or Gods Promises: But contrarywise, All the day showing favour and lending, and his Seed in the blessing, *verse* 25, 26.

III. *An Horatory Conclusion*, exciting the Righteous, to eschew evil, Do good, wait upon the LORD, and keep his way, notwithstanding all the prosperity of the wicked, *ver.* 27, —34. And this is urged, 1. *From* promise of their perpetual habitation, *ver.* 27. 2. *From* Gods love to judgement. 3. *From* Gods constant preservation of his Saints, when the seed of the wicked is cut off, *ver.* 28. 4. *From* the excellent condition wherein God hath set the righteous, beyond that of the wicked. The Righteous, (1) Inheriting the Land, *verse* 29. (2) Uttering wisdome and judgement, *verse* 30. Having Gods Law in his heart, to direct his steps, *verse* 31. (4) Being preserved safe by the LORD against all the Plots and cruelty of the wicked, *verse* 32, 33. Yea (5.) Inheriting the Earth, whilst the wicked are cut off, before their eyes, *verse* 34. 5. *From* the extream different ends of the Righteous and wicked: The end of *these*, being Peace; of *these*, Abolition, Destruction, and Abcision notwithstanding all the greatest glory of their former prosperity, *ver.* 35, 36, 37, 38. 6. *From* Gods Salvation, Aid, and Deliverance still vouchsafed to the righteous against their enemies in times of distress, because they fly to the LORD for safety, *verse* 39, 40.

Psalme XXXVIII.

§. I. The Summary Contents.

David being in deep affliction, I. *Prayes* against the LORD's chastizing him in wrath, *verse* 1. II. *Urgeth* and enlargeth his request by Arguments and Considerations, drawn 1. *From* the Causes of his afflictions, Gods anger, his own sin, *verse* 2. *to* 5. 2. *From* the effects of his affliction, Many and grievous, *verse* 5. *to* 11. 3. *From* the Circumstances aggravating his afflictions, *verse* 11. *to* 21. III. *Concludes*, with an earnest request to the LORD for his presence in his trouble, and speedy relief, *verse* 21, 22.

§. II. The

§. II. The Version out of the Hebrew.

A Psalme of David *to cause remembrance.*

1. LORD, in thy wrath rebuke not me:
Nor in thy [a] fervour me chastize.
2. For fixt in mee thine Arrows bee:
Thine Hand descends on me likewise.
3. [b] No soundnesse in my flesh *doth bide*,
Because of thy displeased threat:
No peace *doth* in my bones *reside*,
[c] Because of *all* my sin *so great*.
4. For, mine iniquities, *O God*,
Mine head *like waves* [d] do overflow:
Ev'n as an heavy *crushing* load,
For mee too heavy-they-do-grow.
5. *Yea* [e] through my rash-imprudency,
My stripes do stink, corrupt are they.
6. I crooked-am, bow'd vehemently:
I walk enfabled all the day.
7. For, full my flanks of [f] parching are:
And in my flesh [g] no perfect-part.
8. I weakned am and crushed [h] sore:
I roar through groaning of my heart.
9. LORD, [i] all my wish thou dost perceive:
Nor is my sighing hid from thee. (leave:
10. Mine heart [k] pants, me my strength doth
And mine eyes light, *I is* not with mee.

a *Heb.* wrathfull heat.

b *Heb.* There is not integrity *or*, perfectness.

c *Heb.* from the face of my Sin.

d *Heb.* dos pass over,

e *Heb.* from the face of my rash-foolishness, *or*, rash-imprudency

f *Heb. or*, filthy-matter-run, *some loathsome confluxion of disease.*

g *Heb.* is not Integrity. *or*, wholeness, *&c.*

h *Heb.* most vehemently. i *Heb.* all my desire is before thee. k *Heb. properly* goes about-in-a-circuit. *And here the Root is doubled for the greater Emphasis*; my heart-beateth-about-and-about. *Or*, mooveth hither and thither. *Or*, circulateth to and fro. *Or*, throbbeth about-and-about. *This restlessnes of his heart, in his extream afflictions, seemes to be that which Physitians call*; The trembling of the heart. l *Heb.* Even they *are* not with mee.

II.
11. My lovers and my fellows *deare*
Stand at-a-distance from my blow:
Likewise my neighbours, *once so neare*,
Estranged stand-a-farre-off *now*.
12. And my Soule's seekers snares-have-set,
And those-that-seek mine ill, ev'n they
Do [m] mischiefs speak: And meditate
Deceitfulnesses all the day.
13. But as one-deaf, hear did I not:
I likewise as one dumb *became*
That openeth not his mouth *one-jot*.
14. [n] As man that heareth not, I am:
And in whose mouth reproofs *are* none.
15. Because for thee [o] I wait, O LORD;
That thou O Lord my God alone
To mee [p] an-answer-may'st afford.
16. For I did say, *Ile silent stay*,
Lest they *insulting* at me joy:
And when my foot is moov'd-away,
Themselves against me magnify.
17. For I to halting [q] prone, *thus fell*:
And my pain *is* before me still.
18. For mine iniquity I'le tell:
Bee troubled for my sin I will.
19. But [r] my live foes *how* strong-are-they:
[s] My causelesse haters multiply.
20. And those that ill for good repay;
[t] Become-mine-enemies *spitefully*,
Because I follow *what is* good.
21. LORD, leave me not, *thus sore dismaid*:
O bee not far from me, my God. (aid.
22. O LORD, [u] mine Health, haste to mine

m *Heb. or*, woful-evils.

n *Heb.* And I am (*or*, was) as a man——

o *Heb.* I wait paines fully-viz. *with much patience.*

p *Heb.* mayst Answer mee

q *Heb.* ready

r *Heb.* my foes living, (*or*, lively) are strong.

s *Heb.* And my——

t *Heb.* Are adversaries to-mee.

u *Heb.* my salvation.

§. III. The Kinde, Penman, and Occasion of this Psalme.

This Psalme as to the **Kinde** of it, is *A Sad Lamenting Prayer* of the Psalmist under some grievous corporal Disease lying extream heavy upon him.

Penman of it was *David*; *A Psalme of David.*

Occasion of *Davids* writing it, was, some great affliction, some acute Corporal Disease and Pain violently distressing him. Under this heavy Hand of God, being apprehensive of his many and great iniquities procuring justly these Distresses, he exceedingly laments and Pathetically Prayes. [x] Some think, *David* in this Psalme laments some grievous Disease inflicted upon him for his sin with *Bathsheba*. This is accounted **The third** [y] **Penitential Psalme**, wherein *David* Penitentially bewayleth and deeply aggravateth his sins, the causes of his sorrows. *Ambrose* sweetly; *What is more forcible to exhort to repentance, then that the holy Prophet* David *teacheth us to repent of our sins? who shall disdain to humble himself before God, when the King humbles himself, &c.*[z]

x Putat *Joseph Jechaias David* in gravi morbo, qui illi ob peccatum cum *Betsabee* Commissum inflictus esset, hoc carmen edidisse. *Sim. de Muis Argument. in Psal.* 38

y *See Psal.* 6. §. 3.

z Quid autem est ad cohortationem pœnitentiæ validius, quam quod sanctus Propheta *David* peccatorum nostrorum nos docuit pœnitere? Quis enim dedigneetur humiliare se Deo, cum Rex se humiliaverit? Aut quis dubitet affligere animam suam, cum Propheta tantus afflixerit, solvens precium lachrymarum pro redemptione peccati? &c. *Ambros. Præfat. in Enarrat. Psal.* 37. *Tom.* 4.

§. IV. The Scope.

Davids Scope in this Pſalme, is; *To intreat* the LORD not to chaſtize him in his wrath and burning indignation for his many and great iniquities. And therefore, confeſſing his ſins, and lamenting his afflictions aggravated by his enemies, he beſeecheth the LORD herein not to forſake him, but to make haſte to his relief, *See verſe* 1.3.4.11.21.22. That word in the Hebrew Title לְהַזְכִּיר *Le-hazcir*, *To-cauſe-remembrance*: or; *For-to-record*: or; *To-bring-to-remembrance*: [a] ſeems unto ſome to be the beginning of ſome known Song. But others interpret it rather, according to the ſenſe and ſignification of the word, as denoting one ſpecial end and uſe of this Pſalme, *viz.* To be a *Memorial-Pſalme*, or *A Pſalme of Commemoration*: And this, 1. *Either in reſpect of God*, To intreat him to remember *David* in all theſe his deep diſtreſſes, according to his rich mercy, &c. As, *Pſal.* 132. 1. and to this effect eſpecially the 70*th Pſalme* is alſo intituled, *A Pſalme of Remembrance*, wherein *David*, as the *LORD's Remembrancer*, mindes the LORD of his Mercy towards him. 2. *Or in reſpect of David himſelf*; That he might not eaſily let this ſharp correction, or his ſins the procuring cauſes thereof, ſlip out of his Minde and Memory, but retain them ſtill in freſh remembrance. And *David* appointed Singers of the Levites before the Ark, *for-to-Record, and to confeſſe, and to praiſe the* LORD *the God of* Iſrael, 1 *Chron.* 16. 4. The *Chaldee Paraphraſt* hath the Title thus; *A Pſalme of David for a good Memorial upon Iſrael.* The Greek Verſion of the Lxxii, thus; *A Pſalme to David for Remembrance touching the Sabbath.* So alſo the Vulgar Latin: and other Verſions [b]. But I do not ſee, how either *Iſrael*, or the *Sabbath*, come under any *Remembrance* in this Pſalme: and therefore I count ſuch Additions groundleſs, and beſides the intent of the Hebrew Fountain by which they muſt be tryed.

[a] Sic *Ab. Ezra*, & poſt eum *Sim. de Muis in Comment. in Pſal.* 38. *Tit.*

[b] *In Bibl. Polyglott. ad Pſal.* 38.

§. V. The Analyſis, or Principal Parts.

In the *Title* (which is partly the ſame with that of *Pſal.* 70.) note 1. The Denomination of it; *A Pſalme*, tuned with Muſical Inſtrument. 2. The Penman, *David*. 3. The uſe; *For-to record*, or, *to-cauſe-remembrance*.

In the *Subſtance* of the Pſalme, are; 1. *A Deprecation*. 2. *An Amplification* of it. 3. *A Petitory Concluſion*.

I. *A Deprecation*, or Praying againſt the LORD's chaſtizing him in his wrath and fiery diſpleaſure: and conſequently he beggs that all his ſharpeſt corrections may be in love, *verſe* 1.

II. *An Amplification* of this requeſt by divers Arguments drawn from the Cauſes, Effects, and Concomitant Circumſtances of his Diſtreſſes. I. *The Cauſes* of his afflictions are two, *viz.* 1. The Efficient Cauſe, Gods Juſtice, *verſe* 2, 3. 2. The Procuring Cauſe, The multitude, and weight of his own ſins and iniquities, *verſe* 3, 4, 5. II. *Effects* of his Afflictions are many. As, 1. Putrefaction and ſtinking of his ſtripes, *verſe* 5. 2. Extream ſadneſſe, making him crooked, and bowing him down exceedingly, *verſe* 6. 3. Parching inflammation, or ſome loathſome Matter in his Reines or Bowels, *verſe* 7. 4. Vehement Conſumption and cruſhing of his ſtrength and Spirits. 5. Roaring-out through deep anguiſh of heart, *verſe* 8. 6. Breathing out ſtrong deſires and deep ſighs to the LORD for ſuccour, *verſe* 9. 7. Palpitation, or trembling of his heart. 8. Loſs of his inward vigour. 9. And failing of his ſight, *verſe* 10. Theſe the effects or fruits of his deep diſtreſs. III. *Circumſtances* of his afflictions, are either in regard of, 1. *His friends* and familiars, who were eſtranged from him, *verſe* 11. 2. *His enemies*, who plot, ſpeak, and practiſe continually againſt him, verſe 12. 3. *Himſelf*, who endeavoured to bear all ſo Patiently, as if he were quite ſenſeleſſe of theſe injuries, *ver.* 13, 14. This his *Patience* is illuſtrated, 1 *Partly*, by the ground of it, His hope in God, *verſe* 15. 2 *Partly*, by the fruit of this Hope, *viz.* His Prayer to God againſt his Enemies, Sorrows, and Sins, (the pride and cruel perſecution of his enemies being complained off,) *ver.* 16. *to* 21.

III. *A Petitory Concluſion*, intreating the LORD, not to Leave him nor to Abſent himſelf at a diſtance from him in his Troubles: but contrariwiſe to make haſte to his relief, *verſe* 21, 22.

Pſalme XXXIX.

§. I. The Summary Contents.

David, being in extream diſtreſſe under Gods afflicting hand, I. *Declares*, 1. *His* Reſolution to take heed of offending by diſtempered words, *verſe* 1. 2. *His* performance hereof for a Seaſon, *verſe* 2. 3. *His* diſtempered expreſſions at laſt: wiſhing to dye, and that for ſundry Reaſons, *verſe* 3. *to* 7. II. *Prayes* (upon his recollecting of himſelf from his Errour) for pardon of his ſinnes, and other Mercies; intermixing ſome Profeſſions and Reſolutions of Duty, *verſe* 7. *to the end.*

§. II. The Verſion out of the Hebrew.

To the Maſter-Muſician, to Jeduthun, *A Pſalme of* David.

1. I Said, my wayes I will obſerve,
[a] Leſt I ſin with my tongue,
I, on my mouth, *leſt it ſhould ſwerve*,
Will keep a Bridle *ſtrong*;
Before-mee while the wicked ſtaid.
2. From good I-held-my-Peace,
With ſilence I ſo dumb-was-made:
But my pain did increaſe.

3. Mine heart within mee hot-did-grow,
The fire, *reſtrained long*,
Did in my Meditation glow:
Then ſpake I with my tongue.
4. LORD, make-me-know mine end, and *ſhow*
The meaſure of my dayes
What it *may bee*: *That* I may know
How frail I *am alwayes*.

5. Lo, thou [b] haſt made my dayes a Span,
Likewiſe my time with thee
As nothing *is*: Sure, every man
[c] At-beſt all vanitee. Selah.
6. Sure [d] in an image man doth go,
They vainly make a ſtir:
He heaps up *goods*, and knows not who
Shall bee their Gatherer.

7. But now, what wait I for, O Lord?
Mine Hope it *is* for thee.
8. From all my treſpaſſes *abhorr'd*
Do thou deliver mee:
The foole's reproach do not mee put.
9. I dumb am *as a ſtone*.
My mouth *once* open will I not,
Becauſe *this* thou haſt done.

10. Thy plague from off mee turne away
Conſum'd am I *and wan*
By thine hands ſtriking *day by day*.
11. Thou with rebukes doſt man
Chaſtize for *his* unrighteouſneſs,
And mak'ſt to melt *and dy*
As moth [f] his-amiableneſs:
Sure each man's vanity. Selah.

12. LORD, heare my Prayer, lend-thine-eares
Likewiſe unto my cry:
Hold not thy peace at my *ſad* teares,
For [g] with thee ſojourn I;
A Pilgrim, as my Fathers all.
13. [h] O ceaſe *thine ire* from mee,
[i] That I may-cheer-mee: ere I ſhall
Go *hence*, and I not *bee*.

a *Heb.* from ſinning with-
b *Heb.* haſt given my dayes of hand-breadths.
c *Heb. though* ſetled. *that is, though eſtabliſhed in the beſt and ſureſt ſtate of worldly happineſs.*
d *Heb.* walketh up-and-down in a ſhadow. *As Job.* 14. 2. *ſuddenly vaniſhing away like an empty ſhow.*
e *Heb.* 3 buffetting.
f *Heb.* His deſirable. *viz. all his beauteous-grace, amiableneſs, dignity, ſtrength, &c. that it* deſirable.
g *Heb.* I *am* a ſojourner with thee: and a pilgrim, *or* ſtranger.
h *Heb.* or; ſtay, leave off, deſiſt. turne thy-ſelf.
i *Heb.* or; and I ſhall recreate-my-ſelf. *or*, comfort, my-ſelf.

§. III. The Kinde, Penman, and Occaſion, &c.

This *Pſalme* is, for the **Kinde** and Nature of it, *A Prayer*. The **Penman** of it, *David*: The Title ſtiles it, *A Pſalme of David*. The **Occaſion** of *Davids* Penning it, is not ſo certainly evident. Some, [k] as *Ezra* and others think, *David* wrote it in ſome ſickneſs of his, as alſo he did the former Pſalme. Others, and they of the Hebrew-Writers alſo are rather of opinion, *David* wrote it when he was under ſome great affliction and calamity: Therein teaching us; That, when we are oppreſſed with the wicked, God is not to be accuſed, but ſuch miſeries are to be undergone

k *Sim. de Muis in Arg. ad Pſ.* 39

dergone with constancy, this life and the incommodities thereof being but momentany. But [1] some of our later Writers conceive from the Context and Argument here handled, that *David* then wrote this Psalme, when he was cast into great straits, by *Absalom*'s conspiracie.

[1] *Fran. Jun in Annot. ad Ps. 39*

§. IV. The Scope.

Whatever the *Occasion* was, The Scope intended in this Psalme, seems chiefly to be this; *viz.* To set forth; 1. How *David*, under some great affliction, resolved to compose himself in all silence, especially in presence of the wicked; But 2. How his heart waxing hot by his long holding his peace, hee at last desired the LORD to make him know his end, and the measure of his dayes: 3. Whereupon perceiving the extream brevity and vanity of his and all mens lives, He begs pardon of his sins, silently submits to the afflicting hand of God, and intreats the LORD for some cessation of his anger, that he may a little refresh himself before his Death.

§. V. The Analysis, or Principal Parts.

The *Title* of this Psalm, sets forth, 1. The Denomination of it; *A Psalme.* 2. The Penman of it, *David.* 3. The Direction of it, as to the Musick; *To-him-that-excelleth, to Jeduthun.* He *Prophecied with the Harp to give thanks, and to praise the LORD*, 1 Chron. 25.3,6,9. The Chaldee Paraphrast thus sets forth the Title; *To praise for the Cussedy of the House of the Sanctuary, by the mouth of Jeduthun, An Hymne of David* m. But I can finde no cause or colour for any such addition.

m Vid. *Bibl. Polyglott. ad Ps. 39.*

The *Substance* of the Psalme, is 1. *Narratory.* 2. *Petitory.*

I. *Narratory.* Wherein is a Narration, 1. *Of Davids Resolution* to suppress all expressions of impatiency under his distresses, taking heed to his wayes, and even putting a Bridle on his mouth, lest he should sin with his tongue, and the wicked should gain advantage against him n, *vers.* 1. II. *Of Davids Performance of this his Resolution for a season*, being dumb with stillness, yea, silent from good, *that is*, forbearing to speak even in his own just defence, as he did against *Shimei*, 2 *Sam.* 16.10,11,12. *vers.* 2. III. *Of Davids distempered Passions*, which, (though long suppressed, yet) through extremity of growing evils, and his own infirmity at last by degrees began; 1. To be troubled; 2. To wax hot; 3. To burne like fire within him: till it could be suppresst no longer, but did burst out into rash discontented words, desiring the Lord to take away his life, rather then let him live in these miseries. *Make me know mine end——— Let mee know how soon ceasing I am that is*, Make mee know death experimentally: O let mee die, *vers.* 3,4. This his distempered request he presseth, from the extream vanity of his own, and all mens lives, though setled in best worldly condition, gradation-wise. As if he had said; To what end should I spin out this my wretched life any longer? For, 1. My dayes are but as hand-breadths. 2. My worldly-time here is as nothing before thee. 3. Every man is all vanity, though setled in best state, *ver.* 5. 4. Yea, man walks in an image, walks up and down but like a vanishing apparition, having an imaginary rather then a real life. 5. And he makes a great stir in the world to keep up temporals, not knowing who shall inherit them. (For, *Absalom* conspiring against him, and *Mephibosheth* being suspected, *David* might vehemently doubt who should succeed him.) Thus his distempered words broke out, *ver.* 6.

n Si hoc cavet Prophera, tu non caves? Si hoc metuit, in quo Dei gratia loquebatur; tu non metuis, qui erroris verba non refugis, & theatralibus sermonibus delectaris? Tu non reformidas, cui scriptum est in Evangelio, quia pro omni otioso verbo rationem es redditurus? Si pro otioso verbo periculum est, quanto magis pro criminoso? &c. *Ambr. in Enarrat. Ps. 38. Tom. 4.*

II. *Petitory.* Wherein *David* recollecting himself, presents certain Petitions to the LORD. And here, 1. *He* professeth, that (notwithstanding all this) his hopeful expectation is only upon the LORD, *vers.* 7. 2. *He* begs pardon for these and all other his trespasses. 3. *He* Prayes, That by his continued and great calamities, he may not become the reproach of the fool, *vers.* 8. 4. *He* resolveth to be dumb, and open his mouth no more against his affliction, because God did it, *ver.* 9. 5. *He* sues for deliverance from his Distresses; (1) *Partly*, for that he was almost consumed by Gods buffeting, *vers.* 10. (2) *Partly*, because no man is able to bear Gods rebukes for sin, without sinking under them. (3) *Partly*, because every man is vanity, *vers.* 11. 6. *He* craves Audience to His *Prayer*, His *Out-cry*, His *Teares*: because hee (as all his fathers) is but a poor pilgrim and stranger on Earth before the LORD, *vers.* 12. 7. *He* beseecheth him to slake and withdraw his afflicting hand from him, that he may have a little respite to refresh himself before he die, *vers.* 13.

PSALME

Pſalme XL.

§. I. The Summary Contents.

David, under the Type of himſelf and his deep Afflictions, *Prophecieth* of *Chriſt* and his ſatisfactory ſufferings, &c. I. *Encouraging* himſelf to Faith and Prayer, 1. *From* Gods favours peculiarly experimented by him in his former diſtreſſes, *ver.* 1,2,3. 2. *From* Gods benefits to all his ſincere Saints, *ver.* 4, 5. 3. *From* Gods higheſt diſcovery of love to man in *CHRIST* the Redeemer: eſtabliſhed Mediatour, 1 To offer himſelf a Sacrifice for our ſins, As our Prieſt: All Levitical Sacrifices being abrogated, *ver.* 6.7,8. 2 To preach the Goſpel, as our Prophet. *verſ.* 9,10. II. *Petitioning*, upon theſe encouragements, for ſundry bleſſings, *verſ.* 11. *to the end.*

§. II. The Verſion out of the Hebrew.

To the Maſter-Muſician. Davids *Pſalme.*

1. I Waiting waited-for the LORD:
And hee to mee did bend,
And [a] did to heare my cry afford.
2. And mee hee-made-aſcend
Out of the [b] Pit of ſounding-wo,
Out of the myre of clay:
On Rock ſet-up my feet alſo,
My ſteps did-firmely-ſtay.

3. And gave a new Song in my mouth,
Praiſe to our God *alor'd*:
See many ſhall, and feare *in truth*,
And truſt upon the LORD.
4. [c] O happy man! That doth repoſe
His firme-truſt *in* the LORD:
Nor doth reſpect the proud, and thoſe
That [d] ſwerve to lyes *abhorr'd*.

5. Thou LORD my God haſt many made
Thy [e] workings-marvellous,
And *haſt* thy thoughts *of love diſplaid*
So fully towards us,
That [f] none *can* order *them* to thee;
When tell or ſpeak I would,
Increaſed mightily-they-bee,
Yea mo then *can* bee told.

6. Thou Sacrifice and Offering
Didſt not delight *to have*;
Mine Eares haſt thou [g] boar'd, *to obey*:
Likewiſe thou didſt not crave
Burnt-offring, and offring-for-ſin.
7. Then ſaid I, Lo I come;
The Volume of the Book within
It's writ of mee, *in ſumme*:

8. My-God, I *much*-delight to do
Thine-acceptable-will:
[h] Within my Bowels *deare* alſo
Thy Law *is fixed ſtill.*
9. In great Church I *thy* righteouſneſs
[i] Evangeliz'd *below*:
Lo, I did not my lips repreſs,
As thou O LORD doſt know.

10. Thy Juſtice [k] in mine Heart *alone*
I have not covered;
Thy Truth and thy Salvation
I-ſpeaking-uttered:
Thy-merciful-benignity
Lo I have not conceal'd,
But to the great Aſſembly I
Thy verity *reveal'd.*

II.

11. Thou LORD, thy-tender-kindneſſes
Do not from mee [l] reſerve:
Thy mercy and thy faithfulneſs
Let them mee ſtill preſerve.
12. For evils [m] mo then can be told
Quite-round-aſſailed-mee,
Mee mine iniquities faſt-hold
So that I cannot ſee:

[n] Mine heart mee failes, ſith' they increaſe
Above haires on my head.
13. Be pleaſ'd, O LORD, mee to releaſe;
LORD, Haſte unto mine aid.
14. Let them alike be ſham'd and daſh'd,
That ſeek my ſoul [o] to ſtroy:

[a] *Heb.* bee heard my cry.
[b] *Heb.* or, Dungeon of ſounding-calamity. *eccheing doleſully.*
[c] *Heb.* O the Happineſſes of that man. that puts the LORD his ſecure-truſt.
[d] *Heb.* decline *or* revolt to a ly *viz.* *Idols or Hereſyes, &c.*
[e] *Heb.* marvelous-works. marvels
[f] *Heb.* not any ſetting-in order (*or* recounting-them in-order) to thee.
[g] *Heb.* or, pierced *or*, digged open. *viz.* *made obedi. ent contrary to this, is ſtopping the eare. Pſal.* 58.4.
[h] *Heb.* In the midſt of my bowels.
[i] *Heb.* or, I have evangeliz'd. *or*, I have preached glad-tidings, *or* the Goſpel.
[k] *Heb.* in midſt of myne heart.
[l] *Heb.* ſhutt-up. cloſe-up *m Heb.* till not *any* number. *viz.* *innumerable. beyond numbring.*
[n] *Heb.* they a mightily-are-increſed beyond the haires of my head, and my heart forſaketh mee.
[o] *Heb.* To deſtroy it.

Let

Let them be back return'd and bash'd,
That *at* mine ill [p] do joy.

15. O let them desolated bee
For [q] wages of their shame,
That say Aha, Aha, to mee.

16. Thy Seekers all let them
Bee glad and joy in thee *alway*:
Likewise [r] at every tide
Let thy Salvation's Lovers say,
The LORD be magnifyde.

17. But I *though* poor and needy *made*,
The LORD thinks on mee *ay*:
Thou my deliverer and mine aid;
My God [s], do not delay.

p *Heb.* de-lighting, *or* taking pleasure.
q *Heb.* Hire. Reward.
r *Heb.* all-waies.
s *Heb.* do not delay, *or* linger so as to disappoint mine expectation. *Thus the word is used Hab.* 2. 3.

§. III. The Kinde, Penman, and Occasion of this Psalme.

This Psalme is *Prophetical*, laid down *Prayer-wise*. The whole matter is Applicable, 1. *Immediately*, to *David*, as the natural Parent of Christ according to the flesh, and a spiritual Type of him. And Christ in Scripture is divers times called *David*; As *Hos.* 3. 5. *Jer.* 30. 9. *Ezek.* 34. 23. *and* 37. 24. because hee is the true *David*. 2. *Mediately*, and most principally to the Son of *David*, *Jesus Christ* himselfe, as the Antitype and Truth. The Apostle testifies that this Psalme prophecieth of Christ, *Heb.* 10. 5, 6, 7. [t] So that it is a *Prophetical Prayer*, or a *praying Prophecie*. That learned and judicious *Andr. Rivet*, touching the Object intended in this Psalme, saith; *There are both of Ancient and Later Interpreters, who think this whole Psalme expresseth Christs words, but some to be spoken in his own Person, some, in the person Partly of Gentiles, Partly of Jewes, or in the Person of the Church only, So that the Church should speak in the beginning and end, but Christ in the middle. Others, would have Christ alwayes to speak, who in the Beginning glorieth of his deliverance from Death and Hell, by his Resurrection; And in the End, as it were, set on the Crost in his Passion, he begs deliverance from innumerable evils. There are others who referre all to* David *first, but who was a Type of the Messiah: and therefore, though there be many things in this Psalme which belong only to* David, *yet are there some things which are spoken of him only Typically, and ought to be referred to the Truth in Christ. ——But I think their opinion to come neareſt to the genuine sense, who think,* Davids *words sound throughout the whole Psalme: But because* David *was to be Christs Father according to the flesh, therefore sometimes by a paternal right he challengeth to himself his sonnes words, and so utters them, as if they belonged to himself for the kindred of the flesh. ——And the Interpretation will run best, if referring to* David *what things may agree to him, we so attribute the rest to Christ with the Apostle,* (Heb. 10. 7, 8, 9.) *as used of* David *Prophetically, as he was to be Christs Father, and were to be fulfilled in his Seed* [u], &c.

t Sic *Hen. Mylerus in Arg. Psal.* 40. *& in Com. ad ver.* 6, 7, 8, 9. *Sim. de Muis in Arg. & in Com. ad Psal.* 40. 6. &c. *Joan. Calvin. in Com. ad Ps.* 40. 8. *Hen. Ainsworth's Contents & Annot. on Psal.* 40. *throughout*, &c.

u *Andr. Rivet. in Inscript. Arg. & Partit. Psal.* 40. *p.* 253. *Lugd.* 1626.

Penman of it was *David*, as the Title intimates.

Occasion of *Davids* writing it is not *Particularly* evident, But in the *General* it seemes, by the matter of the Psalme, *David* penned it upon occasion of some very deep calamity, and extream distresse that he was wofully implunged into, making him reflect upon his sinnes, &c. See *vers.* 2, 12. yet confirming his faith and hope from former experience, both private and publick, and from Christs most acceptable obedience more delightful to God then all Sacrifices, &c. He supplicates for deliverance, and deprecates his enemies cruelty and insolency.

§. IV. The Scope.

The **Scope** intended in this choice Psalme, is; Under the grievous Afflictions, Enemies, and Deliverances of *David*, To foretel Prophetically the great Sufferings, Enemies and Deliverances of Christ, by whose Death and Obedience all the Legal Sacrifices should be abolished; Whereupon the Righteousnes of God is preached to the whole Church, and the confusion of his enemies, and joy of those that love his salvation is petitioned for *Prophetically*.

§. V. The

§. V. The Analysis, or Principal Parts.

In the *Inscription* are: 1. The Denomination of it; *A Psalme.* 2. The Penman; *David.* 3. The Direction of it as to the Musick; *To the Master-Musician.*

In the *Psalme* it self, are; I. *Encouraging Arguments to Faith and Prayer,* laid down. 2. *Petitions* presented to the LORD upon those encouragements.

I. *Encouraging Arguments to Faith and Prayer,* are drawn, I. *From Gods particular and peculiar favours* experimented in former distresses and extremities. Wherein the LORD, 1. *Heard* him after long and long expectation, *ver.* 1. 2. *Delivered* him from woful sufferings. Elegantly compared, (1) *To* a Pit or Dungeon of howling or sounding calamity. (2) *To* deep myre or clay, wherein he stuck fast: (notable Emblemes of the deep sufferings both of *David* and of *Christ.*) 3. *Established* his steps on safe ground, on a Rock above these dangers and evils, *ver.* 2. 4. *Hereby put into his mouth* A new Song of Praise. 5. *And hence encouraged* all Beholders to feare and trust in the LORD, *ver.* 3. II. *From Gods publique benefits to all his Saints* and every one of them, walking in 1. Faith, 2. Humility, and 3. Truth: Such being, 1. Most happy. Happy even to Admiration, *ver.* 4. 2. Gods thoughts, yea wonders of love to them, are, for multitude, beyond all expressions, *ver.* 5. III. *From Gods highest and sweetest discovery of Love in CHRIST, as our Redeemer.* Here *Christ* is prophetically brought in, as speaking of three things especially to his Father: *viz.* 1. *The* total Abrogation of all sorts of Legal Sacrifices, as wholly insufficient for man's Redemption. 2. *The* establishment of Christ the Mediatour, the true sufficient Sacrifice, in stead of them all. *Mine eares hast thou bored: viz.* Thou hast made me herein thy faithful servant for ever. An allusion to the Law, *Exod.* 21. 6. The *Greek Version of the LXXII* (followed by the Apostle, *Heb.* 10. 5.) renders it otherwise; σῶμα δ κατηρτίσω μοι, *A Body hast thou fitted to mee:* Gathering from the *Consequent,* what was *Antecedent.* For, His eare could not be thus *Bored,* Nor he become Gods *Mediatory Servant,* had not God first *fitted* the *Humane Nature* to be personally united to the *Divine,* that therein he might suffer and be sacrificed, *Heb* 10. 5, 10. In which respect it is said; *God was manifested in the flesh,* 1 *Tim.* 3. 16. *The Word was made flesh, and tabernacled in* (or *with*) *us, Joh.* 1. 14: *God sent his Son, made of a woman, made under the Law, to Redeem them that were under the Law, Gal.* 4. 4. &c. Thus the sense of both these Phrases, is for substance one and the same, *ver.* 6. 2. *The* Readinesse of Christ, (1) *According* to the volume of Gods Book, the Holy Scriptures; (2) *According* to the power of Gods Law engraven in his Heart in the inwards of his Bowels, To discharge; 1. *His Priestly Office;* Coming into the world, and especially to *Jerusalem,* To give himself as a Sacrifice, (*Heb.* 10. 5, 10. *compared with Mark* 10. 31, 32, 33.) To do *God's Acceptable will,* that is, to be *obedient to the death,* &c. (*Heb.* 10. 9, 10 *Phil.* 2. 8.) *ver.* 7, 8. 2. *His Prophetical Office,* in Evangelizeing; *viz.* Preaching the Gospels glad-tidings to his Church fully and faithfully, *ver.* 9, 10.

II. *Petitions presented to the LORD upon these Encouragements and Arguments,* are; 1. *For* Gods favour, the fountain of mercy. 2. *For* his constant support and preservation under his sufferings, *ver.* 11. 3. *For* deliverance from his most heavy and numberlesse sorrowes, (*iniquities* being put, either for the *sorrowes and paine* of iniquities, as *Gen.* 4. 13. Or for *our iniquities* by imputation laid on Christ, *Isai.* 53. 6.) *ver.* 12, 13. 4. *For* confusion of his enemies, seeking his ruine, and ready to insult at his calamities, *ver.* 14, 15. 5. *For* the joy and consolation of the Saints in Gods Salvation by Christ, *ver.* 16. 6. *For* Gods hastening his Help. Urged; *Partly,* From the depth of his misery. *Partly,* From Gods Office to succour, *ver.* 17.

Psalme XLI.

§. I. The Summary Contents.

David, Implunged into great afflictions, I. *Declares,* 1. The happinesse of the Merciful-man, wisely-considering the poor-weakling afflicted, *verse* 1, 2, 3. 2. His own great afflictions, aggravated by the malicious treachery of false friends and Enemies: under which he *Prophetically* fortells the deep sufferings of *Christ,* through *Judas* his treachery, *verse* 4. *to* 10. II. *Prayes,* The LORD to be gracious to him, and raise him up out of his deep distresses, *verse* 10. *to the end.*

§. II. The first Version out of the Hebrew.

To-the-Master-Musician, A Psalme *of* David.

a *Heb.* O the happinesses of him-that prudently attendeth to the poore weakling. b *Heb.* and revive him, or preserve him-alive. c *Heb.* give him not to the Soule of his enemyes. d *Heb.* Heale my Soule. e *Heb.* perish.

1. a Happy man! That-heeds-with-skill
The weakling: in the day of ill
The LORD will *surely* him deliver.
2. The LORD will him keep b and revive,
He shall-bee blest on earth *and thrive*:
But c give him to his foes lust never.
3. The LORD upholds-him on Bedstead
Of languishing: Thou all his bed
Hast turn'd in his infirmity.
4. I said; To-mee-shew-grace O LORD:
Thou d Healing to my soul afford,
For *so* c against thee sin'd have I.

5. Mine Enemies ill of mee said:
When shall he dye, and his name e fade?
6. And if hee come to visit *mee*,
Hee *in* his heart doth speak a lye,
Heaps to himself iniquity:
Goes forth, speak *it* abroad doth hee.
7. Together all mine haters do
Against mee whisper *in my wo*:
Against mee they mine ill devise.
8. *Some* thing of Belial on him cleaves;
And f him down lying *hope so leaves*,
That hee no more shall-up-arise.

9. Yea, g my familiar friend *(misled)*
h Whom I did trust, that eat my bread:
The heel against mee i lift hath hee.
10. But thou be-gracious-to-mee, LORD,
k Up-raise-mee: And I'le them reward.
11. ! Hence know I thou delight'st in mee,
When over mee m no foe shall boast.
12. But *as for* mee, thou *safely* doest.
Mee n In my perfectness sustain:
And o ay with-thee mee stablishest.
13. Let Isr'els God, the LORD *be* blest
From p aye to aye: Amen, Amen.

f *Heb.* and that he lyeth down, he shall not add to rise. g *Heb.* the man of my peace. h *Heb.* In whom—— i *Heb.* hath magnified, or hath greatly-lifted-up. k *Heb.* And up-raise—— l *Heb.* By this I know that—— m *Heb.* my foe shall not joy. n *Heb.* in my perfectness in mee. o *Heb.* for ever before thy face. p *Heb.* eternity to eternity: *Amen*, and *Amen*.

The Second Version out of the Hebrew.

To-the-Master-Musician, *A Psalme of* David.

a *Heb.* O the happinesses of him-that prudently attendeth to the poore weakling. b *Heb.* of ill. c *Heb.* will keep him and preserve him alive. d *Heb.* Soule. e *Heb.* or; bedstead.

1. a O Happy *man*! that prudently
The weakling doth consider:
In day b of *his* Adversity
The LORD will him deliver.
2. The LORD c will keep, and make-him-live,
In earth he shall be blest:
But him (*O God*) do thou not give
Unto his enemies d lust.

3. The LORD will him upon *his* e Bed
Of languishing sustain:
Yea thou hast turned all his Bed
In his enfeebling-pain.
4. I *in my trouble* said, O LORD,
Bee-gracious-to-mee:
Thou f healing to my soul afford,
g I have sin'd against thee.

f *Heb.* Heale my Soule. g *Heb.* For I ——

5. Of mee mine enemies ill do say;
When dy *the death* shall he,
And his Name h perishing-decay?
6. And if hee come to see,
Unto himself iniquity
He heapeth up, *O God*,
Hee goeth forth *immediately*
And speaketh *it* abroad.

h *Heb.* perish

7. Together all that-do-mee-hate
Against mee whisper *still*:
Against mee they *do meditate*
And do devise mine ill.
8. They say; On him adhereth-fast
Some i thing of Belial:
And he that lyeth-down *at last*,
Shall rise no more at all.

9. Yea, k He with whom at peace I was,
In whom I did confide,
That eat my bread: The heel *also*
Against mee l magnifide.
10. But thou O LORD *with shining rayes*
m Thy-grace-on-mee-display,
And up *again* do thou mee raise:
And I shall them repay.

11. By this I *clearely* know, That thou
In mee n dost-pleasure-take;
When over mee my *vaunting* foe
Doth not *his* o triumphs-make.
12. p But mee, Thou in my perfectness
Didst *sweetly* mee sustain:
And setledst mee before thy face
For ever *to remain*.

13. The LORD, the God of *Israel*
Be highly blessed *then*,
q From aye to aye, (*He doth excel*,)
Amen, *yea* and Amen.

i *Heb.* A word of Belial. of *it-times* [word] *is put for* [thing,] *as Psal.* 7. 5. *And* [word of Belial] *for* [thing of Belial] *as Deut.* 15. 9 *Psal.* 101. 3. *That is*, either, yokelesse disfavourednesse or the punishment thereof. k *Heb.* the man of my peace, He in whom—— l *Heb.* or; greatly-lifted up. m *Heb.* Be gracious to me or; show mee grace. n *Heb.* delightest. o *Heb.* triumph. or, shout triumphingly. p *Heb.* or; But *as for* mee, q *Heb.* From eternity and to eternity.

§. III. The Kinde, penman, Occasion, &c.

This Psalme is of a *Mixt nature*, made up of *Instruction*, *Prophecy* and *Prayer*. *Instructing*, touching that mans happiness, who wisely-considers and commiserating relieves

relieves, succours, comforts, &c. *The poor-weakling*, laid extreme low, *ver.* 1. &c. *Prophecying* (under the Type of *Davids* Poverty and afflictions, *Achitophels* Treachery againſt him therein, and his raiſing up again out of his diſtreſſe) of the poverty and ſufferings of *Chriſt*, *Judas* his Treachery againſt him therein, and of Chriſts Reſurrection and glory following. *Compare verſ.* 1. 9. 10. 12. *with John* 13. 18. *David* (yea, *Chriſt*) Praying for himſelf, againſt his Enemies *verſe* 10. *&c.*

Penman of this Pſalme was *David*; As the Title ſignifies.

Occaſion of his writing it, though not *Particularly* expreſſed, yet from the Subject-Matter of it may be probably conjectured. Some think, *David* Penned it, when he lay afflicted with ſome grievous Diſeaſe of Body; So the Hebrew writers [r]. Some (not finding ſuch corporal ſickneſs of *David* recorded in Scripture) think, he ſpeaks allegorically here of the ſickneſs of his minde and Spirit, touching his ſon *Abſaloms* unnatural conſpiracy againſt him: So *Junius*, [s] &c. Some rather apprehend from the expreſſions in the context, that he wrote it, upon *Occaſion* of his beginning to recover a little out of his Diſeaſe, and get a little ſtrength again, (As ſeems hinted, *ver.* 4. *to* 13.) So *Muis* [t]. Another thinks the raviſhing of *Tamar*, and Murder of *Amnon* miniſtred occaſion to *David* for Penning of this Pſalme [u]. Let the judicious conſider.

[r] *Sim de Muis in Argum. Pſal.* 41.

[s] *Fran. Iun. in Annot ad Pſal.* 41. 2. *Hen. Mol'nus in Argum. Pſal.* 41.

[t] *Sim de Muis in Argum. ad Pſal* 41.

[u] *Joan Feord. in Expoſit. Pſ.* 41. Tempus.

§. IV. The Scope.

Davids **Scope** intended herein, is; 1. *To ſet forth* his deep afflictions and diſtreſſes, His Adverſaries miſcheif and maliciouſneſs againſt him under them, eſpecially the treachery of his familiar friend, *viz. Achitophel*; 2. To beſeech the LORD to favour him, heale him, and raiſe him up again, that his adverſaries may not inſult over him, but God be magnified thereby. 3. And under this Typical adumbration to foretel *Prophetically*, The great poverty and ſufferings of Chriſt, The Hypocriſie and malice of his Adverſaries therein, eſpecially the Treachery of *Judas* (*Compare verſe* 9. *with John* 13. 18.) But after all, Chriſts Reſurrection and glory, to the endleſs praiſe of God.

§. V. The Analyſis, or Principal Parts.

In the *Title*, note 1. The Denomination; *A Pſalme.* 2. The Penman; *David.* 3. The Direction of it, as to the Muſick.

In the *Subſtance* of the Pſalme, are; 1. *A Narration.* 2. *A Petition.*

I. *The Narration* is twofold; *viz.* I. *Of the Happineſs of the Merciful man*, wiſely conſidering the poor-weakling (*viz.* litefally, *David*; ſpiritually, *Chriſt himſelf*) in his extream diſtreſſes. This his happineſs is *Amplified* by ſundry ſweet Promiſes made to him. As, 1. *Of* Deliverance in day of ill, *ver.* 1. 2. *Of* Preſervation of his life. 3. *Of* his Benediction on Earth. 4. *Of* his Protection from his enemies luſt, *ver.* 2. 5. *Of* Divine ſupport and refreſhment in all his languiſhing diſeaſes, *ver.* 3. II. *Of his own, and Chriſts deep ſufferings* Herein are declared, 1. His Deportment under them towards God, praying for favour and healing to his ſoul, *ver.* 4. 2. The Deportment both of his enemies and friends towards him; both which are complained of by *David* and Chriſt. His enemies behaved themſelves maliciouſly; (1) *Wiſhing* his Death, yea, the Obliterating of his very Name, *ver.* 5. (2) *Counterfeiting* friendſhip in viſiting him, meerly in ſcorne and deriſion of him, *ver.* 6. (3) *Whiſpering*, and complotting miſchief againſt him, *ver.* 7. (4) *Calumniating* him about his Diſtreſſes and Sufferings: as if the cauſe of them were ſome notorious diſſoluteneſſe or wickedneſſe, and his caſe under them were wholly deſperate, *ver.* 8. His Friend dealt treacherouſly with him, but on his part moſt undeſervedly; (As *Achitophel* with *David* 2 *Sam.* 15. 31. *Judas* with *Chriſt Joh.* 13. 18.) *ver.* 9.

II. *The Petition of the Prophet*, (*David*, and *Chriſt*,) That the LORD would be gracious to him, and raiſe him up out of his deep diſtreſſes. 1. *That* ſo he may juſtly recompenſe his Enemies, *ver.* 10. 2. *That* thus (his foes not inſulting over him) he may be aſſured, God takes pleaſure in him *ver.* 11. This Petition is Emphatically Amplyfied, (1) *By* his Recognition of the LORD's ſuſtaining him in his integrity, and ſetling before his face for ever, *ver.* 12. (2) *By* his thankful Pronunciation of the LORD's eternal bleſſedneſſe. (3) *By* his Concluſion of this Pſalme; yea, of this whole **First Book of Pſalmes**, with *Amen and Amen*, *ver.* 13.

The Syriack Verſion, after this Pſalme adds, *The end of the firſt Book* [x].

[x] *Vid.* Bibl. Polyglot poſt Pſal. 41.

ספר שבי

THE SECOND BOOK

Viz. OF

PSALMES.

THE *New Teſtament* accounts the *Pſalmes* to be but *One Book*, which is therein therefore ſtiled, ΒΙΒΛΟΣ ΨΑΛΜΩΝ, *The BIBLE* or *BOOK OF PSALMES*, *Luk.* 20. 42. *Act.* 1. 20. But it is evident by *Epiphanius* [a], *Greg. Nyſſen* [b], and *Hierome* [c], That this *one Book of Pſalmes* hath been anciently Subdivided into *five Diſtinct Books or Volumes*, probably by ſome of the Hebrew Writers or Rabbines. And as the five Books of *Moſes*, are called *Moſes's Penteteuch*: So theſe five Books of Pſalmes may be ſtiled *David's Penteteuch*. About this Diſtribution, See formerly in the *General Preface* to the whole Book of Pſalmes, §. VI. This **Second Book** contains in all thirty Pſalmes, *viz. Pſalme* 42. *to Pſal.* 72. incluſively: And it thus concludes:—— *Amen and Amen. Ended are the Prayers of David Son of Jeſſe, Pſal.* 72. 19, 20. Before this 42. Pſalme, the *Syriack* Verſion hath it thus; *The Second Book follows* [d].

a *Epiphan. lib. de Menſuris & Ponderibus.*
b *Greg. Nyſſen. Tractat.* 1. *in Pſalm. Cap.* 5.
c *Hieron. in Epiſt. ad Marcellam. p.* 95. *Tom.* 3. *in Præfat in lib. Reg. p.* 17. *Tom.* 3. *Baſil.* 1553.
d *In Bibl. Polyglott. ante Pſal.* 42.

Pſalme XLII.

§. I. The Summary Contents.

David under great and diſtracting troubles being deprived of the Sanctuary and of free acceſſe to the publick Ordinances of Gods Worſhip, I. *Laments* his privation of Gods Houſe and *Ordinances*. *Declaring*, 1. *His* longing deſires after God in his Houſe, &c. *verſe* 1, 2. 2. *His* teares for his abſence, &c. *verſe* 3, 4. 3. *His* checking and comforting himſelf againſt his infirmity, *verſe* 5. II. *Complaines* 1. *Againſt* deſpondency and deſertion of Soul, *verſe* 6. 2. *Againſt* heaps of unceſſant overwhelming afflictions, *verſe* 7, 8, 9. 3. *Againſt* the inſolencies of his enemies, *verſe* 10, 11.

§. II. The

§. II. The Version out of the Hebrew.

a *Heb.* or, An Instruction. or, An Instructing-*Psalme.*

To the Master-Musician a, *Maschil to the Sons of* Korach.

1. AS Hinde desirously-doth-bray
For Waters streames *and flood*:
Ev'n-so my *longing* Soul *alway*
b Doth-pant thee, O God.
2. For God, c the living God *so dear*,
My Soul hath thirsted *sore*:
O when shall I come and appeare,
d The face of God *before!*

b *Heb.* doth desirously-bray.
c *Heb.* for the ——
d *Heb.* to the faces of God.

3. My e Teares *distilling* night and day
They Bread unto me were:
f While they all day unto me say,
Where *is* thy God, *to where?*
4 These things I *sadly* did record,
And poured out *full fast*
My *melting* Soul g in mee, *O Lord*,
For, I with throng had-pass't;

e *Heb.* Teare was ——
f *Heb.* in saying to mee all the day.
g *Heb.* or, upon mee.

I went with them to th' House of God
With voice h of joy and praise,
i A Feast-observing multitude.
5. My Soul, k why droop'st *always*,
And why dost make l a stirre in mee?
O wait on God *for Grace*,
For, yet m I'le praise him, *for the free*
Salvations of his face.

h *Heb.* of shouting and confession.
i *Heb.* A multitude keeping Feast, or, dancing.
k *Heb.* why bowest thy self-down?
l *Heb.* a tumultuous stirre.
m *Heb.* I shall confess him: the salvations of his faces.

II.

6. My God n in me my Soul bowes-down,
Thee therefore o minde I will
From *Jordans* Land and *Hermonim*,
And from the little Hill.
7. At sounding of thy water-spouts
Deep unto Deep p doth call:
Thy dashing-waves o're me do passe,
Likewise thy Billowes all.

n *Heb.* upon mee my soule boweth-down-it self
o *Heb.* I will remember.
p *Heb.* calling

8. The LORD, his mercy, *in my sight*,
He will command by day,
Likewise his Song with me by night:
q To my Life's God *I'le* pray.
9. To God my Rock say *thus* I will,
Why hast forgot me *so?*
Why do I walk enabled *still*
Through r pressure of the foe?

q *Heb.* prayer to the God of my lives.
r *Heb.* oppression.

10. With s Sword within my bones, *I* s'y,
My foes do mee upbraid:
t Whil'st they do say to mee all day,
Where *is* thy God, *thine aid?*
11. O why dost thou thy self-down-bow,
My Soul *with grief oppress?*
And why such tumult-makest-thou
u Within my *troubled breast?*

s *Heb.* Murder *that is*, Murdering-sword.
t *Heb.* in their saying.

O wait on God a *longer space*,
For yet I shall him x laud:
The *sweet* salvations of my face
Hee is, also my God.

u *Heb.* within mee, or, upon mee
x *Heb.* confessions.

§. III. The Kinde, Penman, and Occasion. &c.

This is *The second Maschil*, or *Instructing-Psalme*; See *Psal.* 32. §. 3. Herein the Psalmist, by his own example *Instructs* Gods people, How deep an affliction it is to a gracious Soul to be exiled from the LORD's presence in his Sanctuary and Ordinances; How bitter an heart-breaking it is to the Godly in distresse to be insulted over by wicked enemies as forsaken of God; And how he is to behave and comfort himself against both. This Psalme is *mixt* of *Doctrine*, *Expostulation*, and *Prayer*.

Penman of this Psalme is not expressed: and therefore cannot certainly be determined upon. y *R. Moses* thinks it was written in the Babylonish Captivity. *Muis* thinks this and the two following Psalmes to be written by one of the Sonnes of *Korah* in the Babylonish Captivity: The matter and words in these three Psalmes seeming so notably to point at that Exile. But others from the Subject-matter of this Psalme, do rather judge that *David* Penned this Psame z.

y Vid. *Simeon. de Muis in Comment. ad Psal.* 42. 1.

The **Occasion** of his writing it, was evidently his forced Exile from the Tabernacle and Publique Assembles where he was wont to have sweet Communion with God in his Ordinances. This his Exile, was probably, either by reason of *Sauls* cruel Persecution of him; Or his Sonne *Absalom's* unnaturall Insurrection against him.

z *Jun. Annotat. in Psal.* 42.

§. IV. The

§. IV. The Scope.

The Psalmists intended Scope, is; 1. To ease his oppressed heart, and comfort himself, By Holy desires, Expostulations, Petitions and Hope, Against his sad Exile from Gods House, Presence and Ordinances, against his deep afflictions that lay heavy upon him, and his enemies insolencies against him in both regards. 2. And consequently to instruct Gods people how to behave themselves answerably in like conditions.

§. V. The Analysis, or Principal Parts.

In the *Inscription*, note; 1. The Denomination of it, pointing out the Nature of the Psalme; *Maschil*. 2. The Direction of it as to the Musick.

In the *Substance of the Psalme* it self, note; The Psalmists twofold complaint,

I. *His sad Complaint and Lamentation, by reason of his Exile from Gods House, Presence, and Ordinances in the publick Assemblies.* Herein are laid down, I. *His* Complaint it self. Amplified and even aggravated, 1. *By* his own vehement longing desires after God in his House, &c. His Soul (1) Panting after God as the *Hinde* in Summer brayeth desirously after the Water-Brooks, *vers.* 1. (2) Thirsting for God; (3) Thinking the time long and tedious till the presence of God be again recovered by him, *vers.* 2. 2. *By* his enemies bitter and cutting insulting over him, as forsaken of God, which made him as it were feed upon nothing but his own *Teares* night and day, *verse* 3. 3. *By* his remembrance of his by-past happiness, when he went with the multitude of those that kept the Solemn Feasts, To the House of God with voice of shouting and praise: which parallel'd with his present Exile and privation of those sweet liberties, made him now poure out his very Soul with grief within him, *verse* 4. II. *His* checking and comforting his drooping, dejected, and self-disquieting Soul, against this complaint, with hopes in God; That yet again (notwithstanding all his present calamities) he should have opportunity to please God, and enjoy the Salvations of his face in his House, *vers.* 5.

II. *His Complaint to God against his other distresses*, (Peculiar Consolations being interwoven with every of them.) As; 1. *Against* Despondency and Desertion of Soul. Raising up his Spirit with the remembrance of God, where ever he was forced to wander from his Sanctuary, (1) *Whether* Eastward, in the Land of *Jordan*: (2) *Or* Northward among the *Hermonim*: (3) *Or* Southward, among the little Mountains bounding *Judea*, *verse* 6. 2. *Against* the multitudes of mighty afflictions overwhelming him without intermission, calling (as it were) one upon another to fall upon him. Elegantly resembled, (1) *To* deeps of waters; (2) *To* the Cataracts of Heaven, Gods Water-spouts from the Clouds; (3) *To* breaking Waves and rolling Billows, *verse* 7. Here he comforts himself, *Partly*, By the LORD's constant faithfulnesse and kindnesse to him night and day. *Partly*, By his priviledge of pouring out, both his Prayer, and his Complaints to God continually against his afflictions and enemies *vers.* 8, 9. 3. *Against* the insolency of his enemies, daily upbraiding him as forsaken of God; which was as a *Murdering-sword* or Dagger (yea, Heb. *Murder*) in his bones, *verse* 10. Under which he comforts his self-dejecting and self-disquieting soul, by hope in God; That yet he should publickly praise him in the Tabernacle, as his evident and full Salvation, and as his God, *vers.* 11.

Psalme XLIII.

§. I. The Summary Contents.

David, I. *Prayes* the LORD, 1. To judge and plead his Cause, and deliver him from his enemies, *verse* 1, 2. 2. To send forth the light of his favour, and truth of his Promises, for restoring him to communion with God in his Sanctuary, *verse* 3, 4. II. *Checks himself* for his infirmity, and *cheers* up himself yet to wait hopefully on God, *verse* 5.

§. II. The

§. II. The Version out of the Hebrew.

1. JUdge mee, and plead my Plea, O God
From Nation mercileſſe:
a Deliver me from man of fraud
And of injuriouſneſs.
2. For thou the God art of my might,
Why b thruſteſt-mee-thee-fro?
Why walk I-ſtill c in mournful-plight,
Through d preſence of the foe?
3. O ſend thy light, e Thy truth *fulfill*,
Let them conduct mee *near*:
And bring mee to f thine Holy Hill,
And to thy dwellings *deer*.
4. Then to God's Altar will I go,
To God g my greateſt joy:
Then h praiſe thee with the Harp alſo
O God, my God, will I.
5. O why doſt-thou-thy ſelf-down-bow,
My Soul *with grief oppreſt*?
And why ſuch tumult-makeſt thou
Within my *troubled breaſt*?
O i wait on God *and on his grace*,
For, yet I ſhall him k laud:
The *ſweet* Salvations of my l face
Hee is, alſo my God.

a Heb. thou ſhalt deliver mee.
b Heb. thruſteſt-me-away.
c Heb. enſabled blacked.
d Heb. oppreſſion.
e Heb. And thy——
f Heb. the Hill of thine holineſs.
g Heb. the joy of my exaltation.
h Heb. confeſs thee——
i Heb. waite hopefully.
k Heb. confeſs.
l Heb. faces.

§. III. The Kinde, Penman, and Occaſion.

This untituled *Pſalme* is a *Prayer*. The Subject-Matter of it, is exceeding like that of the former Pſalme: yea, ſundry of the very words and expreſſions of both theſe Pſalmes, are the ſame; *Compare Pſal.* 42. 11. *with Pſal.* 43. 5. Whereupon ſome have deſervedly accounted this 43. *Pſalme* to be an Appendix of *Pſalme* 42 [m].

Penman, and **Occaſion** of this Pſalme may be judged of, as in the former.

m *Sim. de Muis in Arg. ad Pſal.* 43. Vid. *Hen. Mullerus in Arg. Pſal.* 43. & *Joan. Calvin in Arg. Pſal.* 43.

§. IV. The Scope.

The Pſalmiſts **Scope** is; *To intreat* the LORD, ſo to plead his Cauſe againſt his perſecuting Adverſaries, that at laſt he may be reſtored again to his much longed-for Communion with God in his Sanctuary.

§. V. The Analyſis, or Principal Parts.

This Pſalme is 1. *Petitory.* 2. *Conſolatory.*

I. *Petitory.* He petitioneth to the LORD, 1. *To* avenge him, plead his Cauſe, and deliver him from his Adverſaries. This requeſt he urgeth, *Partly* from his enemies vileneſs: They being (1) Unmerciful, (2) Deceitful, (3) Injurious, (4) Oppreſſing, *verſe* 1, 2. *Partly*, from his own intereſt in God, on whom alone he relyed as his ſtrength, and therefore expoſtulates with him about, (1) Gods thruſting him away, *viz.* from his favour, help, &c. (2) His own mournful condition. (3) His enemies oppreſſion, *verſe* 2. 2. *To* ſend forth, (1) The Light of his Divine Favour; (2) The Truth of his Covenant and Promiſes: which may again reſtore him to his wonted fellowſhip with God in his Sanctuary. This is amplified, 1 By an Elegant Gradation. He would be reſtored and brought, To Gods *Holy Mountain*; Yea, to his *Dwelling-places* there; yea, to Gods *Altar* therein; But above all, To God himſelf, *The joy of his Exaltation, The joy of his Gladneſſe.* 2 By the end of his requeſt, *viz.* That ſo he might publickly praiſe and glorifie God, *verſe* 3, 4.

II. *Conſolatory.* He checks and comforts his ſelf-dejecting, and ſelf-diſquieting ſoul, with hope in God; That yet he ſhould praiſe him in the Tabernacle, As his Evident and full Salvation, and as his God, *verſ.* 5.

PSALME

Pſalme XLIV.

§. I. The Summary Contents.

The *Church* of God, I. *Commemorating* Gods former favours to *Iſrael* in bringing them into the promiſed Land, *ver.* 1, 2, 3. *Supplicates* for like deliverances of *Jacob* from their enemies, *ver.* 4. *to* 9. II. *Complaines* ſadly of her preſent extream calamities, under her moſt cruel Perſecutors, *ver.* 9. *to* 17. III. *Profeſſeth* her conſtant integrity to God, his Covenant, and Worſhip, notwithſtanding all the miſeries come upon her, *ver.* 17. *to* 23. IV. *Prayeth* moſt fervently for Gods ſuccour againſt all her miſeries, *ver.* 23. *to the end.*

§. II. The Verſion out of the Hebrew.

To the Maſter-Muſician, to the ſons of Korach, [a] *Maſchil.*

a *Heb.* or; An Inſtruction. An Inſtructing-*Pſalme.*

1. O God, we have heard with our ears
To us our Fathers told:
The work *which in thoſe* dayes *of* theirs
Thou wroughtſt, in dayes of old.

b *Heb.* Thou with thine hand——

2. b Thine hand did Heathens diſpoſſeſs,
But them didſt plant *and ſeat*:
To peoples thou-didſt-ill-*expreſs*,
But them didſt c propagate.

c *Heb.* or; Send forth.

3. For, with their ſword they d have not got-Poſſeſſion of the land,
Likewiſe their Arme them ſaved not:
But *meerly* thy right-hand,
e Thine Arme, likewiſe thy faces light,
Becauſe thou f will'dſt-their-wealth.

d *Heb.* have not poſſeſſed.

e *Heb.* And thine——

f *Heb.* Favouredſt them. *or*; haſt-good will-to-them.

4. Thou'rt He, my King; O God of might,
Command thou *Jacob's* g health.

g *Heb.* Salvations.

5. In thee we as-with-horn-ſhall-puſh
All our diſtreſſing-foes:
Thoſe in thy Name we h down-ſhall-cruſh
That-up-againſt-us-roſe.

h *Heb.* ſhall-tread-down.

6. For, in my *Warlike* Bowe (*O Lord*)
i My hope I will not have:
Likewiſe my *fleſh devouring* ſword
Shall not *at all* me ſave.

i *Heb.* I will not hope.

7. For thou haſt ſav'd us *heretofore*
From our diſtreſſing-foes:
And thoſe that hatred-to-us-bore
Thou didſt-to-ſhame-expoſe.

8. In God we praiſe *his glorious Name*:
Still all the day *therefore*
We will likewiſe unto thy Name
Confeſs for evermore. Selah.

II.

9. But *now* thou thruſteſt-*us*-away,
Thou k ſhameſt us alſo:
And with our Armies *in array*
l Abroad thou doſt not go.

k *Heb.* or, makeſt us bluſh.

l *Heb.* thou goeſt not forth.

10. Thou backward m makeſt-us-retrait
From *our* diſtreſſing-foe:
And they that us *extreamly* hate
Spoyle for themſelves they do.

m *Heb.* wilt make-us-turne.

11. Thou n giv'ſt us *to our Enemies*
As *filly* o Sheep for meat:
Among the Nations likewiſe
Thou doſt us diſſipate.

n *Heb.* wilt give us.

o *Heb.* as ſheep of meat.

12. Thou p doſt thy people ſell *amaine*,
q *But reap'ſt* no wealth *thereby*:
And by the r price of them *thy gaine*
Thou doſt not multiply.

p *Heb.* wilt-ſell.

q *Heb.* For no wealth.

r *Heb.* prices.

13. Thou *t* reproach ſ doſt us expoſe
t With *all* our neighbours *here*:
A taunt and ſcorn *we are* to thoſe
That round-about-us *are.*

s *Heb.* wilt-make.

t *Heb.* To——

14. Thou *as* a Proverb u putteſt us
Among the Heathens *ſpread*:
Among the Peoples *impious*
A nodding of the Head.

u *Heb.* wilt put.

15. Mine x ignominious-diſgrace
Before mee all the day:
Likewiſe the baſhing of my face
Doth cover mee *alway.*

x *Heb. or* my-bluſhing.

16. By reaſon of reproachers voice,
And taunting *foe's diſgrace*:
By reaſon of the Enemie's
And ſelf-avenger's y face.

III.

y *Heb.* faces.

17. All this is come upon us, *Lo*,
Yet we forgot not thee:

z Againſt

z *Heb.* in — a *Heb.* stepping.
z Against thy Covenant also
Deal falsly did not wee (a pace
18. Our heart back turn'd not; Nor our
Declined from thy path.
19. Though us thou brak'st in Dragons
b Us hid'st in shade-of-Death. (place:

b *Heb.* And coveredst over us — c *Heb.* our palmes. d *Heb.* Search out.
20. If we e forgot *through pain of dread*
Our God's *most holy* Name:
Or to strange god c our hands forth-spread;
21. Shall God not d search this same.
For hee the hearts hid *things* doth know.
22. But wee all day for thee
Are kill'd; As sheep of slaughter *now*
Wee *all* accounted bee.

23. Stir-up thy self *in our sad day,*
Why sleepest thou, O LORD?
Awake; O thrust us not away
For ever *as abhor'd.*
24. Thy e Countenance why dost thou hide?
Our *sore* affliction
Why f dost-from-memory-let-slide,
And our Oppression?

e *Heb.* countenance, f *Heb.* forget'st thou. g *Heb. for an* Helpfulness to us. עזרתה Hezrathah, *the last Letter being redundant, emphatically increaseth the Signification.*
25. For *lo* our Soule *thus comfortless*
Down to the dust is cast:
Yea, to the Earth (*such our distress!*)
Our-belly cleaveth-fast.
26. *O LORD,* Arise, *thy self awake;*
g Full-help for us *be thou:*
And for thy loving-kindnesse sake
Do-thou-Redeem-us *now.*

§. III. The Kinde, Penman, and Occasion, &c.

This is *the third Maschil,* or *Instructing-Psalme:* See *Psal.* 32. §. 3. And it is a fervent *Complaint,* or vehement *Expostulating Lamenting Prayer* to God: Penned, as it were, in the name of the Afflicted, and Persecuted Church of God. A very lively Map of the Saints Sufferings and Martyrdomes for the Cause of God, of Christ, and of the Gospel, both under the Old and New Testament: As the Apostle intimateth, *Rom.* 8.36.

Who was **Penman** of it, whether *David* by a Prophetick Spirit foretelling the Churches future Calamites, as some h, or some of the Posterity of *Korach* in the Babylonish Captivity, as i others; or some other Prophet; is not clearly evident either by this Psalme, or any other Scripture.

h *Sim. de Muis in Arg Ps.* 44.
i *Sim de Muis in Arg. ad Ps.* 44

The **Occasion** also of writing it cannot be particularly determined upon: whether the *Jews* long afflictions in the 70. years Babylonish Captivity, wherein the godly are supposed to use this Prayer; As *Muis* k. Or the cruel Tyranny of *Antiochus*; As *Calvin* l. Or the many distresses of the Church by the *Philistines,* from the times of *Sampson* till the dayes of *David*: As *Junius* m, Or some other Calamitous time that befell the Church. And therefore it is not safe to be positive herein.

k *Sim. de Muis ubi supra.*
l *Jo Calv. in Arg. ad Ps.* 44.
m *Fran. Jun. in Annot. ad Ps.* 45.

§. IV. The Scope.

The **Scope** of the Church in this zealous complaining Prayer (as the Subject-matter thereof evidenceth) is especially; 1. *To Lament* and bewail the many heavy Calamities that the LORD (after all his former favours to them in possessing them of the Land of *Canaan*) had brought upon them, by their cruel persecuting enemies. 2. To Professe their constancy and fidelity to God, notwithstanding all this Deluge and Sea of Miseries that was broke in upon them. 3. And to intreat the LORD for Salvation and Deliverance from all their pressing evils and oppressing enemies.

§. V. The Analysis, or Principal Parts.

In the *Title,* are; 1. The Denomination of it; *Maschil.* 2. The Direction of it as to the Musick.

In the *Substance* of the Psalme, we have the Church, 1. *Commemorating,* 2. *Complaining,* 3. *Professing,* and 4. *Praying.*

I. *The Church Commemorateth* the former experience of Gods ancient favours to their fore-fathers, *verse* 1. *to* 9. These Favours of God are, 1 Described, 2 Improved. I. *Described,* divers wayes, 1. *By* the Reporters of them; their *Fathers.* 2. *By* the season of them; *In their dayes of old,*

old, *verse* 1. 3. *By* the Matter of them; Ill-intreating and diſpoſſeſſing the Heathen *Canaanites* out of the Land of *Canaan*, but implanting and propagating his People in their ſtead, *verse* 2. 4. *By* the Author of them; *Negatively*, Not their own Sword and Valour: But *Affirmatively*, Gods right-hand and free-favour only, *verse* 3. II. *Improved*, as an Argument and Encouraging ground for the Churches preſent Supplication to the ſame King and God, for like Salvation now to his afflicted *Jacob*, *verse* 4. This requeſt being further urged, 1. *From* their ſincere confidence in God alone, not in themſelves at all, againſt their enemies, *verse* 5, 6. 2. *From* former experience of Gods ſaving them, but confounding their enemies, *verse* 7. 3. *From* their thankful praiſes, *Performed* for times paſt, *Promiſed* for time to come upon this account, *ver.* 8.

II. *The Church Complaineth* ſadly of the many and heavy Calamities, which the LORD had brought upon them by their enemies, contrary to all thoſe former ſweet Experiences, *ver.* 9. *to* 17. More Particularly, Theſe evils were brought upon them, I. *By God*, Deſerting them and their Armies, *verse* 9. II. *By their perſecuting Enemies*. By whom they were, 1. Put to flight. 2. Spoiled, *verse* 10. 3. Slain. 4. Fanned and ſcattered abroad, *verse* 11. 5. Sold into Captivity, more contemptibly then very ſlaves without price, *verse* 12. 6. Expoſed to all manner of reproach by deeds, words, geſtures, To all ſorts of People, Neighbours, and Heathens, and this at all times to the utter confuſion of their faces, *ver.* 13, 14, 15, 16.

III. *The Church Profeſſeth* her conſtant integrity with God, even in midſt of all this Sea of miſeries about her, *verse* 17. *to* 23. This her integrity is, I. *Declared*, by the Parts thereof: *viz.* 1. She forgot not God. 2. Nor dealt falſly in his Covenant, for all this, *verse* 17. II. *Confirmed*. And this, 1. *Partly* by Amplification of the former particulars. (1) Dealt not falſly againſt Gods Covenant, *Either* by a backſliding heart; *Or* by a ſwerving courſe: No not in greateſt extremities of afflictions, *ver.* 18, 19. (2) Forgot not God, nor ſpread out her hands to Idols. For proof whereof ſhe appeals to the Heart-ſearching, and Sin-revenging God, *verse* 20, 21. 2. *Partly* by Oppoſition rather of her contrary patient Perſeverance under worſt of ſufferings, *ver.* 22.

IV. *The Church Prayeth* moſt fervently for relief. That God would ſtirre up himſelf, awake, help, and redeem her. Which requeſts are Pathetically enforced, by divers moving Deprecations, Expoſtulations, and Complaints intermixed, *ver.* 23, 24, 25, 26.

Pſalme XLV.

§. I. The Summary Contents.

In this Nuptial-Song of the *Wel-beloved-Virgins*, are I. *A Preface*, ſhewing the Pſalmiſts and every Chriſtians deſire to extoll Chriſt the Churches King, *verse* 1. II. *A Prophetical Deſcription*, under the Type of King *Solomon* and *Pharaoh's* Daughter, of CHRIST, and his Church. 1. *CHRIST* the Bridegroom, is deſcribed, (1) *As* moſt Amiable, for his lovely properties, *verse* 2. (2) *As* moſt Formidable for his warlike Endowments, *verse* 3, 4, 5. (3) *As* moſt Honourable for his Royal Majeſty, and Princely Accompliſhments, *verse* 6, 7, 8. 2. *The CHURCH*, his Bride, is (1) Commended, *verse* 9. (2) Exhorted to her Duties towards Chriſt, *verse* 10, 11. (3) Aſſured hereupon, of great Glory from Chriſt, preſent and future, *verse* 12. *to* 17. III. *A Concluſion*, promiſing hence all gratitude to Chriſt, *verse* 17.

§. II. The

§. II. The Version out of the Hebrew.

To the Master-Musician on Shoshannim [a], *To the Sonnes of* Korach, *Maschil* [b]; *A Song of the Wel-beloved-Virgins.*

1. MIne heart hath [c] framed a good thing,
Thus am I saying then
My *Sacred* [d] Poems of the King:
My Tongue a swift Scribe's Pen.
2. Thou then man's sons [e] art-fairer-far,
Grace in thy lips is pour'd:
On thee therefore for evermore
[f] Hath God *his* blessing-shour'd.

3. O Mighty-one, upon the thigh
Gird thou thy Sword *so bright*,
Thy Glory and thy [g] Majesty.
4. And [h] in thy Comely-might
On Word of Truth [i] ride prospering,
And meekest Equitee:
And dreadful things, *O mighty King*,
Shall thy right-hand teach thee.

5. Sharp *are* thine Arrows *thou dost dart*,
Folk under thee shall fall:
So keen they pierce into the heart
Of the Kings enemies *all*.
6. Thy *Royal* Throne, O Mighty-God,
For ay and ever is:
So is thy Kingdom's Scepter-Rod
A Rod of Righteousnesse.

7. Thou justice lov'st, [k] hat'st wickedness:
Thee, God thy God therefore
Did 'noint with Oyle of gladsomnesse,
Thy fellows *farre* before.
8. Mirrhe, Cassia, and Aloes
All thy *sweet* Garments *bee*:
Out of the [l] Ivory Palaces
Whence they have gladned thee.

9. Among thy precious-ones *do stand*
Kings Daughters *thus extold*:
The Queen is set at thy right-hand
In Ophir's [m] purest-gold.

II.

10. Hark *now*, and see, and bend thine eare
O Daughter *beauteous*:
And *quite* forget thy people *deare*,
Yea and thy Fathers House.
11 And *then* the King thy beauteousnesse
[n] Shall-covet-more-and-more:
For *lo* thine *Holy* Lord hee *is*,
[o] Him worship thou therefore.

12. The daughter [p] then of *stately* Tyre
With guift *to thee shall fall*;
[q] Thy favour vehemently-desire
The wealthy people shall.
13. The Daughter of the King, within
All glorious *to behold*:
Her Rayment *she is clothed in*,
Of [r] Purled-works of Gold.

14. She in Embroyderyes *with state*
Brought to the King shall bee:
The Virgins after her, Her Mates
Shall be brought in to thee
15. With joyes and exultation
They shall be brought *and sing*:
So they shall enter *every one*
[s] The Palace of the King.

16. Instead of thy *dear* Fathers *now*
Shall be thy sons-*by-birth*:
For Princes them dispose shalt thou
In all the *planted* Earth.
17. I'le of thy Name through ages all
Make me nory *alwayes*:
[t] Thee therefore praise the people shall
For ever and *for* ay.

[a] *Heb.* or; Six-stringed Instruments. Or, Six-leaved-flowers. or? Lilyes. *so called Song.* 2. 6.
[b] *Heb.* or; An Instruction, or; Instructing-Psalme.
[c] *Heb.* boyled, or; fryed-as in a frying-pan a good matter, or; good word.
[d] *Heb.* or; works to —
[e] *Heb.* arte double-faire *the Holy Roote in this word is doubled: noting double fairenesse, or surpassing beauty.*
[f] *Heb.* God hath blessed thee.
[g] *Heb.* or; comely-honor, comely-might.
[h] *Heb.* Prosper, ride on word —— *viz. rides prosperously.*
[i] *Heb.* Meekenesse of justice.
[k] *Heb.* And wilt hate —
[l] *Heb.* Palaces of a Tooth, *that is, Elephants teeth.*
[m] *Heb.* fine-gold.
[n] *Heb.* shall make himself covet. or, shall covet vehemently.
[o] *Heb.* And bow-downe thy self to him.
[p] *Heb.* or; also.
[q] *Heb.* the rich ones of the people shall earnestly seek thy favour.
[r] *Heb.* or, Crowns of gold. or; closures of gold.
[s] *Heb.* into the ——
[t] *Heb.* Therefore peoples shall confess thee.

§. III. The Kinde, penman, and Occasion.

This *Psalme* is of *Mixt Nature*, made up of *Prophecy, Doctrine, and Exhortation*. It is the *fourth Maschil*, *See Ps.* 32. §. 3. It contains a sweet and elegant **Marriage-Song**: wherin under the *Type* of *King Solomons Marriage with King Pharaohs Daughter*, The Spiritual or Mystical Marriage betwixt *Jesus Christ*, King of Kings, the Bridegroome; and the *Church* his Bride, is celebrated by the *wel-beloved-Virgins*; *viz.* Kings Daughters and other Honourable Damosels, attending upon the Queen, sincere Christians, chast Virgin-worshippers, the true friends of the Bridegroom and the Bride, in praise of whom they sing this *Marriage-Song*. Compare, *Title, verse* 6, 7. *with Heb.* 1. 8, 9. where this Song is expounded of Christ the Sonne. It's of the same Argument with the *Song of Songs*, and as it were a Compendious *Epitome*

of it [u]. *This Hymne* (as [x] one well noteth) *sets forth Christ in his Glory: and his Spouse the Church in her Beauty. For Christ is the Bridegroom, and Jerusalem the Bride, Joh.* 3. 29. *Rev.* 21. 9. 10. *All true Christians are Virgins, for their spiritual chastity, Rev.* 14. 1, 4. *following, and loving the Lamb, for the sweet Odour of his Name, or Gospel, Song* 1, 2. *and are beloved of him, and have this new Song of Praise put into their mouthes.* Some things herein are so expressed, that they cannot be applyed in any sense to King *Solomon*, but only to Christ: As *verse* 6, 11. *Kimchi* and many other Jewish Rabbines interpret this Psalme only of Christ.

Penman of this choice *Prophetical, Instructing, Hortatory Psalme*, is not here nor elsewhere in Scripture expressed: and therefore cannot be certainly determined upon.

Occasion, seems probably to be *King Solomon's Marriage with King Pharaohs Daughter*, here spoken of literally, yet principally and Typically in most passages: but the marriage betwixt Christ and his Church being the Truth and Spiritual Mystery principally intended. *Heb.* 1. 8, 9. *with Psal.* 45. 6, 7.

[u] Hic Psalmus Propheticus est, continetque Epithalamium, quo Christi cum Ecclesia Nuptiæ celebrantur. Idemque habet Argumentum quod Canticum Canticorum, ejusque videtur esse Epitome. *Sim. de Muis Argum. in Psal.* 45.

[x] *Hen. Ainsworth* in his Annot. on Psal. 45. 1.

[y] *Sim. de Muis* in Arg. ad Psal. 45. & Comment. ad vers. 1.

[z] Vid. *Andr. Rivet* in Argument. & Partit. Psal. 45. Sic *Joan. Calvin.* in Arg. Psal. 45. Et *Sim. de Muis* in Arg. Psal. 45. Et *Hen. Mollerus* in Arg. Psal. 45.

§. IV. The Scope.

The Scope intended in this *Epithalamium* or *Marriage-Song*, is; Under the *Type* and *Allegory* of the Marriage of King *Solomon and Pharaohs Daughter*, to display the Excellency, Glory, and Sweetnesse of that Great Mystery, the Spiritual Espousals and union of *Christ and his Church*, together with the matchlesse Excellencies and mutual Offices of them both: and the happy fruits this their Nuptial union shall produce.

§. V. The Analysis, or Principal Parts.

The *Title* of this Psalme contains, 1. The Direction of it, as to the Musick, 2. The Denomination of it, As to (1) The Matter, or use of it; *Maskil*, Instruction. *See verse* 10, &c. (2) The Form of it; *A Song of the well-beloved-Virgins.*

The *Substance* of the Psalme it self hath in it, 1. *A Preface.* 2. *A Prophetical Description* of Christ the Bridegroom and of his Bride the Church. 3. *A Conclusion.*

I. *The Preface* declares, How fervently the Psalmist, and every Christian, desires to spread abroad the praises of Christ the Churches King: 1. The Heart *boyling a good word*, or thing, *viz.* inventing and conceiving the good matter of his praises. 2. The Tongue reciting it, as readily, as the Pen of a swift Scribe, *verse* 1.

II. *The Prophetical Description* sets forth, *Christ* the King as *Bridegroom*, and the *Church* as his *Bride*, most elegantly; under the Type of *King Solomon and Pharaohs Daughter.*

1. *Christ* the King and Bridegroom of his Church is described and commended illustriously; I. *As most Amiable*, for his lovely Properties; *viz.* 1. *His* surpassing Beauty; most precious to behold. 2. *His* excellent Speech; most gracious to be heard. Both which are illustrated by the Fountain whence they flow, Gods everlasting benediction, *verse* 2. II. *As most formidable* for his warlike Endowments. Which (by *Apostrophe* to him that is most mighty) he is incited to draw forth into action, *viz.* 1. To gird on his *Sword*, that is, *his Word*. Called, from the effects, *Glory*, and *Comely-honour*. This his Armour is Spiritual, *ver.* 3. 2. To ride prosperously as in a Triumphant Chariot of the *Word of Truth, Meekness, and Righteousnesse*, according to his Regal dignity. Hereupon proportionable successe is promised to ensue, 1. *In General*, His right-hand alone shall atchieve terrible things in his Kingdom, *vers* 4. 2. *In Particular*, His sharp Arrows, that is, his lively piercing Gospel-administrations (made keen by his Spirit) shall wound the hearts of Christs enemies, and make them fall under him, By *Conversion*, or *Subversion*, *verse* 5. III. *As most Honourable*, for his Regal Majesty and Princely Accomplishments. *viz.* 1. The perpetuity of his Throne. 2. The Righteousnesse of his Scepter: both as to his *Acquisition*, and *Administration* thereof, *vers.* 6. 3. His Cordial love of Righteousnesse, and hatred of iniquity. 4. His Divine Unction from God his God with the gladning Oyle of the Spirit (*not by means, Jh* 3 34. but) beyond *all his fellows, viz.* beyond all his fellows in Unction, *Priests, Prophets, and Kings*, who were wont to be annointed with material Oyle, to these singular and eminent Offices, *See Exod* 30 25. —30. 1 *King.* 19. 16. 1 *Sam.* 16. 13. And beyond all *Christians, Believers*, Annoint-

Annointed to be *Kings and Priests, &c. to God*, 1 *Joh.* 2. 20, 27. 1 *Pet.* 2. 5. *Rev.* 1. 5. unto their General Calling, *verse* 7. 5. His Royal Robes (of Perfect Righteousnesse and Holynesse) so Richly and Fragrantly Perfumed, that they are stiled *very Myrrhe, Aloes, and Cassia*, i. e. absolute sweetnesse it self. 6. His heavenly Descent. *From the Ivory Palaces* in Heaven, from his Fathers bosome whence he first descended, his people meeting him with joyful acclamations, *Joh.* 3, 29. and whither he is now again ascended for us, *verse* 8.

2. *The Church*, The Queen and Spouse of Christ is Honorifically mentioned. Being, I. *Commended*; 1. *For* her Honourable Train of Attendants. 2. *For* her Rich and Royal Ornaments of Gold of *Ophir*. 3. *For* her Superlative Advancement, even at Christs right hand, *verse* 9. II. *Exhorted*, 1. To most heedful attention; *Hearken, behold, incline thine ear.* 2. To all conjugal Duties towards Christ. As, (1) *That* she deny all for him, *verse* 10. (2) *That* she yield all due worship and obedience to him, that thus the King may cover her beauty, *verse* 11. III. *Assured hereupon*, if she thus perform with Christ, That Christ will communicate great glory to her both for Present, and Future. 1. *For present*, (1) *In* her great enlargement. The Daughters of *Tyre*, viz. The *Gentiles*. And the rich among the people, viz. Kings, Princes, Nobles, &c. shall live to be joyned to the Church, and so to Christ. for Communion with him, *verse* 12. (2) *In* her most splendid and rich Ornaments: *Partly*, without; *Purled works of Gold*. *Partly*, within; *All glorious*, *verse* 13. 2. *For future*, when the Bride shall be brought into the House of the Bridegroom, to solemnize the Marriage with joyful acclamations. Then she shall be, (1) Decked with Curious Ornaments, Needlework-Embroideries; (2) Waited on with Virgin-attendants, *ver.* 14. (3) Brought into the Kings Palace with greatest joy, *verse* 15. (4) And hence, instead of Parents and all outward things forsaken, she shall be honored with a Numerous and Princely Posterity all the World over, *vers.* 16.

III. *The Conclusion*; wherein the Psalmist promiseth unto Christ, for these greatest Benefits, Perpetuall Gratitude: 1. *From* Himself. 2. *From* others moved by his Example in all ages, *verse* 17.

Psalme XLVI.

§. I. The Summary Contents.

The *Psalmist* here brings in the *Church* and *City* of God (wonderfully protected and delivered by the *LORD of Hosts* from her enemies in extream dangers,) *I. Declaring* 1. The All-sufficiency of Gods Protection of his Church, *vers.* 1. 2. The Churches invincible Affiance thereupon in God in greatest dangers and commotions, *vers.* 2,3. 3. The meanes of their safety, though small, *ver.* 4. 4. The efficient cause of their safety, most mighty: The LORD's Presence and Protection, *vers.* 5. 6,7. II. *Exhorting*, 1. All, to come view the LORD's victorious exploits, *vers.* 8,9. 2. The Churches Enemies, in the Person of God, to be still and submit, *vers.* 10. And so triumphantly concluding, *vers.* 11.

§. II. The Version out of the Hebrew.

To the Master-of-the-Musick, to the Sons of Korah, *upon* Alamoth, *A Song.*

1. GOd *is our* Fortitude *on high*,
a Hebr. on Hopefull-shelter. a And a Refuge-safe *from ill*:
A Succour found exceedingly
In *our* distresses *still*.

b Heb. In the changing of the earth we will not feare. 2. b Though Earth therefore change *to and fro*,
No fear *our* souls shall seize;
c Heb. in the mooving of the Mountains. And c though the Hills be moov'd into
The heart of *deepest* Seas.

3. *Though* roaring-noise her waters make,
Bee-stirr'd-with muddy-streame:
Yea though the *mighty* Mountains shake
d At swelling of the same. Selah.

d Heb. At haughtinesse of it.

4. *There is* a flood whose *pleasant* streames
Shall make Gods City joy:
The Habitacles Holy-place
Of-him-that-is-most-high.

e Heb. shall not bee mooved. 5. In midst of it *doth* God *reside*,
It e shall be mooved never:
At peering of the morning-tide
Our God will help it ever.

6. The Heathens made a raging noise,
The Kingdoms mooved were:
Hee f gave abroad his dreadful voice.
The Earth did melt for fear.

7. The LORD of Armies all abroad
Is with us mightily:
The Covenant-keeping Jacob's God
Hee is our Refuge-high. Selah.

8. Come, view g the operations
Of the JEHOVAH now:
What dreadful-desolations
He puts on Earth below.

9. Unto the Earth's end far and near,
h He maketh wars expire:
Hee i breaks the Bowe, he cuts the Spear,
The Chariots k burns with fire.

10. Surcease, and l know that I am God:
Among the Heathen still
I'le be advanc'd; In earth abroad
Exalted bee I will.

11. The LORD of Armies all abroad
Is with us mightily:
The Covenant-keeping Jacob's God
Hee is our Refuge-high. Selah.

f Heb. gave with his voice. or, in his voice.

g Heb. the works of the LORD

h Heb. maketh wars to cease.

i Heb. will break.

k Heb. will burne.

l Heb. know ye.

§. III. The Kinde, Penman, and Occasion.

This *Psalme*, in the **Kinde** or Nature of it, is *A victorial Song*, or *Song of Triumph*; wherein the Church of God, having *the LORD of Hoasts for them, the God of Jacob their Refuge*, make their boast in God against all imaginable perils. *Luther* was wont to refresh and encourage himself with this Psalme, against greatest Enemies, Threats and Dangers, saying; *Come, let us sing the 46th. Psalme, and feare no evil.* Its an excellent Antidote against greatest feares and dangers, incident to Gods Church and People. **Penman** of it, whether it were *David*, *Isaias*, or some of the Posterity of *Korach*, or some other, hath framed it, as in the Name of the Church, triumphing therein. **Occasion**, seems by the matter of it to be some remarkable Deliverance or Deliverances of the Church in her weak condition, from her many and mighty enemies, destroyed by the Lords assistance. Some [m] refer this Triumph to those famous Victories which *David* got over the Philistines, Moabites, *Hadadezar* King of *Zobah*, the Syrians, and Edomites, putting Garrisons in *Edom*, 2 *Sam.* 8. and 1 *Chron.* 18. Some, [n] to the deliverance of King *Ahaz* and *Jerusalem*, from *Rhezin* King of *Syria*, and *Pekah* King of *Israel*, joyntly besieging *Jerusalem*, 2 *Kings* 16. 5. *Isa.* 7. and 8.

m *Sim. de Muis Argum. in Psal.* 46.

n *Joan. Foord in expos. Psal.* 46. Tempus

§. IV. The Scope.

The **Scope** intended in this *Song*, is; Triumphantly to testifie and professe (in the Name of the Church and People of God, as it were brought in here Triumphing) the unshaken confidence and comfort of Gods People in the LORD's Presence, Assistance and Protection against all imaginable Dangers and Hurly-burleys of their Enemies.

§. V. The Analysis, or Principal Parts.

The *Title* contains, 1. The Denomination of it; *A Song* tuned with voice. 2. The Tune, or Musical Instrument; *upon Alamoth. See* 1 *Chron.* 15. 20. *Alamoth* signifies *Virgins*, *Song* 1. 2. Hence perhaps it may import, *Virgin-tunes*, High shrill voices or notes. Those that refer *Alamoth* to the matter, derive it from *Alam*, *Hidd*: As if it denoted the *Hid counsels of God concerning his Church* 3. The Direction of it, as to the Musick, &c.

The *Substance* of the Psalme, is; 1. *Narratory*. 2. *Hortatory*.

I. *Narratory*. Here being a thankful and Triumphant Narration of Gods all-sufficient Protection of his Church and people, *verse* 1. to 8. Gods Protection is, I. *Propounded* as 1. Safe. 2. Strong. 3. Most seasonably present in straits, *verse* 1. II. *Amplified* and Illustrated, 1. *By* the Churches invincible Faith in that Protection, Faith unterrified with greatest dangers, evils or Enemies imaginable, *verse* 2. 3. 2. *By* the small Instrumental means of their safety, *A River*: viz. *Kidron*, 2 *Sam.* 15. 23. *John* 18 1. and the streams or lesser Currents *Gihon and Shilah*, 2 *Chron* 32. 4. 30. *Isai.* 8. 6. refreshing and gladning *Jerusalem*, and therein the holy place of Gods Habitations, encompassing them half about, *verse* 4. 3. By the Principal efficient cause of their safety, viz. Gods gracious presence in the midst of his Church: whence it is, 1. Unmoveably protected; 2. Seasonably relieved, *verse* 5. 4. *By* the efficacy even of Gods voice against all Heathens rage, and Kingdoms commotions: If his *voice* be but *uttered*, The *Earth* is *melted*, *verse* 6. 5. *By* a triumphant

triumphant exultation in, 1. The LORD's powerful Preſence with; 2. His faithful Protection of his Church; *verſe* 7.

II. *Hortatory.* Here is a twofold and forceible Exhortation, I. *Of the Church*, unto all. To come and view the LORD's victorious exploits. 1. In diſſipating and deſtroying all his Enemies, *verſe* 8. 2. In eſtabliſhing a thorough peace in the Earth, in the land, *verſe* 9. II. *Of God himſelf*, unto his and his Churches Enemies; 1. That they ſurceaſe from their enmity againſt his people. 2. That they acknowledge him to be God: yea, ſuch a God, as one way or other will be exalted among the Heathen, and in the whole earth, *verſe* 10. This Exhortation, and ſo the whole Pſalme, is ſweetly cloſed with the former Triumphant Exultation of Gods people, *verſe* 7. In (1.) The LORD's powerful Preſence with, (2.) His faithful Protection of, his Church, *verſ.* 11.

Pſalme XLVII.

§. I. The Summary Contents.

In this Triumphant and Prophetical Pſalme, 1. All People are Exhorted cheerfully to entertain God, CHRIST, and his Kingdom, *ver.* 1. 2. Many prevalent Arguments are urged to perſwade hereunto, *ver.* 2. *to the end.*

§. II. The Verſion out of the Hebrew.

To the Maſter-of-the-Muſick, to the ſons of Korach, *A Pſalme.*

1. CLap hands, all Peoples, *joyfully*,
To God [a] with voice of triumphring:
2. For, dreadful, *is* the LORD, moſt-high,
O're all the earth a mighty King.
3. Hee [b] under us did folk depoſe:
[c] Beneath our feet the Nations *proov'd.*
4. Our Heritage for us [d] hee choſe:
His Jacobs [e] glory, whom hee lov'd. Selah.
5. With triumph God aſcended-is:
The LORD with voice [f] of Trumpeting.
6. Sing-Pſalme to God, Sing-Pſalme *for this*:
Sing-Pſalme, Sing-Pſalme unto our King.
7. For, God *is* King of all the earth,
Sing-Pſalme of *pure* Inſtruction.
8. God reigns [g] o're *all of* Heathen *birth*:
God ſits upon [h] his holy Throne.
9. To folk of *Abraham's high* God
The Peoples [i] Nobles gathred bee:
For, Shields of th' earth *belong* to God,
Exalted vehemently is hee.

a *Heb.* with voice of ſhrilling ſhouteloud. b *Heb.* ſhall ſpeak peoples under us. *wit.ſubdue them by his word.* c *Heb.* And beneath—— d *Heb.* He ſhall chooſe e *Heb.* high-excellency. f *Heb.* of a Trumpet. g *Heb.* over the Heathens. h *Heb.* throne of his holineſs. i *Heb.* volunteers. *or,* Munificent, liberal Princes.

§. III. The Kinde, Penman, and Occaſion.

This is for **Kinde** a *Gratulatory Triumphant Pſalme*, provoking all People to joy and Triumph; *Literally and Hiſtorically*, for the Aſcending of the Ark: *Myſtically and Prophetically*, for Chriſts Aſcending up on high, and for his Kingdome.

Penman, is not expreſſed, nor certainly diſcovered here or elſewhere.

Occaſion, ſeems to be the Aſcending, or bringing up of the *Ark of God* into its place: 1. Either, from *Kiriath-jearim*, or from the Houſe of *Ebed-Edom* to the City of *David* in *Jeruſalem* into the Tent which *David* had pitched for it, David *and all the Houſe of* Iſrael *playing before the LORD on all manner of Inſtruments of Firr-wood, &c. and bringing up the Ark of the LORD with ſhouting, and with the ſound of the Trumpet.* 2 *Sam.* 6. 2, 3, 4, 5, 12, 13, 14, 15, 16. 1 *Chron.* 13. 8. *and* 15. 25, 26, 27, 28. (at which time *David* firſt delivered *Pſalme* 105. 1. *to* 16. *and Pſal.* 96. *into the hand of* Aſaph *and his Brethren to thank the LORD*, 1 *Chron.* 16. 7. *to* 37.) 2. Or, from the *City of David*, by *Solomon* and all the chief of *Iſrael* into the Temple of *Solomon*, 2 *Chron.* 5. 2. *&c.* 1 *King.* 8. 1. *&c.* which was alſo with Trum-

pets;

pets, Cymbals and Instruments of Musick, 2 *Chron.* 5. 13. And this seems so to be from *ver.* 5 where the Ark of God (called *God*, as *Numb.* 10. 35, 36. by a Metonymie, because the Ark was a special Token or Sign of Gods peculiar Presence among them,) is said to *ascend with Triumph, the LORD with voice of the Trumpet.* Thus some Jewes, and Modern Writers [k]. Other judicious Interpreters [l] account this rather a *Prophetical Psalme*, touching *Christ* and his *Kingdome* over both Jewes and Gentiles: The whole Psalme being so suitable hereunto, and *ver.* 5. so notably pointing out that eminent Royal Act of Christ, in his triumphant and glorious *Ascension* up into Heaven, *Luke* 24. 51, 52. whence he shall come again to the last Judgment with like glory, *Acts* 1. 9, 11. 1 *Thes.* 4. 16. For my own part, I see no just cause why both these Interpretations may not be joyned together, thus; 1. *Literally and immediately* the Psalme Describing Gods Kingdome and Government over all, but especially over *Israel*, subduing and casting out the Heathen-*Canaanites* before them, but planting them in their Land, placing his Ark of Covenant as a Token of his Presence among them, and adding the Peoples Nobles or Voluntiers to the People of *Abraham's* God. 2. *Mystically, Medially, and Prophetically*, The Psalme foretelling Christs Kingdome over both Jewes and Gentiles; Christs Kingly Ascending into Heavenly glory, and afterwards adding the Gentiles to the Jewes in one Church: The *Ark* being a special Type of Christ, *Rev.* 11. 19. The *Holy of Holyes* a Type of Heaven, *Heb.* 10 19, 20. and The *Ascending of the Ark into the Sanctuary* a lively adumbration of *Christs glorious Ascending up on high into Heaven* it self there to *appear still in the Presence of God for us*, *Psal.* 68. 18. *Eph.* 4. 8. *&c. Heb.* 9. 24.

[k] *David. Kim. Moller. in Arg. Ps.* 47. *& in Com. ad vers.* 1. *Et Sim. de Muis in Arg. Psal.* 47. ad init.

[l] *Fran. Jun. in Annot. ad Ps* 47 *Hen. Ainsworth in his Contents & Annot. in Psal.* 47. *Jo. Calv. in Arg. & Com. ad Ps.* 47.

§. IV. The Scope.

The Scope of this Psalme, is; 1. To describe gloriously the Kingdome of God and of Christ over Jewes and Gentiles; 2. And to exhort all Peoples to entertain the same with all triumphant joy and thankfulnesse.

§. V. The Analysis, or Principal Parts.

In the *Title* are, 1. The Denomination of it; *A Psalme.* 2. The Direction of it, as to the Musick.

In the *Substance* of the Psalme, are 1. *A Duty propounded.* 2. *Arguments enforcing it.*

I. *The Duty*, whereunto all People are Exhorted, is; Their joyful entertaining and embracing of God, Christ, and his Kingdom coming amongst them. This Duty is set forth, 1. By the Object of it; *viz.* God, Christ, and his Kingdom. 2. By the Subject of it; *All Peoples.* 3. By the Manner how it is to be discharged; *with clapping of Hands, with voice of triumph*, or shouting, *with Singing of Psalmes, ver.* 1, 6

II. *The Arguments enforcing this Duty*, are drawn, 1. *From* the Excellent Nature of this King; *High, Dreadful, Great, ver.* 2. 2. *From* the Effects of his Kingly Office, (1) *Upon Heathens*, subduing them to his Church. *Canaanites* being already conquered by his power, Gentiles also should be called and subdued to Christ by his Gospel, *ver.* 3. (2) *Upon Jewes*, giving them of his meer love as their Inheritance, The Temple, Law Covenants, &c. wherein was *Jacobs* high excellency above all people, *ver.* 4. 3. *From* Christs triumphant Ascension into Heaven, whereof the bringing-up of the Ark into the Sanctuary was a Type, *ver.* 5. 6. 4. *From* the Majesty and universal Extent of his Kingdome, (as *Matth.* 28. 18. *&c.*) over all the world, *ver.* 7, 8. 5. *From* the voluntary Aggregation, both of free-spirited Princes, and People unto the Church of God. Who joyn themselves to the LORD Christ, 1. *Because*, He is the great Conqueror and Protector of all. The Shields of the Earth belong to him. Or. Rulers and Magistrates (who for their Protecting of Common-wealths, &c. are stiled, *Shields*, *Psal.* 89. 19. *Hos.* 4. 18.) belong to him. 2. *Because* he is of highest Glory, *ver.* 9.

PSALME

Pſalme XLVIII.

§. I. The Summary Contents.

In this *Pſalme* are, I. *A Propoſition* of the greatneſs of God, and of his Praiſes in *Jeruſalem*, in his Church: whereupon *Jeruſalem* is eminently magnified, *verſe* 1. 2, 3. II. *A Narration* of *Jeruſalem's*, of the Churches peculiar Protection by God in greateſt danger, againſt all her Enemies that came againſt her, *verſe* 4. *to* 11. III. *An Exhortation* to all Gods people to rejoyce and praiſe the LORD for his Benefits to his *Sion*, his Church, 1. Paſt, *verſe* 11. 2. Preſent, *verſe* 12, 13. 3. And Future, *verſe* 14.

§. II. The Verſion out of the Hebrew.

A Song, A Pſalme, to the Sons of Korach.

1. GReat *is* the LORD, and vehemently
Is to be praiſed *ſtill*:
In City of our God *moſt-high*
His Holineſſes Hill.
2. Moſt fair in ſituation,
The joy of all a the lands;
On b Northern ſide, the Mount *Sion*,
The great Kings City *ſtands*.
3. God in c High Turrets of the ſame
Is known for refuge-high.
For lo the Kings together-came:
Together they paſſ'd-by.
5. They ſaw *her ſtrongly fortifide*,
Then ſo admire did they,
They ſuddenly were terrifide,
Did-trembling-haſt-away.
6. There trembling d took them: pains, *for* *kinde*,
Like-hers-that-child-doth-bear.
7. *Proud* Tarſhiſh Ships with Eaſtern winde
Thou-wilt-in-pieces-tear.
8. In City of the LORD of hoaſts
e Wee ſaw, as we heard *ſay*,
In our Gods City, *and her coaſts*:
God will her ſtabliſh f ay. Selah.
9. g Within thy Palace wee, O God,
Thy mercy h minde *alwayes*.
10. To Earth's *remoteſt* bounds, O God,
As thy Name, ſo thy Praiſe:
Thy right hand's full of righteouſneſſe.
11. Rejoyce let *Sion* Hill,
Let *Judah's* daughters i mirth-expreſſe
For *all* thy judgments *ſtill*.
12. Encompaſs *Sion*, and go-round-
About her: Tell her Towers.
13. k Minde earneſtly her bulwark *ſound*;
l View well her lofty-bowers:
That to the after m age yee may
Declare *on every ſide*.
14. That this God *is* our God n *for* ay:
Till death he will us guide.

a *Heb.* the earth.
b *Heb.* the ſides of the North.
c *Heb.* or, Highe bowers. or, lofty-ſteeples.
d *Heb.* took-hold-of them.
e *Heb.* So we ſaw, as——
f *Heb.* or, for ever.
g *Heb.* in midſt of thy Palace. or, in inward of thy Temple.
h *Heb.* wee have quietly-minded. or, ſilently-thought-on.
i *Heb.* be glad.
k *Heb.* ſet your heart on her ſtrong frontier.
l *Heb.* or, Diſtinctly-view. or, reare up.
m *Heb.* generation.
n *Heb.* ever and aye.

§. III. The Kinde, Penman, and Occaſion.

This is for **Kinde** an *Euchariſtical Pſalme*, *A Pſalme of Triumphant Prayſe* to the LORD, upon his Divine and wonderful repulſing of ſome huge Army from the walls of *Jeruſalem*, thereby eminently delivering *Jeruſalem* from her beſieging Enemies.

Penman, whether ſome of the Sonnes of *Korach*, or any other, is not evident.

Occaſion, was Gods ſingular deliverance of *Jeruſalem* from ſome huge Army of Enemies beſieging it, as is notably hinted, *ver.* 4, 5, 6, 7. But whether theſe Enemies

were, 1. The *Philistine-Princes* o, in days of *David*, 2 *Sam* 5. 17, 18, 22. (*Rephaim* was nigh *Jerusalem*, *Josh*. 15. 18.) 2. Or the Kings of *Moab* and *Ammon* with their Assistants p subdued by *Jehoshaphat* in the Valley; thence called, *the Valley of Blessing*, 2 *Chron*. 20. 3. Or *Sennacherib* and his huge Host q, in the dayes of *Hezekiah*, of which Army the Angel of the LORD in one night slew 185000. 2 *Kings* 18. 18. *to Chap* 20. 1. 2 *Chron*. 32. and to this History, *verse* 4, 5, 6, 7 8. seem (in the Judgement of r some) notably to agree. 4. Or *Rezin* and *Pekah* in the dayes of *Ahaz*, 2 *Kings* 16. 5, *to* 10. Cannot certainly be determined by the light of this Psalme or any other Scripture. And perhaps thinks *Mollerus* t no one Deliverance of *Jerusalem* is particularly expressed, That Gods constant Protection of *Jerusalem*, and especially of his Church (whereof *Jerusalem* was a singular Type, *Heb*. 12. 22. *Gal*. 4. 25, 26. *Rev*. 21. 2, 10.) might be more significantly represented.

o *Ut Fran. Jun. in Annot. ad Ps.* 48.
p *As Hen. Ainsworth in Annot. on Psal*. 48. 5.
q *Ut Jo. Foord in Expos. Psal*. 48. Tempus.
r *Sim. de Muis in Arg. ad Ps*. 48
s *Ut Jo Calv. in Arg. Ps*. 48.
t *Hen. Moller. in Arg. Psal*. 48.

§. IV. The Scope.

The Scope in this Psalme, is; Highly to magnifie the LORD, for his Greatness and his Goodness to *Jerusalem* and the *Church of God*, in her Ornaments, Priviledges and Protection of her most safely and securely in greatest dangers, and against most potent Enemies.

§. V. The Analysis, or Principal Parts.

In the *Title* note, 1. The Denomination, which is twofold; *A Song, a Psalme*. 2. The Direction of it as to the Musick.

In the *Substance* of the Psalme, are; 1 *A Proposition*. 2 *A Narration*. 3 *An Exhortation*.

I. *A Proposition* of the greatness of God, and of his praises in *Jerusalem*, in his Church, *vers*. 1. whereupon, for the illustration of his Greatness and Goodness to *Jerusalem*, The excellencies of *Jerusalem* are notably delineated. She is, 1. For Stile and Denomination; *The City of our God*. 2. For Situation; *beautiful*. 3. For Priviledges; *The joy of all the Earth*. Hath the Temple on Mount-*Sion* standing on the North-side. 4. For Residence and Habitation; *The City of the Great King*, God himself, *Matth* 5. 35. *verse* 2. 5 For Safety and Protection; *God is* Experimentally *known in her Palaces for an High-Refuge*, *verse* 3.

II. *A Narration* of *Jerusalem's*, of the Churches special Protection from God, *ver*. 4. *to* 12. This Protection is Illustrated, 1. *By* the deep dangers she was in, through the Armies of Kings combining and coming to lay siege against her, *ver*. 4. 2. By the great deliverance she received from God: (1) Daunting her Enemies spirits with *sudden-troubles*, *Frightfulness*, *Trembling*. yea with *Travelling-pangs*, *verse* 5. 6. (2) Dashing their strength at Sea to pieces, *ver*. 7. 3. By her Assurance of perpetual Protection by the LORD of Hosts, upon this experience which she had seen, according to Gods Word, *verse* 8. 4. By her secure and quiet waiting for, or meditating upon Gods mercy in his Temple, *ver*. 9. 5. By the Diffusion of his praise throughout all the Earth according to his most Righteous proceedings, *ver*. 10

III. *An Exhortation* to all Gods people, That they exult in, observe and publish abroad Gods wonderful benefits to *Sion*, to his Church: whether, 1. *Past*; As his judgements upon her Adversaries, *verse* 11. 2. *Present*; As her notable Fortifications: none of them being ruined or at all impaired by the Enemies attempts *verse* 12. 13. 3. Or, *To come*; As his perpetual Guidance and Protection of her till Death, according to his everlasting Covenant-Relation to them, *verse* 14.

Psalme XLIX.

§. I. The Summary Contents.

In this *Psalme*, are I. *A Preface*, inciting to Attention, *verse* 1. *to* 5. II. *A Proposition* of an high point of wisedome, viz. Of his undaunted Confidence in midst of encompassing evils, which the iniquity of his heels [his wayes] might bring upon him, *verse* 5. Illustrated by his grounds hereof, 1. *Not* Multitude of earthly Riches, *verse* 6. *to* 11. Nor height of Earthly Honour or Glory, *verse*

verse 11. *to* 15. 2. *But* God, who will raise him from the Grave, and receive him, *verse* 15. III. *A Conclusion*, encouraging Gods people hereupon, not to be troubled or dismaid at the increase of Worldings Earthly wealth or glory, *verse* 16. *to the end.*

§. II. The Version out of the Hebrew.

To-the-Master-of-the Musick, *To the Sonnes of* Korach, *A Psalme.*

I.

1. YEe peoples every-one this hear:
Yee [a] world's indwellers all give ear
2. Both [b] base-man's sons (*whose care is mans,*)
And Noble's sons: [c] Both rich and poor.

3. My mouth [d] shall prudencies relate:
And [e] mine heart wisdomes meditate.
4 To Parable I'le bend mine eare:
On Harp [f] my Riddle I'le declare.

5. Why should I fear in dayes of ill:
Though mine heel's sin surround me *still?*
6. Those that unto their [g] wealth do trust:
And in their riches [h] plenty boast.

7. [i] No man *his* brother shall redeem:
Nor ransome give to God *for* him. (dear
8. ([k] Their Soule's Redemption [l] costs so
That it must cease for ever *here.*)

9. That yet for ever live he should;
And not corruptions-pit behold.
10. For he doth see *continually*,
That wise *and prudent persons* dy;

The fickle-foole (*though life he cherish,*)
And bruitish-*man* together perish:
And their [m] great-wealth, *which now they have,*
They *shortly* shall to others leave.

II.

11. Their inward thought *is that their store,*
Their houses *shall be evermore,*
Their dwellings [n] to Gen'rations all:
Hence by-their-names [o] their lands they call.

12. But [p] man in honour doth not stay:
Likened [q] to beasts *that* quite-decay.
13. This their way [r] *doth* their folly show:
Their Off-spring yet their words allow. Selah

14. Like sheep they're put in grave *beneath*,
Feed *on* them shall *devouring* Death,
And over them at morning *light*
Dominion have shall *men upright*:

And *being* from their dwelling *cast*,
Their forme *in* Grave [s] away-shall-waste.
15. But God shall [t] mee from hand of grave
Redeem: For he shall me receive. Selah.

III.

16. Fear not, when man becometh rich:
When Glory of his house [u] is much.
17. For *hence* [x] he takes nought when he ends;
Nor after him [y] his Pomp descends.

18. Though [z] while-he-doth-his-life-possesse,
His Soule hee *flatteringly thus* blesse:
Yet *O my Soule*, they shall thee [a] laud,
When thou shalt to thy self do-good.

19. Come *at the last* shall *every one*
To his Fathers Generation:
Where ev'n-unto Eremitee
The *pleasant* light they shall not see.

20. *Thus* [b] man in honour *placed high*,
And understands not *prudently*:
Is-likened, *in his just compare*,
[c] Unto-the-Beasts *that* silenc'd-are.

a *Heb.* all sitters of the transitories world.
b *Heb.* sons of Adam, and sons of noble-man.
c *Heb.* ors alike-to-gether.
d *Heb.* shall speak wisedoms.
e *Heb.* the meditation of my heart.
f *Heb.* I will open my Riddle, *or*, dark-matter
g *Heb.* wealthy power. *or*, powerfull riches.
h *Heb.* multitude.
i *Heb.* A man shall not in Redeeming redeem *his* brother: nor shall give to God his Ransom.
k *Heb.* And I *Heb.* shall be precious.
l *Heb.* powerful wealth
m *Heb.* to generation and generation.
n *Heb.* upon their——
o *Heb.* upon their
p *Heb.* Adam lodgeth not a night in honour.
q *Heb.* as beasts *that* are silenced.
r *Heb.* folly to them: yet their posterity like well of their mouth.
s *Heb.* shall-weare-away to him, *viz. to every one of them.*
t *Heb.* my Soule.
u *Heb.* shall be multiplyd.
x *Heb.* in his dying hee shall not take all.
y *Heb.* his glory.
z *Heb.* in his lives.
a *Heb.* *or*, confess.
b *Heb.* Adam
c *Heb.* As the beasts.

§. III. The Kinde, penman, and Occasion.

This Psalme for **Kinde** is *Doctrinal and Hortatory*: Exhorting all sorts and degrees most heedfully to attend unto the wise Doctrine and *Parable* therein unfolded. It teacheth especially, in midst of all surrounding afflictions, even in death it self, (the wages of our sinfull wayes, *verse* 5. *with Rom.* 6.23.) not to place our trust, Either in multitude of Worldly Riches, which can preserve none from death; Or in glory of Earthly Honour, which is wholly vanishing and shall perish in the Grave, *ver.* 6. *to* 15. But only upon God, who can and will raise us from the dead, *verse* 15. And consequently not to be afraid of any mans wealth and glory increasing, all which he shall be totally stripped off when he dyes, *verse* 16. *to the end.* And therefore this Psalme is an *Excellent Antidote against the Scandal of the Cross wherewith the Godly are exercised* whil'st the wicked prosper and flourish in all worldly wealth and glory.

Of the **Penman**, and **Occasion** of writing this Psalme we have no particular discovery.

§. IV. The Scope.

The Scope intended in this Pſalme, is; 1. To excite and encourage all ſorts of people (under the exemplary faith and courage of the Pſalmiſt here repreſented, *ver.* 5. *with* 15.) undauntedly to bear all ſorts of afflictions, (notwithſtanding all the wealth and glory wherein worldlings do on the contrary flouriſh) they having hope in God, both of Reſurrection even from Death it ſelf by him, and of bliſſeful Reception unto him, *ver.* 15. 2. As alſo to convince them how vain and fooliſh a thing it is to place confidence in greateſt worldly wealth, or higheſt earthly honours, None of which can preſerve their owners at all from the Grave, or Deſcend with them into the Grave.

§. V. The Analyſis, or Principal Parts.

In the *Title* note, 1. The Denomination; *A Pſalme*. 2. The Direction of it as to the Muſick.
In the *Pſalme it ſelf*, are, 1. *A Preface*. 2. *A Propoſition*. 3. *A Concluſion*.

I. *The* Preface is vehement and importunate, inciting all ſorts to ſingular Attention. Wherein conſider, 1. *The Perſons* ſpoken to; *All People, All the worlds inhabitants, whether Ignoble or Noble, Rich or Poor.* 2. *The Act or Duty* whereunto they are incited; *Hear, give ear, ver.* 1, 2. 3. *The Object*, or Matter about which this Act is to be exerciſed, is ſet forth in four ſublime and alluring Expreſſions, *viz.* 1. *Wiſedome*, 2 *Prudencies*, 3. *A Parable* (משל which notes Rule Excellency, &c. ſuch Speeches excelling and bearing ſway among others, 4. *A Ridle*, or a *Dark-matter*, or an hidden Queſtion. Therefore all of them beſpeaking their utmoſt Attentions, *ver* 3, 4.

II. *The Propoſition* is elegant and emphatical. The Pſalmiſt propoſeth the ſumme of this Wiſedome, Prudence, Parable, Dark-matter, *viz.* His unterrified confidence (exemplary to all, eſpecially the godly) in midſt of all encompaſſing evils, which the iniquity of his heels, of his ſteps and wayes, might bring upon him. This is laid down emphatically by way of interrogation: *Why?* &c. *that is*, I have no juſt cauſe at all to fear, &c. *ver.* 5. This his confidence is Illuſtrated and Deſcribed by the Grounds of it, *Negatively*, and *Affirmatively*. I. *Negatively*, This his confidence is not grounded or bottomed (like that of carnal worldlings, 1. *Neither* in the multitude of Riches. (1) *Partly*, Becauſe no worldly wealth can Redeem a man from Death and Grave, Or obtain a priviledge to him of not dying, *ver.* 6, 7, 8, 9. (2) *Partly*, Becauſe as all muſt dye, both wiſe, and fooliſh, and bruitiſh perſons, So when Death comes all worldly wealth will dye to them, and muſt be left to others, *ver.* 10. 2. *Nor* in earthly honour and glory: *Either* of Houſes, *viz* Families and Poſterity, which worldlings think will continue for ever: *Or* of Habitations, which they fancy will abide from Generation to Generation: *Or* of Lands, which they *call after their own Names*, *ver.* 11. None of theſe are grounds of true confidence. *For*, (1) *Man in honour continueth not*, but becomes by Death *like the Beaſts that periſh*. Or, *Adam in honour lodged not a night, but became as the Beaſt*, &c. and then what man in honour can promiſe himſelf or his any continuance therein? *ver.* 12. (2) All this way of worldlings (however approved by their Poſterity) is not wiſedome, but their *folly*, *ver.* 13. (3) They ſhall be brought plentifully, even as a flock of dying Sheep, into the Grave, and become food for Death. (4) The upright (now trodden under foot by worldly great ones) *ſhall have Dominion over them in the morning, that is*, Either early, ſpeedily, alſoon as they are Dead. *Or*, in the morning of the laſt Reſurrection, then the upright ſhall have Dominion over greateſt wicked worldlings: The Saints ſhall judge the world, 1 *Cor.* 6. 2, 3. (5) Their Forme, or earthly glory ſhall weare away in the Grave, or in Hell, as if it had never been, *ver.* 14. II. *Affirmatively*, This his confidence undaunted is grounded on God. Who, 1. Shall Redeem him from the power of the Grave, at the Reſurrection. 2. Will Receive him to himſelf, *viz.* into Celeſtial Manſions, *ver.* 15.

III. *The Concluſion* from the Premiſes is *Hortatory*. *Exhorting* every of us, Not to be at all diſmaid at the increaſe of worldlings wealth and glory, *ver.* 16. 1. *Becauſe*, All their wealth and glory is utterly ſwept away from them by Death, *verſe* 17. 2. *Becauſe*, Though they applaud themſelves while they live, and think others applaud them alſo for doing good to themſelves by their worldly courſes; yet at laſt they ſhall dye and be gathred to their fathers deceaſed, and *ſhall not ſee light to eternity*: *that is*, They ſhall not ſtill live here in Earth to ſee the light of this world, *As Pſal.* 56. 14. *Job* 33. 28, 30. Nor ſhall they ſee at all the light of eternal glory (*Matth.* 8. 12.) in the world to come, *ver.* 18, 19. 3. *Becauſe*, Their perſons though in higheſt honour, yet wanting underſtanding, are periſhable like bruit-beaſts, *ver.* 20.

Pſalme L.

§. I. The Summary Contents.

In this *Doctrinal*, or *Inſtructing-Pſalme*, are I. *An Introduction* to the Inſtruction intended, procuring attention, and drawn 1. *From* God the high Author of it. 2. *From* his Manner of Inſtructing, *verſe* 1. *to* 6. 3. *From* his Juſtice and Majeſty in this proceeding, *verſe* 6. II. *The Inſtruction it ſelf*, to *Iſrael* his Covenant-people, *viz.* 1. Touching his Worſhip pleaſing to him. That it Conſiſts (1) *Not* in moſt coſtly Ceremonial or Levitical Sacrifices, &c. *verſe* 7. *to* 14. (2) *But* in Moral and Spiritual Performances, *verſe* 14, 15. 2. Touching his moſt acceptable *worſhippers*: That they are, (1) *Not* the ungodly and Hypocrites, *verſe* 16. *to* 23. (2) *But* they that ſacrifice Praiſe to God, and order their courſe of life aright, *verſe* 23.

§. II. The Verſion out of the Hebrew.

A Pſalme of Aſaph.

1. THe God of Gods the LORD doth ſpeak
And he the Earth doth call;
From Sun riſing *where day doth break*,
Ev'n-to a his-ſetting-fall.
2. The Mighty-God, *the holy one*
From *Sion* ſhineth-clear,
The b abſolute-perfection
Of beauty *farre and near*.
3. Our God ſhall come, and not c be-ſtill,
d Before him fire ſhall eat:
And round-about-him mooved e much
Shall-be-a-tempeſt *great*.
4. Hee'l call to f Heaven; To Earth likewiſe,
To judge his people *here*.
5. g Bring mee my Saints: h By Sacrifice
Striking my Covenant *dear*.
6. And teſt his righteouſneſſe abroad
Shall Heavens *from his throne*:
For-that *the All-ſufficient* God
Hee is the Judge *alone*. Selah.
7. My people hear, and ſpeak will I;
O Iſrael *hee'd this ſame*,
And I to thee will teſtify:
I God thy God *became*.
8. Not for thy Sacrifices *now*
Thee reprehend I will;
And thy i Burnt-offerings, *which thou*
Haſt brought before mee ſtill.
9. I'le take no Bullock from k thy ſtall:
Nor Hee-goat from thy Folds.
10. For l mine the Woods wilde-beaſts *are* all:
And Beaſts, Hills thouſand *hold*.
11. I all the Mountains Fowle do know:
And Fields wilde-Beaſts with mee.
12. If I *therefore* m ſhould-hungry-grow,
I would not tell *it* thee
For *all* the world is mine (*thus think*;)
Likewiſe her plenty-great.
13. Will I the blood of Hee-goats drink:
Or fleſh of ſtrong-*Bulls* eat?
14. To God *Allmighty* Sacrifice
Thy n thankful-praiſe *allway*:
To-him-that-is-moſt-high likewiſe.
Do thou thy vows repay.
15. And in the day of ſore-diſtreſs
Do thou unto mee cry:
Thee from thy ſtraits I will releaſe,
o Thou ſhalt mee glorify.

II.

16. But God unto the wicked ſpake,
To tell my Statutes *Truth*.
p Why medleſt thou? Or doſt up-take
My Covenant q in thy mouth?
17. And *life-reforming* Diſcipline
In heart thou hateſt haſt:
And *all thoſe precious* words *of* mine
Behind thee thou haſt caſt.
18. If thou *the vileſt* thief haſt ſeen,
Then didſt thou with him run:
And with Adulterers *hath been*
Thy *Curſed* portion.
19. Thou mouth r thou haſt inured *long*
In ill *unto thy ſhame*:
Likewiſe thy *falſe aſperſing* tongue
Deceitfulneſſe ſ did-frame.
20. Thou ſat'ſt and ſpak'ſt againſt thy brother:
Thou infamy t haſt caſt
Upon the ſon of thine *own* Mother.
21. Theſe-*things* thou acted haſt.

a *Heb.* his going in.
b *Heb.* univerſality of beauty.
c *Heb.* keep-ſilence.
d *Heb.* before his faces
e *Heb.* vehemently.
f *Heb.* Heaven from above.
g *Heb.* Add to mee. Gather to me.
h *Heb.* upon ſacrifice.
i Heb. Aſcenſions, *becauſe* Burnt offerings *Aſcended in the* flames.
k *Heb.* thy houſe. l Heb. to me every wilde beaſt of the wood: and beaſts on a thouſand mountains,
m Heb. ſhould hunger.
n *Heb.* Confeſſion.
o *Heb.* And thou——
p *Heb.* what to thee?
q *Heb.* upon thy——
r *Heb.* thou ſendeſt out in ill.
s *Heb.* or did compaſt. or did joyne
t *Heb.* haſt given.

u I o

u Heb. And I— x Heb. didst think —— y Heb I in being had bin as thou. z Heb. unto thine eyes.

u I-held-my-peace: Thou x didst furmize,
y Sure I like thee had bin:
I'le check thee, and z before-thine-eyes
In-order-set *thy sin.*

22. O yee that God *have quite* forgot
Consider now this thing:
That I in pieces teare you not,
And none delivering.

23. But a he that Sacrificeth Praise,
Mee glorifies: Also
b To-him-that-ordereth *well* his wayes
Gods saving-health I'le shew.

a Heb. he that sacrificing Confession. b Heb. He that putteth (or disposeth) *his* way, I will cause him to see in the Salvation of God.

§. III. The Kinde, Penman, and Occasion.

This Psalme as to the **Kinde** of it is *Doctrinal*. Wherein the LORD the God of Gods (after an awful *Preface* touching his dreadful Majesty in his (church) *Instructeth* his Covenant-people *Israel*, what is the *True worship* wherein he is delighted, not so much *Carnal, Legal Sacrifices*, As *Spiritual* and *Moral Performances*; And who are his acceptable *worshippers*, Not Hypocritical and Atheistical Transgressors, but those that Praise God and order their way aright.

Penman, As c some think, was *Asaph* the Seer, who Penned some Psalmes, 2 *Chron.* 29. 30. and the rather, because it is Entirled; *A Psalme of Asaph.* Or, as the *Chaldee Paraphrast* expresseth it; *by the hands of Asaph.* But d others rather are of Opinion that *David* Penned this Psalme, (committing it only to *Asaph* or his sons for the keeping and tuning of it in the Sanctuary, 1 *Chron* 25. 2.) and that upon this **Occasion**, *viz.* After *Israel* had been smitten with the three years Famine, and three dayes Pestilence, 2 *Sam.* 21. *and* 24. And after the Angel of God had appeared to *David*, and pointed out unto him the place of Gods Habitation, 1 *Chron.* 21. 18 *and* 22. 4. Then this Psalme touching Gods true Worship and Worshippers, seems to have been written.

c *Sim. de Muis Argum. in Psal.* 50.
d Mr. *Tho. Wilcocks in his Expos. of Psal.* 50. *Title. Joan. Foord in Expos Psal.* 50. *Author.*—

§. IV. The Scope.

The **Scope** of the Holy Ghost in this Psalme, is; Convincingly to instruct *Israel*, Gods Covenant-people, and in them the Church of God, What Worship and Worshippers are most acceptable unto God, *viz.* not so much the Ceremonial and External, as the Moral and Spiritual Worship; Nor unreformed Hypocrites and profane Atheists, but such as walk thankfully, ordering their wayes aright.

§. V. The Analysis, or Principal Parts.

The *Title* hath in it, 1. The Denomination, &c; *A Psalme.* 2. The Direction of it as to the Musick, or the Indication of the Penman, לאסף may be rendred either, *To-Asaph*, or; *Of-Asaph.*

In the *Psalme* it self are, 1. An Introduction to the Instruction. 2. The Instruction it self.

I. *The Introduction to the Instruction*, procuring the greater heed and attention, *ver.* 1. *to* 7. is drawn; 1. *From* the highest Author of this Instruction; The God of Gods *JEHOVAH.* 2. *From* the manner of his Instruction. Which is either, 1. *Common* to all the World, by the Work of Creation, *vers.* 1. 2. *Peculiar* to his Church, to *Sion.* Whose beauty is highly commended; The universality of Beauty. A Confluence of Beauty centered there, *vers* 2. Whose desire also after *Gods Presence* for Instructing of his Church, is intimated. And that *Presence of God* is (in allusion to Gods appearing to *Israel* of old at *M. Sinai, Exod.* 19. *and* 20. *Heb.* 12.) Illustrated, 1 *Partly*, by that which goes before him; *Eating*, or *Consuming fire.* 2 *Partly*, by that which accompanies him; *A Tempest*, ver. 3. 3 *Partly*, by that which followes his coming, *viz* A most Authoritative and Powerful voice to Heaven and Earth, to convene his Saints, his Covenant-people before him, to receive his Instruction, *vers.* 4, 5. 3. *From* his Justice and Majesty, conspicuous in this his Proceeding, *ver.* 6.

II. *The Instruction it self*, is laid down, *vers.* 7. *to the end.* Wherein note, 1. *The Entrance* into the Instruction, drawn from Gods entring into Covenant with his Church. Inciting *Israel* to Attention, *ver.* 7. II. *The Parts of the Instruction*: which are touching, *Gods Worship*: and *Gods Worshippers.* 1. *The Worship*, which is most pleasing to God, is described (1) *Negatively*, what it is not. Its not so much the *Ceremonial* and *Outward Worship*, though never so costly, that the Omnipotent and Allsufficient God insists upon, (although before Christ that had its season, *Heb.* 7. and 10. 1, &c. was commanded by God, and plentifully performed by *Israel*,) *vers.* 8. *to* 14. (2) *Positively*, what

it

it is. It is that *Moral and Spiritual* Worſhip, (As *Thankſgiving* to God, *Performance of Vowes* to the moſt High, *Calling upon God* in ſtraits, and *Glorifying* him for Deliverances) which God moſt Reſpects and Rewards, *verſ.* 14. 15. 2. *The true ſhippers of God*, in whom he will take pleaſure, are alſo deſcribed, (1) *Negatively*, who they are not, *viz.* Not the *wicked* that hate to be Reformed, nor *Hypocritical* and Atheiſtical wretches, going ſtill on in their ſins, becauſe God is ſilent and long-ſuffering. But all theſe God will Convince, Reprove, and without timely Repentance, Deſtroy, *verſ.* 16. *to* 23. (2) *Poſitively*, Who they are, *viz.* They that *ſacrifice Praiſe* to God, and *order their way aright*. Theſe have Gods Acceptation, as *Glorifying him*: And *ſhall ſee Gods Salvation*, as glorified by him, *ver.* 23.

Pſalme LI.

§. I. The Summary Contents.

DAVID, upon the Prophet *Nathan's* Meſſage from God unto him, unfeignedly repenting of his two hainous ſinnes, Adultery with *Bath-ſhebah*, and Murder of *Uriah*, Poureth forth his fervent Prayer, I. *For himſelf*, 1. *Partly*, for the LORD's free and full Remiſſion of his ſins, with deep Contrition confeſſed and aggravated, *viz.* (1) *His Actual ſins*, eſpecially his Adultery and Murder, *verſ.* 1, 2, 3, 4. (2) *His Original ſin*, *verſ.* 5, 6. 2. *Partly* for Reſtauration of him in Spirituals, impaired by his ſinns, *viz.* (1) In joy and comfort upon his ſins pardon, *verſe* 7, 8, 9. (2) In cleanneſs of heart. (3) In eſtabliſhment of Spirit for the future, *ver.* 10. (4) In conſtancy of Gods favour and Spirit, *verſe* 11. (5) In ſweet aſſurance of Gods Salvation. (6) In ſuſtentation by Gods free Spirit, *verſ.* 12. All which he urgeth by ſundry Arguments, *verſ.* 13. *to* 18. II. *For the Church of God*, offended by his Scandalous ſins, 1. That God would do good to *Sion*, whom he had harmed. 2. That God build *Jeruſalem's* walls, which he had ſhaken, *verſe* 18, 19.

§. II. The firſt Verſion out of the Hebrew.

To-the-Maſter-of-the-Muſick, *A Pſalm of* David. *When* Nathan *the Prophet came unto him, After he had gone in unto* Bathſhebah.

1. O God, a *thy*-grace-on-mee-declare
   After-thy-mercy-kinde:
   b As thy compaſſions many are,
   My c faults wipe-out *of mine.*
2. *O* multiply, *O* waſh me cleane
   From mine iniquity:
   Likewiſe from *all* my ſin *againe*
   Do-thou-mee-purify.

3. For I mine *heynous* treſpaſſes
   Acknowledge *mournfully*:
   And ſtill my ſin before me *is.*
4. Againſt thee ſin'd have I.
   Againſt thee only, And haye done,
   d Before thine eyes this-ill;
   That when thou ſpeak'ſt, thou maiſt be-juſt,
   e Cleare when thou judgeſt *ſtill.*

5. Lo in perverſe-iniquity
   f My-birth-I-did-receive:
   Mee likewiſe g in impurity
   My Mother h did conceive.
6. Behold, *in* truth delighteſt thou
   Within-the-inward-part:
   And wiſedome thou-haſte-made-me-knew
   In ſecret *of my heart.*

II.

7. With Hyſop thou mee purify,
   i I ſhall be cleanſed ſo:
   O waſh thou mee, And *then* ſhall I
   k Be whiter then the Snow.
8. O make-thou-mee *the pleaſant voice*
   Of joy and gladneſs hear:
   So ſhall the *very* bones rejoyce
   Which l by thee cruſhed-were.

9. O from my ſins hide thou m thine eyes,
   And n quite-obliterate
   All mine *abhorr'd* iniquities.
10. O God, to mee create
   A cleau heart, And o in mee e new-make
   A Spirit firme *to thee.*
11. Caſt mee not from thy face, p nor take
   Thine holy Spirit from mee.

12. Thy

a *Heb.* ſhow. grace-to. mee according to thy loving-kindneſs.
b *Heb.* According to the multitude of thy bowels mercies
c *Heb.* treſpaſſes
d *Heb.* In thine——
e *Heb.* maiſt-be-cleare. *or*, pure.
f *Heb.* I was painfully-brought-forth.
g *Heb.* in Sin.
h *Heb.* did warme——
i *Heb.* and I ſhall be cleanſed,
k *Heb.* Be whitned before Snow.
l *Heb.* thou haſt-cruſhed
m *Heb.* thy face.
n *Heb.* blot-out. *or*, wipe-away.
o *Heb.* in mine inwards renew
p *Heb.* and take not thy Spirit of holineſs——

12. Thy *ſweet* Salvation's joy *again*
Reſtore thou unto mee,
And q do-thou-firmly-me-ſuſtain
Still with a Spirit free.
13. Thy wayes tranſgreſſors *then* ſhall I
Teach *with a feeling heart*,
And wandring Sinners *readily*
Shall unto thee convert.

III.

14. O God, O my Salvation's God,
From bloods do-mee-deliver:
So ſhall my *thankful* tongue abroad
Shout-forth thy juſtice *ever*.
15. My *cloſed* lips, O Lord, do thou
Wide open, *mine heart raiſe*:
And then my mouth abroad-ſhall-ſhew
Thine *everlaſting* praiſe.
16. For thou delightſt not Sacrifice,
Elſe give *the ſame* would I:
r Burnt-offering thou wilt not *likewiſe*
Accept-contentedly.
17. God's Sacrifices *are* a Spirit
ſ Broke *for iniquities*:
An heart *ſo* t broken and contrite,
God, thou wilt not deſpiſe.

18. u Do *Sion* good in thy good-will
Jeruſalem's walls x up-reare.
19. Then ſhalt-thou-be-delighted *ſtill*
With Sacrifices *there*
Of righteouſneſſe, y The Burnt-offring
And z Holocauſt *I ſay*:
Then Bullocks on thine Altar *bring*
And a offer-up-ſhall-they.

q *Heb.* or, thou-ſhalt-underprop-mee.
r *Heb.* The Aſcenſion, *for it aſcended in flames wholly.*
s *Heb.* broken-to-ſhivers.
t *Heb.* broken-to-ſhivers.
u *Heb.* Do well to *Sion.*
x *Heb.* thou ſhalt build.
y *Heb.* the Aſcenſion.
z *that is*, the whole-burnt offering.
a *Heb.* they-ſhall-make-aſcend.

The Second Verſion out of the Hebrew.

To-the-Maſter-of-the-Muſick, *A Pſalme of* David. *When* Nathan *the Prophet came unto him, After he had gone in unto* Bathſhebah.

1. O God a thy-grace-on-mee-declare,
b After thy loving kindneſs *ay*:
c As thy compaſſions many are,
Wipe thou my treſpaſſes away.
2. d Much waſh mee from my wickedneſſe:
Cleanſe thou mee from my ſin likewiſe.
3. For my rebellions e I confeſs:
And ſtill my ſin before mee *lyes*.

4. I ſinn'd againſt thee, onely thee,
And f in thy ſight have done this-ill,
That when thou ſpeak'ſt thou juſt maiſt bee,
Mayſt-bee-clear in-thy-judging *ſtill*.
5. Behold ev'n in iniquity
Full painfully-brought-forth-I-was:
Yea in ſinne *and impurity*
My mother g mee conceiv'd *alas*.

6. Lo, Truth in inwards thou doſt love:
In ſecret h thou-haſt-made-mee-know
Pure wiſedome alſo *from above*.
7. i Purge-mee-from-ſin with Hyſop *now*,
I ſhall be clean: k O waſh mee clear,
And I l then Snow ſhall whiter bee.
8. *Sweet* joy and gladneſſe m make-mee-hear:
n Let bones exult, *ſo* cruſht by thee.

II.

9. Thy face hide from my ſins *ſo great*:
And all my o faults wipe-out-do-thou.
10. Pure heart, O God, to mee create:
And a firm ſpirit p in mee renew.
11. Caſt mee not from thy face: No more
From mee q thine holy Spirit take.
12. Mee thy Salvation's joy reſtore:
And with free Spirit r ſtrong-mee-make.

13. Thy wayes tranſgreſſors teach will I:
And Sinners ſhall convert to thee.
14. O God, of my Salvation *high*
The God, From bloods deliver mee:
Then ſhall my tongue *on every ſide*
ſ Proclaim thy righteouſneſſe *alwayes*.
15. Lord, thou my lips ſhalt open *wide*:
t So ſhall my mouth ſhew-forth thy praiſe.

16. For thou u affect'ſt not Sacrifice,
Elſe would I give *the ſame up-heapt*:
x Burnt-offering *of the greateſt price*
Thou'lt not contentedly accept.
17. y The Sacrifices God *doth prize*
They are a Spirit broken-quite,
O God, thou z never wilt deſpiſe
An heart *ſo* a broken and contrite.

18. b Do *Sion* good in thy Good-will:
Walls of *Jeruſalem* c up-reare.
19. Then ſhalt-thou-be-delighted *ſtill*
In d righteous Sacrifices *there*,
Yea, in e Burnt-offering *I ſay*,
And whole-burnt-offering *many & one*:
Then Bullocks f offer-up-ſhall-they
Upon thine Altar, *thine alone*.

a *Heb.* ſhow grace-to-me *or*, be-gracious-to-me.
b *Heb.* According-to thy——.
c *Heb.* According to the multitude of thy bowel-mercies.
d *Heb* multiply waſh mee from mine iniquity.
e *Heb.* I know. I acknowledge.
f *Heb.* in thine eyes.
g *Heb.* warmed mee.
h *Heb.* thou wilt.——
i *Heb.* Thou ſhalt purge.
k *Heb.* Thou ſhalt waſh.
l *Heb.* ſhall be whitned before Snow
m *Heb.* Thou ſhalt-make.
n *Heb.* exult ſhall the bones.
o *Heb.* iniquityes.
p *Heb.* in my-inward.
q *Heb.* The ſpirit of thine holineſs.
r *Heb.* thou-ſhalt-underprop ſpee. *or*, ſtrongly. ſuſtain-mee
s *Heb.* Shrill-forth. *or*, ſhout-aloud
t *Heb.* And my mouth.
u *Heb.* wilt not delight ſacrifice.
x *Heb.* Aſcenſion.
y *Heb.* The ſacrifices o God, a ſpirit-broken-to-ſhivers.
z *Heb.* wilt not.
a *Heb.* ſhivered and cruſhe.
b *Heb.* do well-to-Sion.
c *Heb.* Thou ſhalt build.
d *Heb.* Sacrifices of righteouſneſs.
e *Heb.* Aſcenſion.
f *Heb.* they-ſhall-make-aſcend.

§. III. The Kinde, Penman, and Occaſion.

This Pſalme as to the **Kinde** of it, is a moſt *Pathetical Penitential Prayer*: uſually accounted *The Fourth Penitential Pſalme*.

David

David, as the Title ſhowes, was **Penman** of it. It is *Davids Retractation*; *Davids* Teſtimonial of his ſincere Repentance for his great Offences in the Matter of *Uriah*; which did ſo ſhake his integrity, and gave *great occaſion to the enemies of the LORD to blaſpheme*, 1. *King.* 15. 5. 2 *Sam.* 12. 14. And when did *David* ever pray more fervently and ſweetly: then here where he mourn'd for his ſins moſt ſadly?

The **Occaſion** of *Davids* Penning this Pſalme, is hinted in the Body of the Pſalme, *verſe* 4.14. But more plainly declared in the *Title*; *viz. When Nathan, &c. David* in an Evening-tide walking on the top of his Houſe, and ſeeing *Bath-ſheba* the wife of *Uriah* the *Hittite* waſhing her ſelf, ſent for her, committed adultery with her, and ſhe became with child: To hide this Fact he ſent for her Husband from the Camp to lodge with his Wife, which he being utterly averſe unto, *David* wrote a Letter by *Uriah* to *Joab* his General to ſet *Uriah* in the fore-front of the hotteſt Battel that he might be ſlain; and *Uriah* being ſlain by the *Sword of the Children of Ammon*, *David* took *Bathſheba* to be his Wife. Upon this, *Nathan* ſent from God to *David*, convinced him of his ſin (wherein he had ſlept from the time of his Fact till after the Child, conceived in adultery, was born, which probably was nine moneths at leaſt, 2 *Sam.* 11. 27. *with* 12. 1. 14.) Denounced heavy judgements againſt him, ſtroke his Child with Death, yet gave *David* hope of Pardon upon his Repentance, aſſuring him *God had put away his ſin he ſhould not dye*. See this whole Hiſtory at large in 2 *Sam.* 11. *and* 12. Upon this **Occaſion**, when *Nathan* was departed from *David*, *David* wrote this Pſalme, therein confeſſing and aggravating his ſins moſt ingenuouſly, Declaring his Repentance unfeignedly, and begging Remiſſion of ſin, Renewing Grace, Reſtauration of wonted Peace and Comfort, &c. moſt fervently. How great a King was *David*, yet his ſinnes are impartially recorded by the Holy Ghoſt in Scripture for our Caution and Inſtruction. *Many* (ſaid [g] *Auguſtine*) *are willing to fall with* David, *but unwilling to riſe again with* David. David *is not propounded as an example of falling, but if thou haſt fallen, of riſing again*, &c. *David* thus falling, who may not exceedingly feare and tremble? *David* repenting and riſing again, who ſhould not be careful to riſe that hath fallen? *Let him that thinks he ſtands, take heed leaſt he fall*: And let him that is fallen, take heed to riſe again.

[g] Multi cadere volunt cum *David*, & nolunt ſurgere cum *David*. Non ergo cadendi exemplum propoſitum eſt, ſed ſi cecideris reſurgendi. Attende ne cadas. Non ſit delectatio minorum, lapſus majorum: Sed ſit caſus majorum, tremor minorum. Ad hoc propoſitum eſt, ad hoc Scriptum eſt, ad hoc Eccleſia ſæpe lectum atque Cantatum. Audiunt qui non ceciderunt, ne cadant; Audiant qui ceciderunt, ut ſurgant. *Auguſt. Enarrat. in Pſal. L. Tom.* 8. *p.*484. *A.B. Baſil.* 1569.

§. IV. The Scope.

Davids **Scope** in this Pſalme, is; 1 *To* confeſſe his great and ſcandalous ſinnes ingenuouſly; 2 *To* ſhame himſelf for them deeply; 3 *To* teſtifie his cordial and unfeighned Repentance; 4 *To* implore earneſtly pardon and purging of his iniquities, Renewed Grace and Conſolations from Gods Spirit, and removal of all the ſad effects thereby occaſioned to himſelf, or the people of *Iſrael*. See *verſe* 1, 2, 8, 12, 18. Thus *David* was [h] aſhamed of his ſinning: not aſhamed (as many are) of Repenting. *O incredible madneſſe* (ſaid *Auguſtine*)! *thou bluſheſt not at the wound: and doſt thou bluſh at the binding of it up?* Is not the naked wound more filthy and noyſome?

[h] Sunt multi quos peccare non pudet, agere pœnitentiam pudet. O incredibilis inſania! De vulnere ipſo non erubeſcis, de ligaturâ vulneris erubeſcis? Nonne nudum fœdius & putidius eſt? *Auguſt. Enarrat in Pſal.* 50. *Tom.* 8. *p.* 487. *Baſil.* 1569.

§. V. The Analysis, or Principal Parts.

The *Title* hath in it, 1. The Denomination of it; *A Psalme.* 2. The Penman; *David.* He impartially records his own great offences; (a notable Argument of the Divine Authority of the Scriptures wherein the *Penmen* spare not themselves:) And ingenuously publisheth his own unfeigned repentance. 3. The direction of it as to the Musick, &c. 4. The Occasion of *Davids* Penning it, which is twofold, *viz.* (1) *More immediate*; *Nathans* Message to *David*, convincing and threatning him about his scandalous Sinnes; *When* Nathan *the Prophet, &c.* (2) *More Remote*; *Davids* adultery with *Bathshebah*, &c. *After he had gone in unto Bathshebah.* The Holy Scripture (as its manner is) speaketh chastly and purely of this filthy fact.

The *Psalme* itself is Pathetically Petitory. Herein *David* Prayes 1. For himself, *verse* 1. *to* 18. 2. For the Church, or People of *Israel* whom he had offended and endangered by his great offences, *verse* 18, 19.

I. *For himself, David* begs earnestly, 1. Remission of his sins, *vers.* 1. *to* 8. 2. Restauration in Spiritual impaired by his sins, *ver.* 8. *to* 18.

1. *Remission of his sins* is most earnestly begged. This Request being, I. *Propounded*, 1. *Simply and plainly*, in his Praying for Grace or free-favour. 2. *Figuratively*, in Metaphorical expressions; As, *Blotting out, verse* 1. *Cleansing. Multiplying to wash him, verse* 2. *Purging with Hyssop. Washing, ver.* 7. II. *Urged and amplyfied, Pathetically*, 1. *From* the prime Efficient Cause of Pardon, *viz.* Gods loving-kindness, and the multitude of his tendereſt bowel-mercies, *verse* 1. 2. *From* the subservient Cause, *viz.* His own penitent confession of, and deep Contrition for his own sinnes both Actual and Original, *ver.* 3. *to* 7. *His actual sins*, especially his Adultery and Murder, he confesseth with deep sense of them. Aggravating them especially three wayes, (1) As *being now ever before him*, though till now (as *Augustine*[i] well observes) he had put it behinde him, *ver.* 3. (2) As *being against God*, against him peculiarly. (3) As *justifying God* in his utmost severity of his Sayings or Threatnings by *Nathan* against him: and clearing God in all his judgements inflicted for his sins, *verse* 4. *His Original sin* is, (1) *Acknowledged* in two Expressions Emphatically, *ver.* 5. (2) *Illustrated* and *Aggravated* by its opposites, *viz. Partly*, Truth or Uprightness in the inwards, which God loves. *Partly*, secret spiritual wisdom which God had taught him. Yet against this Truth, this Wisdom he had sinned, *verse* 6.

2. *Restauration in Spirituals impaired by his sins*, is fervently petitioned for: (His desires of pardon being herewith again and again interwoven, as *vers.* 7, 9, 14. through the vehemency of his penitential sorrows for his sins, and of his longings after remission.) Now those Spirituals wherein especially he desires Restauration, are; 1. *Joy and gladness*, and refreshing Comforts in sense of Pardon and Gods wonted favour. Illustrated, (1) *By* the contrary extream distress at present upon his Heart and Conscience for his sin: Compared to *broken bones* crushed all in pieces, *verse* 8. (2) *By* his vehement reiterated desire of Pardon; *Hide thy face from my sins, and blot out all mine iniquities, verse* 9. 2. *Purity of heart*, by a Divine New-Creation. 3. *Renovation of a firme established Spirit in him for time to come.* Least he fall again, *verse* 10. 4. *Continuance of Gods favour*, in not with-drawing his Presence and Holy Spirit from him, *verse* 11. 5. *Restoring of his joy* in apprehension and assurance of Gods Salvation. 6. *Sustentation by Gods free Spirit*; That being delivered from sins bondage, he may chearfully delight in all holy service and obedience to God, *verse* 12. This is *amplified* by the Effects or duties intended upon grant of his desires. *viz.* (1) *Instructing* and edifying others by his own experience. So, of a Patient he should become a Physitian, *ver.* 13. (2) *Glorifying* God, 1 *Partly*, by proclaiming his justice, in delivering him from bloods, *verse* 14. 2 *Partly*, By praising the Lord, when he shall open his lips, *verse* 15. 3 *Partly*, By Sacrificing to his Honour; Not so much Ceremonial Sacrifices or Burnt-offerings, which God did not chiefly desire or delight in, *verse* 16. But the Spiritual Sacrifices of a *Broken and Contrite Spirit* k. These Gods grateful Sacrifices, which he will not despise, *verse* 17.

II. *For the Church of God, Israel*, (under the Types of *Sion* and *Jerusalem*,) *David* prayes also: they being scandalized and endangered by his sins. Here note, 1. The blessings craved, *viz.* (1) *That* (though himself had done them harme, and offended them, yet) God would *do good unto Sion, in his good-will.* (2) *That*, God would *build Jerusalem's walls*, which by his sin he had pull'd down, undermined, or shaken, *ver.* 18. 2. The Argument whereby his request is urged. This is drawn from the effect which will follow thereupon, *viz.* The Churches worshipping of God with upright and acceptable Sacrifices aboundantly, *verse* 19.

i Peccatum meum ante me est, non post me. Fuit enim post me, quando ad me missus est Propheta, &c. *Aug. Enarrat. in Psal.* 50.

k See my Sermon of Brokennesse of Heart, Entituled; *A Broken Spirit, Gods Sacrifices, on Psal.* 51. 17. Preached before the House of Lords.

Psalme LII.

§. I. The Summary Contents.

Davids speaking I. *Of Doeg* the Edomite, who accused him to King *Saul*, 1. Reproves him, for his mischievousness, and villainous tongue, *verse* 1. *to* 5. 2. Prophetically threatens his destruction, *verse* 5. *to* 8. II. *Of himself*, 1. Declares his confidence in Gods mercy, touching his constant Prosperity in the House of God, *verse* 8. 2. Sets forth his Resolution to praise God; hereupon, *verse* 9.

§. II. The Version out of the Hebrew.

a *Heb.* An Instruction. *or*, An instructing *Psalm.*

To-the-Master-of-the-Musick, a *Maschil, When* Doeg *the Edomite came and shewed to* Saul, *and said to him*, David *came unto the House of Achimelech.*

b *Heb.* meditates (*or* will meditate) woful evils; *Doing* deceit.

c *Heb.* to speak.

d *Heb.* words of devouring *or*, of swallowing.

e *Heb.* or; tongue.

1. WHy boast'st in ill, O potentate?
All day Gods mercy's *seen.*
2. Thy tongue b vents mischeifs; Acts deceit
Whet like a Rasour keen.
3. Thou lov'st ill, more then good: A-ly,
Then c speaking Righteousness, Selah.
d Thou lov'st all words that-may-destroy,
e The tongue of guilefulness.
4. God also to perpetual-ay
Shall-quite-demolish thee,
Thee teare, thee also pull-away
Out of the Tent will he,
From land of *all* the living *here*
Hee'l root thee up withal. Selah.
6. And Righteous ones shall see, and feare:
And laugh f at him they shall.

f *Heb.* upon him.

7. Lo, g This-the-man, his fortitude
Toot h made not God *along*,
But hop'd in's riches multitude,
Was i in his mischief strong.
8. But as an Olive green alway
In House of God *am* I:
I trusted evermore and ay
In Gods benignity.

g *Heb.* this-the-mighty-man.

h *Heb.* will not put.

i *Heb.* or; in his Substance *or*; in that he hath.

9. Sith thou didst *this*, thee ay k I'le praise,
And I waite *upon* thy Name,
Because before thy Saints *alwaies*
Most pleasant is *the same.*

k *Heb.* I will confess.

l *Heb.* or; patiently expect thy name.

§. III. The Kinde, Penman, and Occasion.

This is *the Sixth Maschil*, See *Psal.* 32. §. 3. The nature of it is *Doctrinal*, or *Instructive*: as the Title shews.

Penman of it, more then probably, was *David*: as the Subject-Matter and Occasion do not obscurely indicate.

Occasion of writing it, is expressed in the *Title* breifly: which thus may be laid down more largely, from 1 *Sam.* 21. *and* 22. *David* flying from King *Sauls* rage, comes to *Nob* for succour, where *Achimelech* the Priest gave him and his men Shew-bread, furnished him with *Goliah's* Sword, and enqtired of the LORD for him. *Doeg* the Edomite chief of King *Sauls* Herdmen, 1 *Sam* 21. 7. being then present, and seeing all this, went to King *Saul* and told him, *David came unto the House of Achimelech*, &c. *Saul* hereupon sent for *Achimelech*, and all the Priests at *Nob*: and commanded his foot-men to turn and slay him and all the Priests of the LORD, they refusing to execute this horrid cruelty, *Saul* commands *Doeg* to do

it, who slew on that day 85. persons that did weare the linen Ephod; Smiting also *Nob* the Priests City with the Sword and destroying there most cruelly, Man, Woman, Childe, and Beast. Which cruelty *Abiathar* son of *Achimelech* escaping, he fled to *David* and told him all, 1 *Sam.* 22. 9. *to the end.* Hereupon *David* seems to have Penned this Psalme.

§. IV. The Scope.

Davids Scope in this Psalme, is; 1. To reprove *Doeg* sharply, for his boasting in evil, and for his wicked tongue; And 2. To threaten him severely hereupon with dreadful destruction out of his place: 3. But contrariwise to support and encourage himself against all the wicked and cruel Persecutions of *Doeg* against him in slaying the Priests of the LORD for his sake, assuring himself by his Faith in God of his own constant flourishing Prosperity in the House of God, resolving to wait upon his Name, and praise him for avenging his Cause upon *Doeg* which he Prophetically foresaw as done already.

§. V. The Analysis, or Principal Parts.

In the *Title* note, 1. The Nature of this Psalme; *Maschil. See Psal.* 32. §. 3. 2. The Direction of it as to the Musick; *To the Master, &c.* 3. The Occasion of it; *when Doeg, &c.* As formerly hath been expressed in §. 3.

The *Substance* of the Psalme contains Matters, more specially concerning 1. *Doeg.* 2. *David* himself.

I. *As for Doeg*; He is *Reproved*, and *Threatned*. I. *Doeg is reproved* and sharply blamed, 1. *For* his boasting in evil, he being now become a great man. Which was contrary to Gods mercy continued to him daily, *verse* 1. 2 *For* his evil tongue, Devising mischief; Doing deceit; Delighting in evil, in Lying, in Destructive and guileful words, more then in the contrary Vertues, *ver.* 2, 3, 4. II. *Doeg is Prophetically threatned* with terrible Destruction out of his Place. This is, 1. Described, and Illustrated by four Similitudes, *viz.* (1) Of a Building pull'd down and destroyed. (2) Of Coales of fire taken away with the tongs. (3) Of Tent-stakes pull'd away. 4. Of Trees plucked up by the Roots, *verse* 5. 2. Amplified by the effect of this judgement upon the Righteous beholding it, *viz.* (1) *Partly*, they shall be confirmed hereby in Gods fear. (2) *Partly*, they shall be moved even to laugh at him, for his vain confidence in his wealth and wickedness, and not in God, *ver.* 6, 7.

II. *As for David himself*, He declares contrariwise, I. *His comfortable Perswasion* of his own happy condition in the House of God continually. Which is, 1. *Illustrated* by the Similitude of an Olive-tree alwayes green. 2. *Described*, by the Instrumental Meanes thereof, *viz.* His constant trust in Gods loving-kindness, *verse* 8. II. *His pious Resolution.* 1. To praise God continually for avenging his Cause upon *Doeg*, which he Prophetically foresaw as done already: and for preserving himself in prosperity. 2. To wait patiently upon God and his aid, that being pleasant in the sight of his Saints, *verse* 9.

Psalme LIII.

§. I. The Summary Contents.

David I. *Complaineth* of the abominable corruption of the ungodly, dishonouring God, and oppressing his Church. 1. *Describing* this Corruption, by the (1) Root of it. (2) Fruit of it, *verse* 1. (3) Universal extent of it upon Gods own accurate observation, *verse* 2, 3. 2. *Convincing* the wicked hereof sharply, (1) By their bruitishnesse. (2) Cruelty to Gods people. (3) Profanity *verse* 4. (4) Terrours of Conscience. (5) And judgements of God upon them, for their

enmity

enmity against the godly, *verse.* 5. II. Wisheth for *Israels* full Salvations, and redemptions from Thraldome, under the wicked, *ver.* 6.

§. II. The Version out of the Hebrew.

To-the-Master-of-the Musick, *on* Machalath; a *Maschil of* David.

a *Heb.* An Instruction. An-Instructing. *Psalm.*

1. THe Fool within his heart hath said,
There is no God: b Corrupt-they-are,
And c they *their* evil abhor'd-have-made,
But acting good *doth* none *appear.*

b *Heb.* they have corrupted *viz.* themselves.

c *Heb.* they-have-made-abominable *them* evil-

2. God from-the Heavens looked down
On sons of *Adam all abroad*,
To see if there were *any one*
Intelligent, *and* seeking God.

d *Heb.* All hee.

3. *But* d every-one-is-back-declin'de
Together loathsome-they-became,
Not any doing good, *I finde*:
Yea not *so much as* o ne *of them.*

e *Heb.* have not the workers of iniquity known?

4. e Have they no knowledge, *care, or dread*,
That work *abhorr'd*-iniquity?
Eating my folk *as* they eat bread:
They have not call'd on God *most-High.*

f *Heb.* feared a feare.

5. There they f sore fear'd *where* no fear was;
For thy besiegers Bones *abroad*
God did disperse: Thou-didst-them-bash,
For, them-disdain'd-cast-off-hath God.

g *Heb.* Salvations.

6. From *Sion* who'l give *Isr'el's* g healths?
When his *deare* folks captivity
Our God shall back return *with wealth*,
Exult shall *Jacob*, *Israel* joy.

§. III. The Kinde, Penman, and Occasion.

This is the *seventh Maschil.* See *Psal.* 32 §. 3. It is a *Doctrinal*, or *Teaching Psalme.*

Penman of it, as the Title showes, was *David.*

Occasion, is not here or elsewhere clearly expressed. But some h think, That this Psalme (which in Substance, and almost in the very words, some few only excepted which are altered or added, is the same with *Psalme* 14.) was written by *David* Prophetically touching *Antiochus*, that notorious *Antiochus*, that destroyed *Jerusalem* and brought many evils upon the *Jews*, because it's said; *God did disperse thy besiegers bones, verse* 5. which are not to be found in *Psal.* 14. As *Psalme* 14. seems Penned upon the *Occasion* of the *Jews* distresses under *Nebuchadnezzar* and the *Babylonians.* And perhaps the Holy Ghost speaks almost the same words twice over, Because the wickedness of these enemies were so parallel one to another. And it is no unusual thing with Scripture to recite the same things and words sundry times upon several Occasions: compare 2 *Chron.* 36. 22, 23. *with Ezra* 1. 1, 2, 3. —*and* 1 *Chron.* 16. 8. *to* 23. *with Psal.* 105. 1. *to* 16. ——*and* 1 *Chron.* 16. 23. *to* 34. *with Psal.* 96. *throughout* ——*and* 1 *Chron.* 16. 34. *with Psal.* 107. 1. *and* 118. 1. *and* 136. 1.

h *Simeon de Muis in Argum. ad Ps.* 53.

Now the variation of words in this 53. *Psalme*, from those in *Psalme* 14. stands thus. In the Title of *Psal.* 53. these words are added, [*upon Machalath*, *Maschil*] For עלילה *Practice. Action*, *Psal.* 14. 1. we have עול *Evil. Injurious-evil.* —— For יהוה *the* LORD. JEHOVAH, *Psal.* 14. 2, 4, 7. we have אלהים *God.* In *Psal.* 53. *verse* 2, 5, 6. ——For הכל סר *Every-one is-departed*, or *back-declined*, *Psal.* 14. 3. we have here כלו סג *All-hee is-gone-backward*, *Psal.* 53. 3. ——After those words, wherein both Psalmes agree [*They feared a fear*] the words in *Psal.* 14. 5, 6. are different from those in *Psal.* 53. 5. And in this verse is the greatest difference. ——Finally, for ישועת *Salvation*, in *Psal.* 14. 7. we have ישוע ת *Salvations* in this *Psal.* 53. 6. These are the *verbal differences* betwixt these two Psalmes, which in Substance of Sense and Reality are almost the same, except that fifth *verse* in this Psalme.

§. IV. The Scope, and Analysis.

Let these fore-noted differences betwixt *Psal.* 53. and *Psal.* 14. be well considered: and then the **Scope** and **Analysis** of *Psal.* 14. is Applicable to this *Psalme*, and need not be here again repeated: only remembring the different matter in *vers.* 5. from that of *Psal.* 14. 5, 6.

Psalme LIV.

§. I. The Summary Contents.

David, treacherously discovered to King *Saul* by the *Ziphims*, 1. *Prayes* the LORD, to Save, Judge, and Heare him; Against his Enemies, Strangers and Oppressors, *ver.* 1, 2, 3. 2. *Professeth* his confidence in God, for his own Relief, but his Enemies Ruine, *vers.* 4, 5. 3. Hereupon, *Promiseth* free Sacrifices, and Praise unto God, *ver.* 6, 7.

§. II. The Version out of the Hebrew.

To the Master-of-the-Musick [a] on Neginoth, [b] *Maschil of* David, *when the Ziphims came and said unto* Saul, *Doth not* David *hide himself with us?*

1 O God, me in thy Name [c] defend:
And [d] judge me in thy might.
2. My prayer hear, O God: Attend
To my mouth's words *upright*:
3. For, strangers up against me rise,
And [e] Tyrants-daunting-sore
Do seek my Soul: *The mighty* God
They [f] set not them before. Selah.

4. Lo, God's [g] my help: the LORD's [h] with
That do my soul sustain. (those
5. Hee'l render ill unto [i] my foes:
Them in thy truth [k] restrain.
6. To thee with voluntariness
Then Sacrifice I will:
Thy Name O LORD I will confess,
For *it is* pleasant *still*.

7. Because hee hath delivered mee
From my [l] distresses all:
And *vengeance due* mine Ey dis-see
Upon my foes *to fall*.

[a] Heb. String-ed-instruments.
[b] Heb. An Instruction, or, An-instructing.
Psalme.
[c] Heb. Save.
[d] Heb. thou shalt judge.
[e] Heb. Daunting. Tirants. or, Terrible.
[f] Heb. have not set.
[g] Heb. an helper to mee.
[h] Heb. with the upholders of my soul
[i] Heb. mine enviers.
[k] Heb. cut-off. suppress
[l] Heb. distress.

§. III. The Kinde, Penman, and Occasion.

This Psalme as to the **Kinde** of it, is *A Prayer*: As also the *eighth Maschil*, See *Psal.* 32. §. 3. **Penman** of it was *David*, as the Title testifies. The **Occasion** of it, was the *Ziphims* treachery against *David*, putting him into great danger by *Saul*: hinted briefly in the Title. It stands thus: *viz. David*, not long after dogged *Doeg's* cruel Fact in murdering the Lord's Priests; See *Psal.* 52. §. 3. being warned by God's Oracle, that if he stayed at *Keilah*, (whither he fled from King *Saul*,) they would deliver him up to *Saul*, Hee and 600 men with him fled from *Keilah* into the wilderness of *Ziph*. *Ziph* was a City of *Judah*, *Josh.* 15. 24. near which was a wood and a wilderness. The *Ziphims* to curry favour with *Saul*, came and said to him; *Doth not David hide himself with us?* This they did once, 1 *Sam.* 23. 14, 15, 19, *&c.* And again, 1 *Sam.* 26. 1, 2. This Psalme seems to be written upon *Occasion* of their first endeavour to betray *David* to *Saul*. When *David* being in the desert of *Maon*, and hearing of *Sauls* coming, betook himself to a Rock, and perceiving himself to be in a great danger hee penned this Psalme, and encouraged himself in God, 1 *Sam.* 23. 19, &c.

§. IV.

§. IV. The Scope.

Davids Scope intended in this Psalme, is; To commit himself by Prayer and Faith to Gods Protection against his terrible enemies and dangers: And assuring himself that God was the Help both of him and of his Helpers, and would remunerate and represse his enemies, Hee promiseth hereupon Free-will-offerings and Praises to the LORD.

§. V. The Analysis, or Principal Parts.

In the *Title* are 1. The Nature of the Psalme; *Maschil.* Instruction. 2. The Penman, *David.* 3. The *Occasion*; The Ziphims informing *Saul* of *Davids* hiding himself with them. 4. The Direction of it as to the Musick.

In the *Psalme it self*, which is *Davids* Prayer in his danger and distress, are;

I *Davids Petitions*. These are, I *Propounded*; Wherein he intreats the LORD, 1. *To* save him from present danger. 2. *To* judge him, or judge for him. Both being amplyfied by the respective wayes how he would have these things done, *verse* 1. 3. *To* hear his Prayer. This request being Emphatically doubled, *verse* 2. II. *Urged*; From the Nature and Practices of his Enemies, being 1. *Partly*, Strangers, *viz.* The *Ziphims*. 2. *Partly*, Daunting-Tyrants, *viz. Saul* and his men; who (1) Rose up against him. (2) Sought his Soul. (3) Set not God before them, *verse* 3.

II. *Davids Professions* of his trust and confidence in God, 1. That God would be his help, and be with his helpers, *verse* 4. 2. That God would justly recompence ill to his Enemies, and suppress them, *verse* 5.

III. *Davids pious Resolutions*, 1. *To* Sacrifice to God Free-will-offerings. 2. *To* confess (*viz.* praise and thanks) to the name of the LORD: (1) *Partly*, because it is good, or pleasant, *verse* 6. (2) *Partly*, because by Faith he assures himself of deliverance out of all his present danger and distresse, and of his desire upon his Enemies, as certainly, as if it were effected already, *verse* 7.

Psalme LV.

§. I. The Summary Contents.

David, I. *Earnestly sues* for Audience from God, sadly complaining of his extream distresses by reason of his Enemies, *verse* 1. *to* 9. II. *Prayes* against his treacherous Conspirators, 1. *That* they may be swallowed up. 2. *That* their Tongues and Counsels may be divided, *verse* 9. *to* 15. 3. *That* they may dye, yea, be swallowed up alive of the Grave, *verse* 15. III. *Professeth* his confidence that God will save and hear him, but Afflict his treacherous Enemies, *verse* 16. *to* 22. IV. Concludes, 1. Exhorting the just to trust in God, *verse* 22. 2. Foretelling his Enemies confusion, *verse* 23.

§. II. The Version out of the Hebrew.

[a] *Heb.* stringed-instruments. [b] *Heb.* An instructing Psalme.

To-the-Master-of-the-Musick, *On* [a] Neginoth [b], *Maschil of* David.

I.

[c] *Heb.* hear my Prayer.

1. O God, [c] to my Petition
Thine, ear-attentive-bow:
And from my [d] Supplication
Thy self O hide not thou,
2. Attend thou unto mee, [e] returne-
Answer-to-mee-likewise:
I in my meditation mourne,
And make a-troubled-noise.

[d] *Heb.* Supplication. [e] *Heb.* Addanswer, &c.

3. [f] Through

3. f Through wicked-*mans* oppreſſion *high*,
Through clamour of the foe:
g Who caſt on me iniquity,
Me h hate in wrath alſo.
4. With-pangs-tormented is mine heart
i In mee *through woe and care*:
Likewiſe of Death the terrours *ſmart*
Upon mee fallen are.

5. Mee fear and trembling k doth invade:
Mee horrour l is-above.
6. Then did I ſay, m O that I had
The wing'd-of-a-Dove:
That I might fly, and dwell *in peace*.
7. Lo, I-remote-would-make
My wandring-flight: In wilderneſs
I-would-my-lodging take. Selah.

8. My ſafe-eſcaping *then* would I
With-ſpeed-accelerate,
From winde that-drives-impetuouſly,
And from the Tempeſt *great*.

II.

9. Lord, *them* up-ſwallow *in the Grave*,
Do thou divide their tongue:
For in the City ſeen I-have
Both ſtrife and violent-wrong.

10. They compaſs it *both* night and day
The walls thereof upon:
n In it iniquity *doth ſtay*
And moleſtation.
11. *Yea* woful-vile-iniquities
o Within the ſame *do meet*:
Deceit and guilefulneſs likewiſe
Depart not from her ſtreet.

12. For, mee my foe reproached not,
For borne *it then* had I:
Nor did mine hater, *for my lot*,
Againſt mee magnifie:
For *then* from him I-ſhould-mee-hide.
13. But thou O man *alone*,
p Eſteem'd-of-as-my ſelf: my guide,
And-my q familiar-one.

14. We, who together ſecret-*talke*
Full r ſweetly did-improve:
We ſ in ſociety did walk
To th'Houſe of God *in love*.
15. Let-death-ſeiz on them, quick *to* grave,
Let them deſcend *and come*:
For evil's *they* in their dwelling *have*
Yea in their inmoſt-*room*.

III.

16. I'le cry to God And thee'l mee ſave.
17. I'le u muſe and make-a-noiſe,
At Even, and Morn, and Noon *I'le crave*:
And hee ſhall hear my voice.
18. From Conflict *that* againſt mee *lay*
Redeem my Soul did hee
In *much deſired* Peace: For they
With many were with mee.

19. God will mee hear, and humble them,
x Of-old Hee-hath-abode. Selah.
For-that no changes *are* to them,
Therefore they feare not God.
20. y On-thoſe-that-were-with-him-at-peace
Hee ſtretched-forth his hand:
His Covenant *(without releaſe)*
Hee-violently-profan'd.

21. z His words then butter ſmoother-are,
But Warr his heart *up-boards*:
His words then oyle are ſofter *farre*,
Yet *are* they a naked-ſwords.
22. Thy b care caſt on the LORD *thee-efore*,
And hee ſhall c nouriſh thee:
Hee will not give for ever-more
d The juſt remoov'd-to-be.

23. But Lord, e to-pitt thou'lt bring them
The men of f cruelty (down
And guile, g ſhall not live-half their dayes:
But truſt in thee will I.

f *Heb.* From voice of the foe, from faces of the oppreſſion of the wicked.
g *Heb.* For they caſt—
h *Heb.* ſpitefully-hate.
i *Heb.* in my inwards.
k *Heb.* doth come unto, or, on mee.
l *Heb.* covereth.
m *Heb.* who will give mee.
n *Heb.* And in the inward of it.
o *Heb.* In the inward of it
p *Heb.* or, According to mine Order, or, Companion viz. *in an equal*.
q *Heb.* known-acquaintance.
r *Heb.* Sweetned.
s *Heb.* or, with the concourſe.
t *Heb.* the LORD will mee ſave.
u *Heb.* meditate.
x *Heb.* or, Even hee that ſitteth *from* Antiquity.
y *Heb.* Againſt his peaceable-ones.
z *Heb.* His mouth.
a *Heb.* drawn-ſwords.
b *Heb.* careful-burden. or, gift.
c *Heb.* or, ſuſtain.
d *Heb.* ſhaking to the juſt.
e *Heb.* to-pit of-corruption.
f *Heb.* of bloods.
g *Heb.* ſhall not half-out their dayes.

§. III. The Kinde, Penman, and Occaſion.

This is a *Prayer* interwoven with *Inſtruction*. An *Inſtructing-Prayer*. It is the *ninth Maſchil*. See *Pſal.* 32. §. 3. The Pſalmiſt himſelf was experimentally inſtructed by his ſore afflictions here complained of: and in this Pſalme he accordingly inſtructs all Gods people which ſhall be alike afflicted. **Penman** of it was *David*: as the Title ſhowes. **Occaſion** of *Davids* writing it, is not here or elſewhere particularly declared. But it is the opinion of *Kimchi* and other Iewiſh Writers, as alſo of more judicious modern Authors h; That *David* wrote this Prayer, this *Maſchil*, when by reaſon of *Abſalom's* rebellion (*Achitophel* alſo being confederate with him) *David* and his friends fled from *Jeruſalem*, Hee and all that went with him weeping as they went up *M. Olivet*, 2 *Sam.* 15. 30, *&c.* And the Paſſages in this Pſalme ſeem notably to agree to that ſad ſtory. For, 1. In *verſ.* 3. *David* ſeems to complain of *Shimei's* reproaches and revilings, 2 *Sam.* 16. 5, *&c.* 2. In *verſ.* 12, 13, 14. he ſeems to deſcribe and aggravate the Treachery of his familiar friend and counſellor *Achitophel*, See 2 *Sam.* 16. 20 *&c.* and 17. 1. 3. In *verſ.* 9. 10, 11. He ſeems to point at the villanies done in the City, after *Abſalom* and his

h *Vt refert*, Sim. de Muis in Arg. Pſal. 55. Vid. Jun. Annot. in Pſal. 55. Et H. Ainſworth Annot. on Pſal. 55. 14.

Con-

Confederates came into *Jeruſalem*, 2 *Sam.* 16. 21. *&c.* and 17. 1. *&c.* Of which when *Huſhai* had informed *David* he ſeems to be exceedingly afraid, and wiſhes for Doves-wings that he might flee farre away from this ſtorme, *ver.* 6, 7, 8. Nevertheleſſe ſome think this Pſalme is to be referred to the times of King *Sauls* perſecuting of *David*: As his danger at *Keilah*, 1 *Sam.* 23. 1, 2. *&c.* or ſome ſuch like great diſtreſſe. But in this doubtfulneſſe nothing can be certainly determined. *Melius eſt dubitare de occultis, quam litigare de incertis.*

[i] Sim. de Muis in Arg. ad Pſ. 55. Mr. *Tho. Wilcocks* on the Title of Pſ. 55. Jo. Calv. in Arg. Pſ. 55. Hen. Mollerus in Arg. Pſ. 55.

§. IV. The Scope.

Davids Scope here intended, is; To importune the LORD to hear, anſwer, and relieve him in his extream fears and deadly dangers by reaſon of ſome cruel oppreſſing Enemies, but eſpecially by reaſon of the villainous treachery of his intimate Familiar Friend that had ſweetned Councel together with him, and accompanyed him to the Houſe of God, who, though his words were as Butter or Oyle, yet harboured warre in his heart moſt perfidiouſly. And this ſeems notably to intend *Achitophel*.

§. V. The Analyſis, or Principal Parts.

In the *Title*, note; 1. The Denomination of it; *Maſchil*. 2. The Penman; *David*. 3. The Direction of it as to the Muſick.

In the *Pſalme* it ſelf, are chiefly four things, *viz.*

I. *Davids Prayer* for himſelf, *verſ.* 1. *to* 9. This is I. *Propounded*, *David* in foure ſeveral expreſſions craving audience and anſwer to his Prayer moſt importunately, *verſ.* 1, 2. II. *Preſſed, or Urged*, by divers Arguments. As, 1. *From* his own mournful and perplexed frame in his Praying, *verſ.* 2. 2. *From* the inſolent and cruel deportment of his enemies, *verſ.* 3. 3. *From* the extream feares and terrours of death and deſtruction ſurprizing his heart, *ver.* 4, 5. Theſe his terrours are Amplified by the effect which they wrought upon him, *viz.* making him wiſh even *Doves-wings*, that he might flee far away from the preſent tempeſt, and be at peace. *Metaphor. ver.* 6, 7, 8.

II. *Davids Imprecation* againſt his Enemies, the Conſpirators, *ver.* 9. *to* 16. Againſt them hee prayes, 1. *That* God would ſwallow them up. II. *That* he would divide their language, divide their Counſels, (as once at *Babel*, *Gen.* 10. or as *David* elſewhere prayed againſt *Achitophel*, *O LORD infatuate the counſels of Achitophel*, 2 *Sam.* 15. 31.) This hee further urgeth, becauſe of the great evils perpetrated by the Conſpirators in the City; *viz.* 1. Violence and ſtrife, probably of the Souldiers about the Citizens goods, *verſ.* 9. 2. Notorious villanies, woful-evils. As defiling *David's* Concubines, &c. *verſ.* 10, 11. 3. Fraudulent and guileful practices, *viz.* Againſt *David*, *verſe* 11. This laſt is notably Aggravated by conſideration of ſome principal, Agent in this Treachery: (1) *Negatively*, not an open profeſſed enemie, *verſe* 12. (2) *Poſitively*, But a moſt dear familiar boſom-friend. Probably *Achitophel* was here intended, *verſe* 13, 14. III. *That* Death might ſeize on them, and they for their evils go alive like *Corah*, *&c.* into the grave, *verſe* 15.

III. *Davids Profeſſion* of his confidence in God, *ver.* 16. *to* 22. *David* believing and being perſwaded, That God will 1. Heare his Prayer. 2. Save and deliver him from his enemies and the preſent Warre againſt him, *ver.* 16, 17, 18. 3. Afflict his enemies. And this (1) *Partly* becauſe they are devoid of Gods feare, having no changes by afflictions, *ver.* 19. (2) *Partly*, becauſe of their perfidious Covenant-breaking, *ver.* 20. (3) *Partly*, becauſe of their treacherous ſubtilty, *ver.* 21.

IV. *The Concluſion* of the whole Pſalme; 1. Exhorting the Righteous to caſt all their care upon the LORD, who will not give the juſt man for ever to be moved, *verſe* 22. 2. Prophecying the ſpeedy ruine of bloody and deceitful men; they ſhall not half-out their dayes. 3. Promiſing that himſelf will truſt in God, *ver.* 23.

Pſalme LVI.

§. I. The Summary Contents.

David, upon his Apprehenſion by the *Philiſtines* in *Gath*, I. *Prayes* for Divine favour to himſelf truſting in God, againſt his many cruel oppreſſing Enemies, *ver.* 1. *to* 5. II. *Complaines*, 1. Of his Enemies malevolent Thoughts, Words, and Practiſes againſt him, *ver.* 5, 6, 7. 2. Of his own wandering and mournful condition, *ver.* 8. III. *Profeſſeth*, 1. His Faith in God and his Word of Promiſe, *ver.* 9. *to* 12. 2. His thankfulneſſe unto God, which he promiſeth ſundry wayes to expreſſe, *ver.* 12, 13.

§. II. The Verſion out of the Hebrew.

To-the-Maſter-of-the-Muſick, *upon Jonath Elim Rechokim, Michtam of* David, *when the Philiſtines took him in* Gath.

1. O God, a ſhow-mee thy-graciouſneſſe,
   For b man would mee devoure:
   Would mee all day c with-warre oppreſſe.
   2. All day d they mee devoure
   That mee envy; O *thou* moſt-high,
   For many e warre with mee.
3. In day when feare *their* rage ſhall I,
   Then will I truſt f in thee.
4. In God I'le praiſe his word *ſo dear*,
   I'le truſt in God *alſo*;
   And ſlaviſhly I will not fear,
   What fleſh to mee can do.
5. My words they grievouſly-do-wreſt
   Through malice all the day:
   Againſt mee all their thoughts *are preſt*
   For *harmfull* ill *alway*.

6. Together-they-do-congregate,
   Themſelves-they-cloſely-hide,
   They watch g my ſteps: Becauſe they waite
   To ſee my Soul *deſtroide*.
7. h By-reaſon of unrighteouſneſſe
   Shall they eſcape *thy Rod?*
   The Peoples in thy wrathfulneſſe
   Do thou caſt down, O God.

8. Of *all* my wandring *and my feares*
   i The-number-thou-haſt-took,
   Thou in thy Bottle put k my teares:
   Are they not in thy Book?
9. Then back returnd ſhall-be my foes,
   In day I cry *to thee*:
   This I do know (*to ſwage my woes*)
   That God *will be* for mee.

10. In God I'le praiſe the *faithful* word:
    The faithful word I'le praiſe
    Ev'n in the *ever-being* LORD.
    11. I truſt in God *always*,
    Therefore I will not *baſely* feare
    What man can do to mee.
12. O God, thy vowes upon mee *are*:
    I'le l praiſes pay to thee.

13. For thou haſt freed my Soul from Death,
    Haſt not my feet from fall?
    To walk m before God *here beneath*,
    In light of living *all*.

a *Heb.* ſhow-grace to me.
b *Heb.* Sorry man would ſwallow me.
c *Heb.* warring.
d *Heb.* mine envyers would ſwallow me
e *Heb.* warring.
f *Heb.* or; unto thee.
g *Heb.* my heeles.
h *Heb.* For (or, by) vain. iniquity eſcape to them.
i *Heb.* thou haſt numbred.
k *Heb.* my teare.
l *Heb.* confeſſions.
m *Heb.* before the faces of God, in light of living ones.

§. III. The Kinde, Penman, and Occaſion.

This Pſalme as to the **Kinde** of it, is, *A Prayer. A choice and precious Prayer*: being *The ſecond Michtam*; See *Pſal.* 16. §. 3. *A Jewel. A Golden-Pſalme.*

Penman of it, was *David*; *Michtam of David*: Title.

The **Occaſion** of it, was the Philiſtines taking of *David* in *Gath*, whither he fled from the face of *Saul*. *David* fled twice to *Achiſh King of Gath* of the Philiſtines: Once, after *Jonathan* had informed him of his Father *Sauls* implacableneſſe towards him, 1 *Sam.* 20. *and* 21. 10. *&c.* At which time *David* perceiving himſelf to be in danger by the Philiſtines, changed his behaviour feigning himſelf diſtracted: Whereupon, being let go, he departed into the Cave *Adullam*; and there, upon this *Occaſion* ſeems to have Penned both *Pſalme* 34. and

and *Pſal.* 56. even both theſe Pſalmes upon one and the ſame Occaſion [n], moſt probably. For, we find that at this firſt flight of *David* to *Gath* (and not at any other) the *Philiſtines* took *David* and brought him to *Achiſh*, 1 *Sam.* 21. 15. with *Pſalm.* 56. *Title.* Compare alſo 1 *Sam* 21. 10. *to the end.* and 22. 1. with *Pſal.* 34. *Title*, and §. 3. *there.* A ſecond time *David* fled to *Achiſh* at *Gath*, and there dwelt with him a ſeaſon, &c. 1 *Sam.* 27. 1. 2. 3. upon this Occaſion ſome think this Pſalme was Penned [o]: but rather aſſent to the former.

n *Sic Jo. Foord in Expoſ. Pſ. 56* —— *Hen. Mollerus in Arg. Pſ. 56. Sim. de Muis in Arg Pſ. 56.* —— *Jo. Calv. in Com. ad Pſ. 56. 1.*

o *D. Ames. Com. in Pſ. 56. Tit.*

§. IV. The Scope.

Davids Scope herein intended, is; To intreat the LORD's favour to him, and Protection of him, againſt all his Enemies violently ſet againſt him; and deliverance out of all his dangers and diſtreſſes by reaſon of them.

§. V. The Analyſis, or Principal Parts.

The *Title* of the Pſalme hath in it, 1. The Direction or Inſcription of the Pſalm as to the Muſick of it. 2. The note or Tune after which it was to be ſung; *upon Jonath Elim Rechokim*: which (as ſome think) was the beginning of ſome known note [p]. Or, *Concerning the Dumbe Dove of far-places*, (as theſe words ſignifie:) *viz. David* dumbe as a Dove in the remote parts of the *Philiſtines* Country, as others interpret them [q]. 3. The Excellency of the Pſalme; *Michtam. See Pſal.* 16. §. 3. 4. The Penman; *David.* 5. The Occaſion; *when the Philiſtines took him in* Gath.

The *Pſalme* it ſelf is, 1 *Petitory.* 2. *Querulatory.* 3. *Gratulatory.*

I. *Petitory*, or praying, *verſe* 1. *to* 5. Wherein *David* prayes for Gods grace and favour to himſelf againſt his Enemies. This Petition he preſſeth, 1. *From* conſideration of his Enemies, *viz.* 1. Sorry man. *i.e.* King *Saul.* 2. Envyers. 3. Many. And of their practiſes all the day, 1. Warring againſt him, 2. Oppreſſing him, 3. Endeavouring to ſwallow him up. *verſ.* 1. 2. II. *From* his own confidence in God and his Word, in all his ſtraits, againſt worſt of Enemies *verſe* 3, 4.

II. *Querulatory*, or complaining, *ver.* 5. *to* 9. Here *David* complaineth, I. *Of his enemies.* For that, 1. *They* wreſt his words continually. 2. *They* plot his evil all the day, *verſe* 5. 3. *They* ſubtilly lye in wait for his life, *verſe* 6. 4. *They* think to eſcape unpuniſhed through their iniquity and ſubtilty, *verſe* 7. II. *Of his own calamity*, in his unſetled and mournful ſtate, yet obſerved by God. 1. His wandrings God numbred. 2. His teares, God botled up, and booked down, *verſe* 8.

III. *Gratulatory*, or tending to thankſgiving, *verſ.* 9. *to the end.* Here he makes a double Profeſſion, *viz.* I. Of his Faith, the ground of his thankfulneſs. His Faith in God perſwaded him, 1. *That* God would turn back and ruine his enemies, but be for *David*, *ver.* 9. 2. *That* Gods Word, *viz.* his Word of Promiſe touching the Kingdom, ſhall be ſo fulfilled to him, as to yield him matter of praiſe, *verſe* 10. 3. *That* he ſhould be ſafe in God againſt his enemies: therefore he caſts off his ſlaviſh fear of them, *ver.* 11. II. Of his thankfulneſſe to God which he promiſeth to declare, 1. In performance of his vowes. 2. In rendring confeſſions or acknowledgements unto God, *ver.* 12. Both which he illuſtrates from the ground thereof, *viz.* Gods merciful deliverance of him from death and falling (thus his Faith looks at the thing as already done) that he might walk before God in the light of the living, *verſe* 13.

p *Vid. Sim. de Muis in Com. Pſ. 56. tit. Jo. Foord in Expoſ. Pſ. 56. cum aliis.*

q *Hen. Aimſworth in his Annot. on Pſ. 56. Tit. Hen. Mollerus in Com. ad Pſ. 56. Tit. Jo. Calv. in Com. ad Pſ. 56. Tit.*

Psalme LVII.

§. I. The Summary Contents.

David, I. *Prayes* to the LORD for his favour, and for deliverance from King *Saul* and other his devouring enemies. 1. His affiance being wholly in God, *verse* 1,2,3. 2. His enemies being extreamly cruel, *verse* 4,5. II. *Promiseth* most affectionately to praise God, for such his Deliverance, and his enemies punishment, whereof he is assured, *ver.* 6. *to the end.*

§. II. The Version out of the Hebrew.

To-the-Master-of the Musick, * *Al-tascheth, Michtam of* David, *In his flying from the face of* Saul *into the Cave.*

I.

1. O God, To-me-bee-gracious,
Bee-gracious-to-mee,
Because my Soul *distressed thus*
For-safety-trusts in thee;
In shadow of thy wings likewise
For-safety-I-will-trust:
Untill *these* a sore-calamities
Bee *wholly* over-past.

2. I will call unto God most-High,
To God that towards mee
Doth *his* accomplish-perfectly.
3. From Heavens send will hee,
And save mee: Hee reproached-hath
My *fierce* devouring-foe: Selah.
His loving-kindnesse God will send,
His verity also.

4. My Soul in-midst of Lions is,
I cfire-brands ly among, (shafts,
Mans sonnes, whose teeth are d spears and
And a sharp Sword their Tongue.
5. Do-thou-exalt-thy self, O God,
Above Heav'ns *highest-story*:
And over all the Earth *abroad*
Exalted be thy glory.

II.

6. They for my steps prepar'd a Net,
My Soul Hee-bowed-down:
They digg'd a Pit e for mee, and they
f In midst of it are thrown. Selah.
7. Mine heart *most* firmly-is-prepar'd,
O God *thy Name to raise*,
Mine heart *most*-firmly-is-prepar'd:
I'le sing, yea I'le sing-praise.

8. Do thou, my Glory, up-awake,
My Harp and Psalt'ry
Awake *sweet melody to make.*
At-day-break wake will I.
9. O Lord, among the Peoples *here*
To-thee-I-will confess:
Among the Nations *far and neer*,
g Thy-praise-I-will-expresse.

10. For, great h thy-kinde-benignity
Doth to the Heavens *rise*:
Thine *undefiled* verity
Doth reach unto the skies.
11. Do-thou-exalt-thy self, O God,
Above Heav'ns *highest Story*
And over all the Earth *abroad*
Advanced bee thy Glory.

* Heb. corrupt. not.

a Heb. ers; wofull-evils

b Heb. mys swallower. my devou. rer.

c Heb. Burners. Inflamers d Heb. A Speare.

e Heb. before my faces.

f He are fallen into the midst of it.

g Heb. I will praise thee with the psalm. h Hat. thy lowing kindness.

§. III. The Kinde, Penman, and Occasion.

This Psalme as to the **Kinde** of it, is *A Prayer: The third Michtam*; as it were, *A golden Prayer.* See *Psal.* 16. §. 3.

Penman of it, was *David*: as the Title showes. It was one of *Davids Jewels.*

Occasion of this Prayer, was King *Sauls* persecution of *David* so eagerly, that *David* much endangered fled into a Cave among the Rocks in the Wilderness of *Engedi*, to hide himself. Whilest he and his men were in the sides of this Cave, *Saul* came into it to cover his feet: where *David* privily cut off the skirt of *Saul's* Garment,

Garment, but would not kill him, though his men urged him to it, and he had him at his mercy. At which kindnesse of *David*, *Saul's* heart (after he came to know it) so relented, that he acknowledged his faultinesse against *David* with teares: And taking an Oath of *David* not to cut off his Seed, he for a season ceased his further persecution of him. *See* 1 *Sam.* 24. *throughout.* Upon these straits *David* Penned this Psalme i.

i *Hen. Ainsworth in his Annot. on Psal.* 57. *Tit.* Cum multis aliis.

§. IV. The Scope.

Davids **Scope** in this Prayer, is; 1. To intreat the LORD for his Divine Grace, Favour, Protection and Deliverance from *Saul* and his Adherents: 2. And (upon confident assurance hereof) to awaken himself unto all enlarged thankfulnesse to God for his Loving-kindnesse and Truth to him, while his adversaries fell into the Pit they digged.

§. V. The Analysis, or Principal Parts.

The *Title* points out, 1. The Direction of it; in regard of the Musick. 2. The tune, or the beginning of some known note, as some k think; *Al-taschetb.* Though others l conceive, it refers to the Matter of the Psalme, and signifies; *Corrupt-not, Destroy-not*, &c. This word noteth, Sometimes *Corruption of Faith and Manners*, by sin, *Psal.* 14. 1. *Sometimes Perdition or Destruction*, the punishment and wages of sin, *Psal.* 78. 38. 45. *Gen.* 6. 13. *and* 9. 11, 15. Its a more vehement expression, then *killing*, *Ezek* 9. 6, 8. This word is also in the Titles of three other Psalmes, *viz. Psal.* 58. 59. *and* 75. 3. The Penman; *David.* 4. The Excellency of the Psalme; *Michtam.* See *Psalm.* 16. §. 3. 5. The Occasion as before.

The *Psalme* it self is; 1. *Petitory*, and 2. *Gratulatory.*

I. *Petitory.* Wherein *David* sues for Gods favour more *Generally*: And for deliverance from *Saul*, &c. more *Particularly.* And this he urgeth, 1. *From* his Hope and Affiance in God, flying to him for shelter as the Chickens under the Hens wing, *ver.* 1. 2. *From* the acting of this his Hope in Prayer to God, (1) As most High; (2) As accomplishing-perfectly for *David*; (3) As one that will mightily save him according to his Loving-kindness and Truth, *vers.* 2, 3. 3. *From* the cruelty of his enemies, Metaphorically resembled, To Lions, To fire-brands. Their Teeth, to Speare and Arrows. Their Tongue to a sharp Sword, *verse* 4. Upon all which he begs, that God would exalt himself and his glory above Heaven and Earth, *verse* 5.

II. *Gratulatory.* Here *David* sets forth 1. The Ground or Matter of his Praise; *viz. Davids* deliverance, and his enemies ensnarement in the Net prepared for him, *verse* 6. 2. His manner of thankfulnesse, *viz.* (1) With a firmly-prepared heart; *verse* 7. (2) With an awakened Tongue, *His Glory.* (3) With awakened Instruments of Musick. (4) With his whole self early awakened, *verse* 8. 3. The Extent of his thankfulness, To Peoples and Nations, *viz.* both to *Jewes* and *Gentiles*, *verse* 9. 4. The special Perfections, or Propertles in God which he will peculiarly exalt God for, *viz.* His Loving-kindness and Truth, reaching to the Skyes, yea to Heaven it self, *verse* 10. All which he elegantly closeth up, with recital of his former request in *verse* 5. That God would exalt himself and his glory above Heaven and Earth, in appearing for *David* against his enemies, *verse* 11.

k As *Ezra.* And after him *Sim. de Muis in Com. ad Ps.* 57. *Tit. H. Moller. Joan Foord in Expos. Ps.* 57.

l Vid. *Jo. Calv. in Com. ad Ps.* 57. *Tit. Et Hen. Moller. in Com ad Ps.* 57. *Tit.*

Psalme LVIII.

§. I. The Summary Contents.

David, I. *Reproves* convincingly, King *Saul* and his Courtiers, 1. *For* their corrupt Counsels and unjust judgements against him, *verse* 1, 2. 2. *For* their wickednesse, being (1) Natural and Hereditary. (2) Deadly venomous. And (3) Incurable.

curable, *verse* 3, 4, 5. II. *Imprecates* divers heavy judgements upon his enemies, under sundry Elegant-Metaphorical allusions, *verse* 6. *to* 10. III. *Prophecyeth*, what joy, triumph, and establishment shall be to the righteous, upon the destruction of the wicked, *verse* 10. 11.

§. II. The Version out of the Hebrew.

To-the-Master-of-the-Musick, * Al-taschetb; *Michtam of David.*

1. a DO yee, O Congregation,
Speak righteousness indeed?
b Do yee judge equa-things *alone*,
O Adam,s sonnes *and Seed*?
Yea, yee in heart c vile-injuries
Do work *with diligence*,
On earth d yee balass-out *likewise*
Your hands *high* violence.

3. The wicked *quite* estranged-are
Ev'n from the wombe away:
They from the *very* belly erre,
Still speaking e lyes *are* they.
4. f Like-as the Serpents poyson-hot,
Their poyson *doth appeare*:
And as the Aspe g that-heareth-not,
But h closely-stops his eare.

5. Which *diligently* will not hark
Unto the charmers voice:
Nor him that chaunts inchantments *mark*,
Though i wise *and very choice*.
6. O God, break thou their Teeth *so strong*
That in their Mouth *do grow*:
The tushes of the Lyons-young
O Lord burst-out-do thou.

7. Like waters *that* k do-still-descend,
Let them dissolve-away:
His Arrowes *keen when* bee shall bend,
l As very strawes-bee-they.
8. Like-as m the melting Snayle, *from earth*
Let-him-away-be-gon:
Like woman's *most* untimely-birth,
Let them not see the Sun.

9. n Your thornes, O Bramble, ere-that they
Shall feele *to wound their side*:
With-whirlewinde-it-bee'l-snatch-away,
Both green *thorne* and the dride.
10. The just shall joy when he shall see
The vengeance *for the good*:
His feet *triumphant* wash shall bee
Ev'n in the wicked's blood.

11. And men shall say, assuredly
Fruit for the just *doth grow*:
Yea-sure there is a God *on high*
o Doth judge on earth *below*.

* Heb. Corrupt. not.

a Heb. will yee ——

b Heb. will yee judge righteousnesses.

c Heb. injurious evils.

d Heb. yee will weigh out.

e Heb. a lye

f Heb. According-to-the-likenes, of ——

g Heb. deafe

h Heb. will stop.

i Heb. wisest.

k Heb. will still-walk

l Heb. or let them bee as cut-off.

m Heb. the snayle of melting-n Heb. expect that they shall perceive the thorns of the bramble: as well the living *thorn*, as the *thorn of burning* he will tempestuously whirl it away.

o Heb. Judging.

§. III. The Kinde, Penman, and Occasion.

This Psalme for **Kinde** is of *Mixt Nature*: being *Reprehensory*, and *Prophetical*, in reference to the wicked; and *Consolatory* in respect of the righteous. *The fourth Michtam*: See *Psal.* 16. §. 3.

Penman of it was *David*, as the Title showes.

Occasion of this Psalme, some p think to be *Davids* coming into the Valley where *Saul* slept, and taking away his Speare when he might as easily have taken away his Head: Whereupon he challenged *Abner* as guilty of Death for keeping him no better, and cleares himself as being causlesly pursued by *Saul*. See 1 *Sam.* 26. But others q incline rather to *Kimchi*, thinking this Psalme was Penned upon occasion of the unjust Councels and Practises of *Abner* and other of *Saul's* Princes, against *David*. Whereupon *David* in this Psalme endeavours both to convince them of their evil and unjust dealing, and to comfort himself against the same.

p Rasi, ut refert, *Sim. de Muis in Arg. Ps.* 58.

q *Sim. de Muis Arg in Ps.* 58.

§. IV. The Scope.

David's **Scope** intended in this Psalme, is; 1. *Partly*, To convince and reprove King *Saul*, as also his Princes and Counsellours, *Abner*, *Doeg*, and other Court-Parasites of their unrighteous words and actions, of their violent dealings and extream wickedness: (perhaps having respect to their cruel murdering of *Achimelech* and 85. Priests, &c. for *Davids* sake.) 2. *Partly*, To implore and foretell their Destruction. 3. *Partly*, To comfort himself and the righteous, upon consideration of Gods just dispensations for the godly against their Enemies.

§. V.

§. V. The Analysis, or Principal Parts.

The *Title* represents to us, 1. The Direction of the Psalme, as to the Musick of it. 2. The Tune; *Al-tasheth*: See *Psal* 57. §. 5. 3. The Excellency of the Psalme; *Michtam*: See *Psal.* 16. §. 3. 4. The Penman; *David.*

The *Psalm* it self, is 1 *Reprehensory*, 2 *Petitory*, and 3 *Prophetical.*

I. *Reprehensory*, *David* convincingly-reprehends King *Saul* and his Courtiers, I. *Expostulating* with them about their Counsels and Judgements against himself, &c. Whether they were just, *verse* 1. II. *Affirming* and positively Asserting, 1. That their hearts contrive injurious-evils. 2. That their hands weigh out violence in Earth instead of Justice, *verse* 2. III. *Aggravating* their Wickedness, (As by an *Apostrophe* or turne of his Speech, to God or godly men,) From 1. The Naturalness, Hereditariness and long continuance of it, *verse* 3. 2. The Deadliness or venomousness thereof. Compared in that regard, (1) To the hot poyson of Serpents, inflaming the part it toucheth. (2.) To the venome of Aspes, which (as *Pliny* r noteth) is incurable, unless the Members touched therewith be immediately cut off. 3. The incurableness of it, by any the wisest charms, or counsels. The subtilest Serpents were not so cunning to prevent charmes (s) and Enchantments (by clapping one eare close to the ground and stopping the other eare with their tailes) which might keep them from doing harme: As they were crafty to disappoint all Counsels and endeavours to reforme them of their wickedness, *verse* 4.5.

r *Plin. Nat. Hist. l.8. c.3.*

s Touching these charmes used to Serpents. See *Mr. Tho. Wilcocks Expos. on Ps. 58. verse 4,5.*

II. *Petitory*, *David* prayes and Prophetically imprecates divers judgements to his Enemies, and those under sundry Metaphoricall expressions. As, 1. *Of* Breaking their Teeth, as of Serpents. 2. *Of* bursting out their Lion-like tushes, *verse.6.* 3. *Of* their dissolving like water, like Snow into water. 4. *Of* breaking their Arrows, or making them as straws, *verse* 7. 5. *Of* their melting-away like a Snaile pricked or bruised. 6. *Of* perishing like the untimely birth of a woman, *verse* 8. 7. *Of* sudden and irresistible snatching away as with a whirlewinde these scratching brambles, both young and old, be their prickles-green or dry, before they shall be felt to do harme. This seems to be the right sense of this intricate passage, *ver.* 9.

III. *Prophetical. David* Prophetically foretels what shall be the issue of wicked mens Destruction, to the Righteous, *viz.* 1. They shall joy at the vengeance. 2. They shall wash their feet in the blood of the Wicked. So Tryumphing in their utter Destruction, *verse* 10. 3. Their faith in God shall be confirmed, and their praises of Gods just Judgements shall hereby be provoked, *verse* 11.

Psalme LIX.

§. I. The Summary Contents.

David, I. *Prayes* for Gods Protection and deliverance from his 1. Wicked, 2. Cruel, 3. Subtile, 4. Combining, 5. Malicious, and 6. Causeless Enemies, *verse* 1. *to* 5. II. *Imprecates* divers Judgements upon them; As, 1. *That*, God would visit them, shewing them no favour, *verse* 5. *to* 11. 2. *That*, God would not slay them at once, but bring them down by degrees, *verse* 11. 12. 3. *That*, at last God would utterly consume them, *verse* 13. 14. 15. III. *Promiseth* thankfulness to God for his All-sufficient Protection, *verse* 16. 17.

§. II. The Version out of the Hebrew.

To-the-Master-of-the Musick, a *Al-taschеth*; *Michtam of David* b *when Saul sent, and they kept the House to kill him.*

a *Heb.* Corrupt not.

b *Heb.* in Saul's sending.

I.

1. MY God, from *all* mine Enemies
Do thou *quite* set-mee-free:
From-those-that-up-against-mee-rise
On-high-advance-thou-mee.

2. The Workers of iniquity
Deliver thou mee fro:
From c men of bloody-cruelty
Do thou me save also.

c *Heb.* men of bloods.

3. For lo, they for my Soul lay wait;
The strong-ones d do combine
Against mee: LORD, not *for* my fault,
Nor *any* sin *of* mine.

d *Heb.* will draw together.

With-

4. Without my e treſpaſs, to my griefe
They f run and do prepare:
Rouſe-up-to-meet-mee with relief,
And ſee how vile they are.

5. But thou, O God of Iſrael,
LORD God of Hoaſts alone,
Awake to viſit Heathens all:
g Be gracious unto none
That faithleſs-act iniquity. Selah.

6. At Ev'n h return they do,
They like a Dog i do houle and cry,
And round the City go.

7. Lo, with their mouth they k belch, they tear,
Swords in their lips abide:
For who (ſay they) our words doth hear?
8. But, LORD, thou'lt them deride:
Thou wilt mock at the Heathens all.
9. l My ſtrength, my confidence,
To-thee-alone-take-heed-I-ſhall:
For God's mine-high defence.

II.

10. The God of my benignity
Shall-mee with good prevent:
Yea, God, on thoſe-that mee envy,
Shall ſhow mee his intent.

11. Them ſlay not, leſt my folk forget:
m Them ſcatter in thy ſtrength,
And bring them down much lower yet
O Lord our ſhield at length.

12. For their mouth's ſin, their lips vile word,
n Be they caught in their pride:
o For curſing and for p lyes abhorr'd,
They told on every ſide.
13. Conſume in wrath, conſume q and they
Shall ceaſe: and let them know,
That God in Jacob r beareth-ſway
To th'ends of Earth below. Selah.

14. And at the Ev'n return they ſhall,
Yea like a greedy ſ hound
They-ſhall-an-ohwling-make withal,
And go the City round.
15. They-wander-ſhall-on-every-ſide,
t That they ſome food may finde:
And if they bee not ſatisfide,
Shall grudge that they are pinde.

16. But I will ſing thy ſtrength ſo ſeen,
Yea of thy mercy i
At Morn will ſhout; For thou haſt been
For mee a fortreſs-high,
And Refuge u in my ſtraits ſad day.
17. My ſtrength x I will thee praiſe:
For God's mine High-defence, my ſtay,
My Mercy's God alwaies.

e *Heb.* iniquity.
f *Heb.* will runne and will prepare
g *Heb.* Be not gracious to all faithleſly working iniquity
h *Heb.* they will return
i *Heb.* will make a noiſe and will go round——
k *Heb.* bubble, or, well-out-like-a-fountain.
l *Heb.* his ſtrength. *viz. Davids* ſtrength: *for,* my ſtrength, As *verſ.* 18. *A ſudden change of the perſon. Chald. Paraphraſt and Greek render it;* My ſtrength.
m *Heb.* make them wander as vagabonds, *alluding to Cains punishment, Gen.* 4. 14.
n *Heb.* And let them be taken in their haughtineſs,
o *Heb.* And for——
p *Heb.* falſe denyal, or leanneſs.
q *Heb.* and they cor. *that is, they ſhall not be.*
r *Heb.* Ruling.
ſ *Heb.* dogs.
t *Heb.* to eate
u *Heb.* in day of diſtreſs to mee.
x *Heb.* to thee I will ſing.

Pſalm.

§. III. The Kinde, Penman, Occaſion, &c.

This is *A Prayer*, or *A Praying Pſalme*. It is *The ſecond Al-taſcheth*. See *Pſal.* 58. §. 4. And *The fourth Michtam*, Jewel, or Golden-Pſalme: See *Pſal.* 16. §. 3. Penman of it as the Title evidenceth, *David*. Occaſion of it was thus; King *Saul* having in his fury flung a Javelin at *David*, but miſſing him, *David* fled to his own houſe in *Gibea* the Royal City that night: Thither *Saul* ſent Meſſengers to watch him all night, and ſlay him in the morning. But *Michal Saul's* daughter, *Davids* wife, diſcovered to him the danger, let him down through a window, ſo that he eſcaped, told the Meſſengers he was ſick in bed: And when *Saul* ſent again to kill *David* in his bed, the Meſſengers (in ſtead of *David*) found an Image in the Bed, laid there by *Michal*. Upon this *Occaſion David* penned this Pſalme, Compare *Pſal.* 59. *title with* 1 *Sam.* 19. 10. *to* 18.

§. IV. The Scope.

David's Scope herein intended, is; 1. *To implore Gods* Protection againſt, and deliverance from his cruel, combining and malicious enemies, *Saul* and his ſervants: 2. And to that end that God would viſit them, gradually ſcatter and bring them down, yea, and at laſt utterly conſume them, that hereupon he might render praiſe and thanks to God for his deliverance.

§. V. The Analyſis, or Principal Parts.

The *Title* hath in it, 1. The Inſcription or Direction of the Pſalm, as to the Muſick of it. 2. The Tune; *Al-taſcheth*. See *Pſal.* 58 §. 5. 3. The Excellency of the Pſalme; *Michtam*. See *Pſal.* 16. §. 3. 4. The Penman; *David*. 5. The Time and Occaſion of his penning it; *When Saul, &c.*

The *Pſalme* it ſelf contains, eſpecially three things, *viz.*

1. *Davids Petitions* for himſelf, *verſ.* 1. *to* 4. He prayes for Gods deliverance of him from, and Protection of him againſt his enemies, *Saul* and his ſervants riſing up againſt him, &c. This hee

he urgeth, 1. *From* their wickedneſſe, they being workers of iniquity. 2. *From* their cruel bloodineſſe, *ver.* 1, 2. 3. *From* their ſubtilty, laying waite for his life. 4. *From* their ſtrong confederacy againſt him. 5. *From* their maliciouſneſſe againſt *David* herein, without any his fault deſerving ſuch uſage from them, *ver.* 3, 4. 6. *From* their cauſleſſe eagerneſſe againſt him, *part of ver.* 4.

II. *David's Imprecations* againſt his Enemies, laid down gradually in three branches, *ver.* 4. to 16. *viz.* 1. *That* God would awake to viſit them, ſhowing them no favour. Becauſe, 1. *They* in manners were very Heathens, not Iſraelites. 2. *They* perfidiouſly wrought iniquity, *ver.* 4, 5. 3. *They* practiſed vilely againſt *David:* (1) Returning at Even to finde him in his houſe; (2) Making a noiſe like a Dog for vexation when they found him not; (3) And compaſſing the City about to catch him, *ver.* 6. 4. *Their* words were malicious, and as cruel ſwords. 5. *They* ſecurely bleſſed themſelves in their wickedneſſe, as if none heard them, *ver.* 7. This is Amplyfied, (1) *Partly*, By Gods deriding of their folly, *ver.* 8. (2) *Partly*, By *Davids* Profeſſion of his confidence in God his ſtrength, 1 To defend him, *ver.* 9. 2 To prevent him mercifully in time of danger. 3 To let him ſee his deſire and Gods intended judgments upon his Envyers, *ver.* 10. III. *That* God would not preſently ſlay them out-right, but ſcatter them and bring them down by degrees; 1. *Becauſe*, Otherwiſe their ruine would not be ſo memorable, but ſoon forgotten, *ver.* 11. 2. *Becauſe*, Of their proud wicked language, *curſing and lying*; for which they deſerve to be made exemplary, *ver.* 12. III. *That* at laſt God would utterly conſume them. For then, 1. They ſhould experimentally know Gods Dominion, *ver.* 13. 2. They ſhould be puniſhed in a way of anſwerable proportion to their ſins, and as they behaved themſelves like Dogs, *ver.* 6. ſo they ſhould be dealt withal like Dogs indeed, *ver.* 14, 15.

III. *David's Profeſſion* and Promiſe of thankfulneſſe to God, for his 1 Strong, 2 Merciful, 3 All-ſufficient, and 4 Seaſonable Protection of him, *ver.* 16, 17.

Pſalme LX.

§. I. The Summary Contents.

David fervently Prayes to the LORD, I. *For* the return of his wonted favour to *Iſrael*, after the ſad effects of his diſpleaſure, *ver.* 1. II. *For* healing the breaches of the Land, made by the Invaſions of Enemies, *ver.* 2. III. *For* Delivering his beloved People from their Enemies, and for ſaving *David* with his right-hand, and Anſwering him, in order thereunto, *ver.* 3, 4, 5. And having Faith in Gods promiſes touching his Kingdome, *David* rejoyceth, 1. *In* the continuance of his Kingdome over the Iſraelites, *ver.* 6, 7. 2. *In* the extent of his Dominion to *Moab*, *Edom*, and other forreign Nations, *ver.* 8. *to the end.*

§. II. The Verſion out of the Hebrew.

To-the-Maſter-of-the-Muſick, *upon Shuſhan Eduth*, *Michtam of* David, *for-to-Teach.* a *When he fought with* Aram *of* Meſopotamia, *and with* Aram *of* Zobah: *and* Joab *returned and ſmote of* Edom *in the Valley of* Salt *twelve thouſand.*

1. O God, farre-off-thou-haſt-us-caſt,
Haſt broken us *with pain*:
Yea, thou *extreamly* angry waſt,
To us return again.

2. Thou mad'ſt the *very* land to quake,
Aſunder-didſt-it-tear:
O heal her breaches *thou didſt make*,
For it *ſtill* ſhakes *for fear.*

3. Thou to *the* People *that are* thine
Didſt ſhew b *a grievous-thing*:
Thou-didſt-give-them-to-drink the wine
Of-horrour-ſtoniſhing.

4. c To thoſe that fear thee *piouſly*
Thou gav'ſt d a flag *of aid*;
e Becauſe of certain-vetity
To-be-on-high-diſplaid. Selah.

a Heb. In his contending with Aram of the two Rivers, viz. Tigris and Euphrates, that is, of Meſopotamia, viz. lying between them.

b Heb. an hard-thing.
c Heb. To thy fearers
d Heb. a ſign. A Banner.
e Heb. from the faces of certain truth.

5. That thy beloved *out of band*
Delivered may bee:
Do thou *now* ſave with thy right hand,
And do thou anſwer mee.

f *Heb.* or, in his —— 6. God f by his holyneſſe *once* ſpake;
I will exult *with pleaſure*,
I *Shechem* will divide *and take*,
And *Succoth's* Valley meaſure.

g *Heb.* To me Gilead, and to mee Manaſſeh, 7. *Bee* g mine *ſhall fruitful Gilead*,
And mine Manaſſes *ever*:
And *Ephraim* ſtrength of mine head,
And Judah my Law-giver,

h *Heb. Moab* a pot of my waſhing 8. h *For* waſh-pot Moab *ſhall be* mine,
I will caſt-out my ſhooe
Ev'n over Edom: Paleſtine,
Shout over mee do thou.

9. *Into* the i City fortifide
Who will mee lead-along?
Or who will mee conduct *and guide*
To Edom *now ſo ſtrong?*
10. *Is it* not thou O Mighty-God
That didſt-us-caſt-away:
And wouldeſt not go forth, O God,
k In Hoaſts-we did-aray.

11. O give us ſuccour from diſtreſſe:
For l vain man's help *is known.*
12. In God we ſhall do valiantneſſe:
Our m foes hee ſhall tread-down.

i *Heb.* City of munition, or, of fortification
k *Heb.* In our armies.
l *Heb.* the ſalvation of Earthly-man is a ly, or, vain falſhood.
m *Heb.* Diſtreſſers, ſtrainers.

§. III. The Kinde, Penman, Occaſion, &c.

This Pſalme for **Kinde** is, *A Prayer. The fifth Michtam*, or *Jewel-Pſalme.* See *Pſal.* 16. §. 3.

Penman of it, as the Title declares, was *David.*

The **Occaſion** of *Davids* writing this Pſalme, was, A double warre, or war-like Expedition which *David* had againſt two ſorts of Enemies, *Syriant* and *Edomites*, *Joab* commanding in chief; *Title.* I. With the *Syrians*; *When hee fought with Aram of Meſopotamia, and with Aram of Zobah. Aram*, i. e. *Aramites* or Syrians, The Poſterity of *Aram* Son of *Shem*, *&c. Gen.* 10 22. *Meſopotamia*, ſo called in Greek, becauſe it lyeth in the *Midſt betwixt two Rivers, Tygris* and *Euphrates:* In Hebrew, *Naharajim*, that is, *Of two Rivers.* Though *David* reigned not beyond *Euphrates*, yet he is ſaid to fight with *Aram* of *Meſopotamia*, becauſe the *Syrians* on this ſide the River had hired them of *Meſopotamia* beyond the River to aſſiſt them, 1 *Chron.* 19. 6. Now *David* fought twice with the *Syrians*, 1. At the Gate of *Medeba*, the *Syrians* aſſiſting the *Ammonites* who had ſhamefully abuſed *Davids* Servants, who came courteouſly to comfort *Hanun King of Ammon* touching his Fathers Death, 2 *Sam.* 10. 1. *to* 7. 1 *Chron.* 19. 1. *to* 8. See *Joſh.* 13. 16. 2. At *Helam* a Town beyond *Jordan*, 2 *Sam.* 10. 16, 17, *&c.* 1 *Chron.* 19. 16, *&c.* the *Syrians* being enraged, that *David* had formerly conquered them. Thus *David* fought with the *Syrians.* II. *With the Edomites*; who (whileſt *David* was warring againſt the *Syrians* in the Eaſt) ſeem to have invaded *Davids* Kingdom on the South: But *Joab* returning from his Victory over the *Syrians*, fell upon thoſe *Edomites* and ſubdued them. This Expedition is deſcribed, 1. *By* the time, when; *viz. When Joab returned from the Syrians.* 2. *By* the place, where; *In the Valley of Salt.* See 2 *Kings* 14. 7. *Gen.* 14. 3. 3. *By* the number of the ſlain; *Twelve thouſand.* All this, See in the *Title.* **Object.** But in the Hiſtory it is ſaid, *They were eighteen thouſand, and that David ſlew them*, 2 *Sam.* 8. 13. 1 *Chron.* 18. 12. **I Anſwer**; 1. As *Joab* when he fought both againſt *Syrians* and *Ammonites* divided his Army, and committed one part to the command of his brother *Abiſhai*, himſelf commanding the other, 2 *Sam.* 10. 9. *&c.* 1 *Chron.* 19. 10 *&c.* So probably, in like manner fighting againſt the *Edomites*, he might divide his Army into two Parts, himſelf and his Part ſlaying as here 12000: His Brother *Abiſhai* and his Part, 6000 more; in all 18000. And the whole is aſcribed to *David*, becauſe he was their King and *Generaliſſimo*, whoſe Battels they fought.

§. IV. The Scope.

Davids **Scope** intended in this Pſalme, was; 1. To intreat the LORD, to renew his favour to them again after his diſpleaſure; 2. To heale the breaches of the Land made by the invaſion of the *Syrians* and *Edomites* wherewith he had afflicted

afflicted them; 3. And to save and de liver them from all these enemies: 4. As also to *Teach* Gods people in all time to come how to demean themselves in like distresses by reason of their enemies, *viz.* To fly to God by Faith and Prayer for acceptance, aid, and deliverance, as here *David* did. Compare the *Title*, with *Body* of the Psalme.

§. V. The Analysis, or principal Parts.

The *Title* sets forth, 1. The Direction of it, as to the Musick. 2. The Instrument upon which it was to be played, or the Tune to which it was to be set[n] *upon Shushan Eduth.* 3. The excellency of the Psalme; *Michtam*: that is, saith one, *An Excellent-Psalme.* 4. The Penman; *David.* 5. The use of it; *For to-teach.* As in § 4. 6. The *Occasion* of *Davids* Penning it; *when he fought, &c.* As is more at large explained, §. 3. Probably *David* Penned this Prayer a little before the Battel.

n Mr. *Tho Wilcocks in his Expos. of the Title of Psal.* 60.

o Existimo ipse cum *Ezra* fuisse hoc initium tritæ & vulgaris cujusdam Cantilenæ. Sunt qui affirmant teste *Ezra*, *Susan* nomen esse Instrumenti musici, & vocabulum *Eduth* sonare *Ornamentum*. Si *Susan* est nomen instrumenti Musici significat *Mexachordum*. *Sim.* de Mus in *Titul. Psal.* 60.

p H. *Ainsworth in his Annotations in Psal.* 60. *Title.*

The *Psalme* it self contains *Davids Prayer* for Gods Favour, Succour, Salvation and Deliverance to himself and the Land, against the *Syrians and Edomites.* Particularly he Petitioneth,

I. *For* the return of Gods wonted favour again to *Israel*, whom he had 1. Cast farre off; 2. Broken; 3. Been angry with, *viz.* in suffering these enemies to invade them, *ver.* 1.

II. *For* healing the breaches of the Land: which the LORD, 1. Made to quake and shake. 2. Did tear asunder, *viz.* by this sad and severe Dispensation of the enemies invasion, *ver.* 2.

III. *For* delivering his beloved people from these their enemies, and for saving *David* with his right-hand and answering him, in order thereunto. This is earnestly urged, 1. *From* the grievousnesse of their late afflictions. 2. *From* the victoriousnesse with which of Old the LORD had crowned them according to the certain-verity of his Promises. 3. *From* the dear affection which God did bear to *Israel*, *ver.* 3, 4, 5. 4. *From* Gods Promise (confirmed by his inviolable Oath;) *God spake by his Holinesse.* A concise speech, and imperfect: it implyes Gods Oracle and promise touching the certainty and stability of *Davids* Kingdom, which should not be tottering and taken from him, as from *Saul.* Hereupon *David* exults and faithfully rejoyceth, (1) *Partly*, In the Continuance of his Kingdom over the *Israelites* (and that the *Syrians* and *Edomites* should not take it from him, by the Sword, at this or any other time,) some being mentioned instead of all the rest, which should continue still under his Dominion; As, *Shechem*, A City in the Tribe of *Ephraim* not far from *Samaria*, *Gen.* 33.18. *Josh.* 20.7. *Succoth*, A City in the Tribe of *Gad*, beyond *Jordan*, *Josh.* 13.27. *Gilead*, *Manasseh*: the utmost borders of the Land of *Canaan* without *Jordan*, which for a time did cleave to *Ishbosheth Sauls* son, 2 *Sam.* 2. 8, 9, &c. yet were promised to *David*. *Ephraim*, *Judah*. All these should be continued under his free Dominion: therefore he should overcome the *Syrians* and *Edomites*, *ver.* 6, 7. (2) *Partly*, In the extent of his Dominion even unto Forreiners, and other Nations, who should be brought under a more servile subjection to him, As *Moab*, *Edom*, and *Palestine* though now insulting, *vers.* 8. This Promise of God, and Faith of *David* therein, is notably *Amplified*, By *Davids* alacrity in that difficult expedition against *Edom*, 1. Trusting only in Gods Conduct and Assistance, although he seemed formerly to cast them off, and not go forth in their Armies, *verse* 9, 10. 2. Renouncing all Humane confidence as vain, *verse* 11. 3. And encouraging himself and his Armies to valiantness, in hopes of victory through God, *verse* 12.

Psalme LXI.

§. I. The Summary Contents.

David in this Prayer, 1. Earnestly craves audience, *verse* 1. 2. *Prayes* in distress for the LORD's leading of him to the Rock higher then himself, *viz.* Gods secure Protection, *verse* 2. 3. *Presseth* this request from (1) His present extremities, *verse* 2. (2) His former Experiences *verse* 3. (3) His hopes and affiance in God, *verse* 4. *to the end.*

§. II. The Version out of the Hebrew.

To-the--Master.-of-the-Musick, *upon Neginath*, A Psalme *of* David.

1. O God, hear thou my shouting high:
a *Unto* my Prayer attend.
2. When mine heart faints, to thee I'le cry,
From Earth's remotest-end:
To Rock more high then I, b mee guide.
3. For, thou c my sheltring-place
Hast been: Of strength a Tower *tryde*
From foes *displeased* d face.
4. In thy Tent will sojourne ay:
I'le-trust-for-safest-guard
In secret of thy wings *alway*. Selah.
5. For thou my vows hast heard,
O God: to-them-that fear thy Name
Thou gav'st an Heritage.
6. Dayes to the Kings dayes thou shalt add:
His years e as age and age.
7. He shall *to* perpetuity
Before God's f face abide:
Benignity and verity,
Which him may keep, provide.
8. So to thy name I-Psalme-will-sing
Unto perpetual-ay:
That I may be surrendering
My vows *still* day *by* day.

a *Heb.* In the fainting, *or* overwhelming of mine heart
b *Heb.* thou shalt guide mee.
c *Heb.* or, a shrouding-place to me
d *Heb.* faces.
e *Heb.* as generation and generation.
f *Heb.* face.

§. III. The Kinde, penman, and Occasion.

This Psalme for the **Kinde** of it, is, *A Prayer.* **Penman** of it, as the Title showes, was *David.* *Time* and **Occasion** of his Penning of it, is not expressed, nor evidently deducible from the Title or Psalme it self. Hence such variety of Opinions thereupon. g *Some* think *David* penned it, when he fled as an exile, from King *Saul's* cruelty. h *Others*, That probably *David* wrote it when by *Absalom's* Insurrection he was forced to fly to the ends and confines of the Land for safety, 2 *Sam.* 17. 27. i *One* is of Opinion, That *Psal.* 60. 61. 62. 20. *and* 21. were Penned near about the same time. *viz. Psal.* 61. when he undertook an Expedition against forreign Enemies, 2 *Sam* 8. 3. 1 *Chron.* 18. 3. Afterwards *Psal.* 62. declaring his faith in God. Then *Psal.* 20. that the *Levites* might use it at home, while he was abroad at War. Lastly, being Conqueror, he wrote *Psal.* 21. giving the LORD thanks therein for his victory. *That* this *Psal.* 61. was penned in his Expedition against forreign Enemies, he gathers, 1. *Because*, he saith; *From the end of the Land to thee do I call*, &c. *verse* 2. that is, At *Damascus*, *Zobah*, or the place where *Solomon* built *Tadmor* afterwards, 1 *Kings* 9. 18. 2 *Chron.* 8. 16. 2. *Because*, He prayes God to give inheritance *to them that fear him*, *verse* 5. *viz.* Besides *Canaan* (which *Joshuah* had divided to them by Lot) to extend his Dominion from *Euphrates* to *Nilus*, as he had promised 2 *Sam.* 7. 10. 3. *Because*, he begs that his Kingdome may be perpetual as God had promised, 2 *Sam.* 7. 16. *Thus he.* But none of these Reasons to me seem cogent or sufficient to prove the thing intended. And the words in *verse* 5. according to the Hebrew, are; *Thou hast*

g Sim. de Muis in Arg. ad Ps. 61. Ex Kimchi.
h Joan. Calv. Hen. Moller. G. Amesius in Com ad Ps. 61.
i Jo. Foord in Expos. Ps. 61.

given

given inheritance —— which are an acknowledgement of mercy Received, not a Petitioning for Mercy wanted. So that I see not cause enough to recede from the common received Opinion, *That this Psalme was occasioned by* Absalom's *Rebellion*, &c.

§. IV. The Scope.

Davids Scope herein, is; 1. To implore Gods Protection, succour and support in his great straits and Extremities by reason of his Enemies: 2. And to [k] Profess his Hope of the Perpetuity of his Kingdom, especially in *Christ*, of whose Kingdom *David* was *A Type*.

[k] *Hen. Moller. in Psal.* 61.

§. V. The Analysis, or Principal Parts.

The *Title* sets forth 1. The Direction of it, as to the Musick. 2. The kinde of Instrument wherewith it was to be tuned, *viz.* *On Neginath*, that is, *A stringed Instrument*. 3. The Penman of it; *David*.

The *Psalme it self* is *Davids* earnest Prayer, wherein note three things, *viz.* I. *The Preface*: Wherein he beggs Audience again and again to his fervent Prayer and shouting-cry, *verse* 1. II. *The Proposal of his maine request*, *viz.* For Divine guideance unto sufficient Protection and Support; *Lead thou me to the Rock that is higher then I.* III. *The urging and pressing of this his request* by many vehement and pathetick Arguments. As, 1. *From* the Extremity of his present Pressures He being, (1) In his heart fainting or overwhelmed. (2) At the end of the Land, driven far from his own Habitation. 2. *From* his devout Resolution notwithstanding to cry unto God in these his Extremities, *verse* 2. 3. *From* his Experience of Gods former defence of him against his Enemies, *verse* 3. 4. *From* his Affiance and hope for safety under Gods Protection. Arising, (1) *Partly*, From Gods hearing his vows. (2) *Partly*, From Gods giving Inheritance to them that fear him, *verse* 4. 5. 5. *From* his confidence that God will prolong his dayes, and perpetuate his Kingdom (which is especially fulfilled in *Christ* and his Kingdom whereof *David* and his were but Types, *Luke* 1. 32, 33.) in mercy and verity, *verse* 6, 7. This is *Amplified*, By a double effect, hence resulting, *viz.* (1) His constant praises of God. (2) His dayly paying his vows unto God, *verse* 8.

Psalme LXII.

§. I. The Summary Contents.

David, I. *Professeth* his confidence in God, against all his Enemies and afflictions, *verse* 1, 2. II. *Sharply Reproves* his Enemies oppositions against him, *verse* 3. 4. III. *Encourages*, 1. *Himself*, unto silent confidence in God alone, *verse* 5. *to* 8. 2. *His people*, unto like constant confidence in, and Prayer unto God, especially in straits, after his Example, *verse* 8. *to the end.*

§. II. The Version out of the Hebrew.

To-the-Master--of-the Musick, *over Jeduthun*, *A Psalme of* David.

1. YEt unto God my Soul [a] still-wait; [b] Mine Health from him *is prov'd*
2. Sure Hee's my Rock, [c] my health, my Tower; I shall not much be moov'd
3. Against a man how long will yee Use mischief? yee shall all Be slain: As push'd fence *yee shall be*, *Or as* a bowed Wall.
4. Sute, *Him* from his high-dignity They [d] plot to thrust away,

[a] *Heb.* ery, is still. is silent keeps silence is dumb.
[b] *Heb.* mery; Salvation. [c] *Heb.* and my Salvation; mine high munition.
[d] *Heb.* consult to thrust down.

They-do-take-pleasure in a ly:
Bless with their mouth do they,
But in their inwards curse they do. Selah.
e Heb. be dumb to God. 5. My Soul, yet e God wait on:
Because from him *alone doth flow*
Mine expectation.

6. He *is* my Rock assuredly,
And my Salvation *ay*,
He onely is my-Refuge-high,
I shall not move-away.
7. On God *is* my Salvation,
Likewise my gloriousness:
The Rock of *all* my strength alone,
f Heb or, my-safe-hope. In God f my-Refuge *is*.
8. O folk, in every time *and place*
In him put-confidence,
Pour-out your heart before g his face:
g Heb. his face.
God is h our-safe-defence. Selah.
h Heb. our Refuge, or, our safe-hope.
9. Sure *Adam's* sons i most-vain *appear*,
* The sons of man a ly,
k In Balance weigh'd: They joyntly *are*
More light then vanity.
i Heb. vanity
k Heb. In balances to ascend, or, mount-up.

10. O trust not in Oppression,
In Robbery be not vain:
If potent-wealth l abound, *thereon*
m Let not the heart remain.
l Heb. abundantly bud, or, increase.
m Heb. set not the heart
11. Once speak *this* did the-mighty God,
Twice hear this-same did I;
That *all prevailing* fortitude
Pertains to God *most-high*.

12. And loving kindness unto thee
Belongs O Lord *alwayes*;
For n even-as his work shall be
To man thou wilt-repay.
n Heb according to his work.

§. III. The Kinde, Penman, and Occasion.

This Psalme for **Kinde** is chiefly *Doctrinal*, but with some intermixture of Reprehension and Exhortation. Being a sweet Bundle of pious Meditations, touching confidence in God alone in troubles and temptations, and not in any worldly person or thing, which are meer lies and vanities **Penman** of it, as the Title declares, was *David*. **Occasion** of his Penning it, was some great distress *David* was in, together with some sad temptations thereabouts, enticing him to diffidence in God, and confidence in the creature: Over which *David* prevailing professeth his confidence still in God, counting all creature-supports vanity. *Some* think *Davids straits* by reason of *Saul's* persecutions, or *Absalom's* Insurrections, are here intended o: But thats uncertain. *One* thinks *David*, being perswaded that his Prayers in *Psal.* 61. were heard, here he professeth his confidence, &c p.

o *Sim. de Muis in Arg Psal.* 62.
p *Jo. Foord in Expos. Psal.* 62. Tempus.

§. IV. The Scope.

David's **Scope** herein intended, is; 1. To strengthen his confidence in God alone, and not in any creature, against all troubles and temptations: 2. And by his own Example to instruct Gods people how to place their confidence in God alone, and not in any created stay, in deepest distresses and temptations thence arising.

§. V. The Analysis, or Principal Parts.

The *Title* sets forth, 1. The Direction of the Psalme, as to the Musick of it: 2. The Denomion of it; *A Psalme*. 3. The Penman; *David*.

The *Psalme* it self, being chiefly Doctrinal, is 1. *Narratory*. 2 *Reprehensory*. 3. *Hortatory*.

I. *Narratory*. Wherein *David* declareth and professeth his confidence and silent-resting on God, notwithstanding all his enemies and distresses. This his confidence is illustrated, 1. *By* the cause and foundation thereof, *viz.* Gods Salvation and All-sufficient Protection, metaphorically represented. 2. *By* the effect or consequent of this Protection, his stability; *I shall not be mooved much*, vers. 1, 2.

II. *Reprehensory*. Wherein he reproves his enemies oppositions against him, 1. *Expostulating* with them for endeavouring mischief to him. 2. *Threatning* them all with Death and Ruine, *ver.* 3. 3. *Convincingly-describing* their Consultations, and hypocritical lying carriages against him, *vers.* 4.

III. *Hortatory* Wherein he exhorts and excites, I. *Himself*, unto silent-confidence in God alone. 1. *From* the All-sufficiency of his Protection, represented in several Metaphors, as formerly. 2. *From* the effect or fruit of this Protection, *viz.* His stability. *ver.* 5, 6, 7. II. *His People*, To constant confidence in, and Prayer unto God, after his Example. This is urged, 1. *From* the safety of Gods Protection, *vers.* 8. 2. *From* the vanity and deceitfulness 1 *Of* all sorts of men noble and base; 2 *Of* oppression and injustice; 3 And *of* powerfull-wealth, None of which therefore are to be trusted in, *verse* 9, 10. 3. *From* the

the true Foundations and Pillars of confidence, testified by Gods Word again and again to be peculiarly in God, *viz.* 1. Power. 2. Mercy, loving kindnesse. 3. Justice, righteously repaying to every man according to his work, *ver.* 11, 12.

Psalme LXIII.

§. I. The Summary Contents.

David, In this fervent *Prayer*, comforts himself in and over all his Wildernesse-afflictions, with these considerations; 1. *That* God was his God, *vers.* 1. 2. *That*, his desires after his God, in the *day time*, were most intensively ardent and vehement, *vers.* 2. *to* 6. 3. *That* his Thoughts and Affections were intent upon God in the *night season* also, *vers.* 6, 7, 8. 4. *That* his Enemies should be destroyed, *vers.* 9, 10. 5. *That*, himself at last after all his troubles should be advanced to the Throne, *vers.* 11.

§. II. The Version out of the Hebrew.

A Psalme of David, [a] *when-he-was in the Wilderness of* Judah.

1. O God, thou *art* [b] a God-to-mee,
Thee-early-seek-will-I,
For thee my Soul doth thirst, for thee
My flesh longs-ardently:
[c] In land dry, weary, waterless.
2. To see thy strength, [d] and glory,
As thee I view'd *with pleasantness*
Within the Sanctuary.

3. Because thy mercy better *is*
Then lives *or longest dayes*:
Therefore my *thankful* lips *for this*
Shall-thee-advancing-praise.
4. Thus [e] whilst-I-live, *throughout the lands*,
Thee-blessed-I'le-proclaime:
I *Praying* will lift up [f] my hands
In thine *adored* Name.

5. As with *choice* fat, and [g] marrow *sweet*
Suffic'd my Soul shall bee:
And praise with lips of shouting *meet*
My mouth shall give *to thee*.
6. When on my Beds thee, *my delight*,
I-call-to-memory;
On thee in watches-of-the-night
When meditate do-I:

7. That thou hast been [h] my perfect-aid;
And I did shout *at last*
Plac'd in thy wings *protecting* shade.
8. My Soul [i] to thee cleaves-fast:
Mee thy-right-hand upholds *alone*.
9. But seek my Soul who do,
To *work my* destruction:
To Earth's low-parts shall go.

10. [k] By power of the Sword they all
Shall fall, *and down be trod*:
Bee Foxes portion they shall.
11. [l] The King shall joy in God,
Whoever swears by him *in truth*
Shall glory *shouting high*:
But stopped *quite* shall be the mouth
Of them that speak a lye.

a *Heb.* in his being——
b *Heb.* my God.
c *Heb.* In a land of draught and weary without waters.
d *Heb.* and thy glory
e *Heb.* in my lives, I will bless thee.
f *Heb.* my palmes.
g *Heb.* fatnesse.
h *Heb.* A perfect-aid to mee. The *Heb.* word עזרתה *hath the last letter emphatically redundant, which increaseth the signification.*
i *Heb.* hath cleaved after thee.
k *Heb.* They shall make him runne-out by the hands of the sword. *viz either K. Saul; or, every one of Davids enemies.*
l Heb. But the King——

§. III. The Kinde, Penman, and Occasion.

This Psalme for **Kinde** of it, is commonly accounted by Interpreters to be, *A Prayer*. *Calvin* [m] thinks it contains, not so much a Prayer, as pious *Meditations* propounded by the Psalmist for his own Consolation in midst of troubles, anxieties and dangers. But both may well stand together here: And no good *Prayer* is without Meditation. These holy *Meditations* in this *Prayer* do lively point out unto us the genuine disposition of a childe of God, when exiled from Gods publique Ordinances, (as *David* was by King *Sauls* fierce Persecutions;) How fervently his Soul thirsts and longs for those Ordinances and sweet soul-satisfying Communion with God therein. **Penman** of this Psalme, as the Title declares, was *David*. **Occasion**, was *David's* banishment from Gods publique Ordinances in the Sanctuary, and from heavenly Communion with God therein, through King *Sauls* cruel Persecutions, forcing him to fly and hide himself in the *Wildernesse of Judah*. That

m *Jo. Calvin in Argum. Psal.* 63

That is, Either in the Forreſt of *Hareth*[n], in *Judah*, 1 *Sam.* 22. 5. Or rather, as *Calvin* and others think, in the wilderneſſe of *Ziph*[o], 1 *Sam.* 23. 14,15. which alſo was in the Land of *Judah*, or in the ſtrong-holds at *En-gedi*, in the Wilderneſs there[p], 1 *Sam.* 23,29. *and* 24.1, *&c.* When *David cut off the skirt of Saul's garment.* In ſome of theſe places *David* ſeems to have *Penned* this Pſalme: but in which particularly it is very hard certainly to determine.

n *As* H. Ainſw. in Annot. on Pſ. 63. Tit. Hen. Moller. in Com. ad Pſ. 63. Tit.

o Jo. Calv. in Com ad Pſ. 63. Tit. Vid. Mollerum & Ainſworth there alſo. Sim. de Muis in Arg. Pſ. 63.

p *Ut* Fran. Jun. in Annot. ad Pſ. 63. Tit. Jo. Foord in Expoſ. Pſ. 63. *Tempus.*

§. IV. The Scope.

David's Scope intended in this Pſalme, is; *To ſupport and comfort himſelf* in his Wilderneſs-afflictions, and Exile from Gods Sanctuary, by theſe his holy thirſtings, longings, affections and meditations, which he thus ardently breathes out after God, and Communion with him in his Ordinances there. A ſincere childe of God is more diſtreſſed with his privation of Communion with God in his Ordinances, and the ſweeteſt Experiences of his Power and Glory therein, then with all other his outward calamities. And yet in deſtitution of Gods Ordinances, A Saint may have ſweet communion with God, even in a deſolate wilderneſs by Faith, Prayer, Meditation, and holy Affections breathing after him.

§. V. The Analyſis, or Principal Parts.

The *Title* declares, 1. The Denomination of it; *A Pſalme.* 2. The Penman, *David.* 3. The Time and Occaſion, *When he was, &c.*

The *Pſalme it ſelf*, being a fervent *Prayer*, contains ſeveral Arguments or Grounds of Comfort, wherewith *David* ſupported himſelf, in and over all his wilderneſs-afflictions, *viz.*

I. *That*, God was his God. This the primary foundation of his comfort, *verſ* 1.

II. *That*, his Deſires after his God, in the *Day-time*, were moſt ardent and intenſively vehement. Theſe his Deſires he divers wayes illuſtrates very emphatically; 1. *By* his early ſeeking after God. 2. *By* his vehement breathings after God, Metaphorically repreſented; (1) *Partly*, by *thirſt*: which is more intolerable then hunger. (2) *Partly*, by *ardent longing*: which ſomtimes, if not ſatisfide, cauſeth death. Both of them being aggravated by the circumſtance of place where-in he was; *A Land of drought, and weary without waters*; very grievous to an hungring and thirſting Body. But his parching and pinching wants of God in his Ordinances, were much more intolerable to his ſoul, *ver.* 1. 3. *By* the end of theſe his deſires and breathings, *viz.* his enjoyment of wonted communion with God in his Ordinances, as in former times. *His ſtrength*, having reſpect to the Ark of Gods Covenant, See *Pſal.* 132.8. *and* 78.61. *and* 105.4. 1 *Chron.* 16. 11. 2 *Chron.* 6. 41. which was an eminent Symbole of Gods *Strength* for his people. *His Glory* alſo intending the Ark, a Symbole of his *Glory*, 1 *Sam.* 4. 21, 22. *Pſal.* 26. 8. *and* 78. 61. *and* 105.4. *Rom.* 9.4. *To ſee thy ſtrength, &c. verſ* 2. 4. *By* the holy fruits or effects of theſe his Deſires, towards God and his Glory, *viz.* (1) Celebrating God for his loving-kindneſſe or mercy, better then his very life, *verſ.* 3. (2) Bleſſing him, and lifting up his hands in his Name, whileſt he ſhould live, *ver.* 4. (3) Being ſatisfied as with marrow and fatneſſe in God, even unto ſhouting-joy in him, *verſ.* 5.

III. *That*, his Thoughts and Affections were intent upon God in the *night-ſeaſon* alſo. And that, 1. *Becauſe* God was his Perfect Aid and Protection, *ver.* 6,7. 2. *Becauſe* his ſoule, through the ſuſtentation of Gods right hand, did cloſely-cleave unto God, or purſue after him, *verſ* 8.

IV. *That*, his Enemies who ſought his ruine ſhould be deſtroyed, and that by the ſword: ſo becoming a prey to the very wilde-beaſt, *ver.* 9,10.

V. *That*, Himſelf at laſt ſhould joyfully be advanced to the Throne as King, notwithſtanding all interpoſing troubles. So that, 1. The good ſhould triumph and glory. 2. The Bad ſhould be confounded, thereupon, *verſ.* 11.

PSALME

Psalme LXIV.

§. I. The Summary Contents.

David in his Prayer, I. *Petitioneth* for, Audience, and Preservation of his life from his enemies, they being most bitter, malicious, obdurate, and subtile, in their Words, Practises, and Devises against him, *verse* 1. *to* 7. II. *Professeth* his confidence in Gods protection thus prayed, Prophetically foretelling his enemies destruction, *verse* 7. *to the end.*

§. II. The Version out of the Hebrew.

To--the--Master.-of-the-Musick, A Psalme of David.

1. MY voice do thou *attentive* hear,
O God, [a] when-I-do-pray:
My life do thou preserve from fear,
Of Foe *that would me slay.*
2. From [b] secret of malignant *foes*
O hide-mee-covertly:
From rage-tumultuous [c] of those
That work iniquity.

3. Who whetted have their *spightful* tongue
Like *keenest cutting* Sword:
Have [d] bent their Arrow *sharp and strong,*
A *very* bitter word.
4. In secret-places-for-to-shoot
Against the perfect *here*:
At him they suddenly will shoot,
And *yet* they will not fear.

5. *Yea* in [e] a Matter *very* ill
Themselves confirm-do-they:
Of hiding *secret* snares they tell,
Who shall them see? they say.
6. [f] A search exact accomplish-they,
They-search-out injuries:
The inward-thought of every-man
And heart *is* deep likewise.

7. But with an Arrow *merciless*
Our God shall shoot at those,
With unexpected-suddenness
Shall be their *deadly* blowes.
8. And *thus* upon themselves to fall
They their own tongue shall make:
Whoever them beholds, they shall
Themselves-to-flight-betake.

9. All [g] men likewise shall fear *thereby*
And shall God's work declare:
And shall consider-prudently
His Deed *exceeding rare.*
10. The just shall in the LORD rejoyce,
And [h] trust in him he shall:
And glory shall *with gladsome voice*
[i] The upright-hearted all.

a *Heb.* in my complaint, or; complaining prayer.
b *Heb.* or; counsel. or; Secret-counsel. *For, counsel is secret and secretly taken.* Buxt.
c *Heb.* of the workers of vain iniquity.
d *Heb.* or; intended.
e *Heb.* or; word. Thing. busines. &c.
f *Heb.* They finish a searched search *Or*, we are consumed *by their* searched search.
g *Heb.* Adam Or, earthy man.
h *Heb.* properly; shall betake himself-for-shelter as chickens under the wing, of the Hen.
i *Heb.* All the upright of Heart.

§. III. The Kinde, Penman, and Occasion.

This Psalme as to the **Kinde** of it, is *A Prayer*, A Petitory-complaint, or Complaining-Prayer.

Penman of it, as the Title declares, was *David.*

Occasion of *Davids* Penning this Prayer, was Probably King *Sauls* violent and bitter Persecution of *David* by deep and subtile Counsels, cruel words, slanders, and reproaches, and injurious-practises: As appears by the Current of the whole Psalme [k]. But whether this Psalme was Penned towards the Beginning, Middle, or Period of *Saul's* hunting after *David*, is not so easie to be determined.

k Sic sentiunt etiam *Hen. Mollerus in Arg. Psal. 64. Joan. Foord in Exposit. Ps. 64. Tempus. Sim. de Muis in Arg. Psal. 54.*

§. IV. The Scope.

Davids intended **Scope** herein, is; To implore the LORD's Preſervation and Protection of him and his life, againſt the many ſubtile and cruel Perſecutions of King *Saul*, and his Confederates. *See verſe* 1,2,3.

§. V. The Analyſis, or Principal Parts.

The *Title* contains, 1. The Direction of this Pſalme as to the Muſick of it. 2. The Denomination of it; *A Pſalme*. 3. The Penman of it; *David*.

The *Pſalme it ſelf*, being a Prayer, containes, I. *Davids* Petitions. 2. *Davids* Profeſſion.

I. *Davids Petitions*. Here *David*, I. *Propoundeth* his requeſts to God: beſeeching him, I. *To* grant him audience. 2. *To* preſerve his life from fear of his enemies, *viz.* King *Saul*, *verſe* 1. 3. *To* hide him from the ſecret plots, and open tumultuous-rage of Malignants and workers of iniquity, *verſe* 2. II. *Urgeth* his requeſts by divers Arguments, drawn from the virulency of his Perſecutions, and extream-vileneſs of his Perſecutors. As, 1. *From* the bi ternes of their words, wounding like Swords and Arrows, *verſe* 3. 2. *From* the Secrecy, Suddenneſs, Fearleſneſs, and Cauſeleſneſs of their malicious Practiſes againſt *David*, *verſe* 4. 3. *From* their Obduration and boldneſs in evil Counſels, preſuming none ſhall ſee them in their ſecret hiding of Snares for him, *ver.* 5. 4. *From* their exquiſite induſtrious ſearch with all deep ſubtile Deviſes how to work *David* miſchief. Inſomuch that *David* burſts out into an Exclamation or Admiration at the depth of their ſubtile heart, &c *verſe* 6.

II. *Davids Profeſſion*. He profeſſeth his hope and confidence in Gods Protection, &c. thus Prayed for, whileſt he Prophetically foretelleth his Foes Deſtruction by the Arrows of God. They ſhot at *David*: But God will ſhoot at them. This their Deſtruction is ſet forth, 1. *By* the ſuddenneſs of it, *verſe* 7. 2. *By* the Inſtrumental means procuring it: *viz.* their own Tongue. 3. *By* the Effects which this their judgement ſhall have upon beholders, *viz.* (1) Flight. (2) Fear. (3) Declaring God's Work. (4) Conſidering-wiſely his deed, *verſe* 8,9. 4. *By* the iſſues or events of this judgement unto the righteous, *viz.* (1) Their rejoycing in the LORD. (2) Their flying to him for ſafe ſhelter, &c. (3) Their glorying, *verſe* 10.

Pſalme LXV.

§. I. The Summary Contents.

David, when the Land had obtained a refreſhing Rain after a great Drought, and other mercies, I. *Profeſſeth* thankfulneſs to God, *verſe* 1. 2. II. *Expreſſeth* the grounds of his thankfulneſſe, *viz.* 1. Gods reconciling and receiving again both *David* and *Iſrael* into favour, notwithſtanding their ſins that had provoked him, *verſe* 3,4,5. 2. God's eſtabliſhing the Kingdom in tranquillity, lately diſturbed by their iniquities, *ver.* 6,7,8. 3. Gods giving them a fruitful Rain after Drought, and Plenty after Scarcity, *verſe* 9. *to the end.*

§. II. The Verſion out of the Hebrew.

To-the-Maſter-of-the-Muſick, Pſalme, A Song of David.

1. [a] PRaiſe ſilently for thee *hath ſtaid*,
O God, in Sion *dear*;
And Vow ſhall unto thee be paid.
2. [b] *Thou* that doſt Prayer hear;
All fleſh ev'n-unto-thee [c] ſhall-come,
3. Words of iniquities
Prevail'd againſt me: Thou wilt cover
Our [d] treſpaſſe *from thine eyes*.

a *Heb.* To the the ſilence of praiſe. *or*; for thee praiſe *keepeth* ſilence.

b *Heb.* Hearing Prayer. *Or*; O *thou* hearing Prayer.

c *Heb.* they ſhall-come.

d *Heb.* treſpaſſes.

4. *Hee's*

4. e Hee's bleſt, thou chuſeſt and tak'ſt neere;
He in thy Courts f ſhall bide;
g With thine Houſe, Holy Temple's good,
Wee ſhall be ſatisfyde. (us
5. O h our Health's God, Thou'ſt anſwerdſt
Dread-things i in righteous-plea:
The Hope of Earth's *wide* confines all,
And k thoſe-far-re-off *by* Sea.

6. Hills by his might eſtabliſhing;
Begirt with fortitude.
7. Sea's noiſe, their waves noiſe quieting,
And Peoples l multitude.
8. And they that dwell *in* utmoſt-parts
Are for thy ſignes afraid:
Out-goings of the Morn and Ev'n
, To-triumph-thou-haſt-made.

II.

9. Thou viſiteſt the *parched* land,
m And-doſt-it-moyſten-much;
Abundantly *on every hand*
Thou doſt the ſame enrich,
With God's *refreſhing* Rivulet
Brim-full of waters *cleare*:
When thus thou haſt prepared it
Their Bread thou doſt prepare.

10. It's Ridges n fully-ſoakeſt-thou,
It's o Clods thou ſetleſt:
With ſhowres thou melteſt it *below*,
p It's Bud by thee is bleſt, (year
11. Thou with thy goodneſs crown'ſt the
q Thy Paths drop fat *on Earth*.
12. They drop on Deſerts Paſtures *bare*:
And Hills are girſt *with* mirth.

13. *With* ſheep the Paſture-fields are clad,
And Valleyes *flouriſhing*
With Corn are *richly covered*:
They ſhout, yea they do ſing.

e *Heb.* The bleſſednesses *of him* thou wilt chuſe and wilt make-come neere.
f *Heb.* ſhall dwell.
g *Heb.* with the good of thine Houſe, of thy holy Temple.
h *Heb.* God of our Salvation.
i *Heb.* in righteouſneſs
k *Heb.* of thoſe, &c.
l *Heb.* or; tumult.
m *Heb.* or; whenthou haſt made it deſire *rain. Or*; and giveſt it the deſire *thereof.*
n *Heb.* thou doſt inebriate.
o *Heb.* or; furrowes.
p *Heb.* thou bleſſeſt the bud of it.
q *Heb.* And thy paths drop fatneſs.

§. III. The Kinde, Penman, and Occaſion of this Pſalme.

This for **Kinde**, is a *Praiſing* or *Thanksgiving-Pſalme*; As the Matter declares, *verſe* 1, *&c.* *A Pſalme*, compoſed in Meetre, And *A Song*, to be ſung or tuned with voice. **Penman** of it, was *David*: **Time** when, and **Occaſion** whereupon *David* wrote it, is not diſtinctly deſcribed. But Expoſitors r, obſerving well the Subject-matter of the Pſalme, do generally judge; That this Pſalme was *Penned*, after by Prayer in an extream Drought they had obtained a ſeaſonable refreſhing Rain, to make the dry and barren Land fruitful, *See verſe* 8. *to the end.* Probably (as *ſome* s think) it was written after that three years Famine in *Iſrael*, 2 *Sam.* 21. 1. For, in the fourth year *David*, hanging up ſeven of *Sauls* ſons, obtained rain, 2 *Sam.* 21. 6, 9, 10, 14. Alſo in the ſame year *David* numbred the people, which brought three dayes Peſtilence, 2 *Sam.* 14. 15, *&c.* After which on the fourth day God being appeaſed, ſhowes *David* the place where he would have his Temple built, *viz.* on the *Threſhing-floore of Araunah the Jebuſite*, 2 *Sam.* 24. 18, *&c.* 1 *Chron.* 21. 18. *and* 2 *Chron.* 3. 1. Therefore in this year after God had refreſhed the Land with Rain, had ſhow'd *David* the place for his Temple, and had teſtified his hearing of his Prayers and accepting of his Sacrifice by fire ſent down from Heaven, 2 *Sam.* 24. 25, *&c.* 1 *Chron.* 21. 26. *David* ſeems to have written this Gratulatory and Euchariſtical Pſalme. And about the ſame time *Pſal.* 67. And *ſome* t think it was written in all the peoples words, and publickly ſung before the Ark then in the Tower of *David* in Mount *Sion*, for celebrating this great benefit of God to *Iſrael*. That which is added to the Title by the *Vulgar Latin Verſion* over and above what is in the *Hebrew* (viz. *A Song of* Jeremiah *and* Ezekiel *to the people of Tranſmigration, when they began to go out,*) is Spurious: Being not only repugnant to the *Hebrew* Original, and the *Greek* Verſion of the *LXXII* and other Ancient Verſions, but alſo to the truth it ſelf.

r *Fran. Jun. in Annot. ad Pſ.* 65. 1. *Joan. Foord in Expoſ. Pſ.* 75. Tempus *Sim. de Muis in Arg. ad Pſ.* 65.
s *Jo. Foord in Expoſ. Pſ.* 65. Tempus.
t *Ab. Ezra.* Et poſt eum *Sim. de Muis in Arg. ad Pſ.* 65.

§. IV. The Scope.

The **Scope** intended in this Pſalme, is; In the name of *David* (now in *Araunahs* Threſhing-floore) and of the Church, *verſe* 1. thankfully to profeſſe and declare, 1. That publick *Praiſe waited for God in Sion*, when there ſhould be opportunity of performance; 2. That *there the Vow ſhould be performed* to him, which was made when *Jeruſalem* was now in danger of being ſmitten by the Angel with the Peſtilence; 3. And that *all fleſh ſhould come to him that heareth Prayer*, in

his Houſe of Prayer, when it ſhould be erected in the place which God had now appointed for it. And all this, *Becauſe*; The LORD *Was* now Reconciled to *David* and to the People: *Had Reſtored* and Eſtabliſhed the publick ſtate of the Common-wealth, lately diſturbed by ſin: And *Had comfortably changed* their drought and famine into abundance of plenty.

§. V. The Analyſis, or Principal parts.

The *Title* declares, 1. The Direction of this Pſalme in regard of the Muſick of it. 2. The Denomination of it; *A Pſalme, A Song.* 3. The Penman of it; *David*

The *Pſalme it ſelf* contains, 1 *A Profeſſion of Thankfulneſs to God.* 2 *The grounds thereof.*

I. *A Profeſſion of Thankfulneſs to God.* *David*, Though the LORD had anſwered him in the threſhing-floor of *Ornan* the Jebuſite, yet was ſo *afraid becauſe of the ſword of the Angel of the LORD*, that he could not at that preſent go, either to the Ark of the LORD, in *Mount-Sion* 2 *Sam.*6.17. or to the Altar of Burnt-offering or Tabernacle then both of them at *Gibeon*, 2 *Chro* 21.28,29,30. 2 *Chron.*1.3. But hee, being at the threſhing-floor of *Ornan*, Profeſſed; 1. *That*, Praiſe was due to God from, and in *Sion*: aſſoon as he durſt go thither, &c. *Praiſe ſilently-waited for God in Sion.* 2. *That*, *the Vow* (made when the Peſtilence prevailed, and now *Jeruſalem* was endangered) *ſhould be performed to God* before the Ark, *ver.*1. 3. *That*, *All fleſh* (not only the Jews, but all the Gentiles *aſarre whom God ſhould call*, Acts 2. 39.) *ſhould come to him that heares Prayer*, to worſhip God in his Houſe of Prayer, *Iſa.*56,7. *Mark* 11.17. for which Houſe God had now pointed out the place to *David*, *ver.*2.

II. *The Grounds or Reaſons of this Profeſſion of Thankfulneſſe* are drawn from the LORD's great mercies expreſſed towards *David* and *Iſrael* in times of neceſſity and great diſtreſs, *viz.* Theſe three mercies. 1. *Gods Reconciling and receiving again to favour, both* David *and* Iſrael, *notwithſtanding their ſinnes that had provoked him.* Here, 1. *David* confeſſeth his ſins. *Words of iniquities.* (*i.e.* Things or Matters of iniquities, as the *Hebrew phraſe* often imports) *have prevailed againſt mee.* What were theſe? *Anſw. Partly*, His neglect of doing Juſtice on *Sauls* bloody houſe for ſlaying the *Gibeonites* contrary to *Iſraels* Covenant with them, 2 *Sam.* 21. 1, *&c. with Joſh.*9.3,16,17. *Partly*, his numbring the people, 2 *Sam.* 24. For both which offences of *David*, the people were alſo Puniſhed, as being in ſome ſenſe Partners therein, 2 *Sam.*24.1. 1 *Chron.* 21.1. 2. *David* declares Gods Reconcilement to himſelf, and to the People, which God teſtified, (1) *In Remitting*, or covering their Treſpaſſes or Prevarications, *ver.*3. (2) *In Preſerving* them ſo from Famine and Peſtilence, that they had the happineſs to be choſen and brought near unto God to dwell in his Courts, and to be ſatisfied with the ſpiritual refreſhments of his holy Temple. Thus they had ſweet Communion with God in his Ordinances, *verſ.*4. (3) *In anſwering* them terrible things in righteouſneſſe, *viz.* Such as theſe. *That* Juſtice was not inflicted on *Saul's* bloody houſe, which occaſioned the three years famine, 2 *Sam.*21,1,2,3. *&c.* *That* three ſuch ſad Judgements Famine, Sword and Peſtilence were propoſed to *Davids* choice, 2 *Sam.*24. *That* in *Ornan's* threſhing-floore the deſtroying Angel appeared ſo terribly to him. Theſe were *terrible Anſwers* from God, yet all *in Righteouſneſſe.* This is *Amplified* by certain ſuitable Epithets given unto God, *viz.* *The God of their Salvation, the Hope of all farre and near, by Land or Sea*, *ver.* 5. II. *Gods compoſing, quieting and eſtabliſhing in Tranquillity the Common-wealth diſturbed by their ſinnes.* This is laid down in metaphorical expreſſions, alluding to the works of the Creation, *viz.* 1. His *ſtabliſhing the Mountains by his Power*, verſe 6. That is, *David's* Kingdom, or the Parts of his Kingdom over *Judah* and *Iſrael.* Called, *Mountains.* So *Pſal.*30.7. 2. His calming and *quieting the noiſe of ſeas and waves*: *viz.* Of the multitude or tumult of the people: Occaſioned, through the Famine, the executing of *Saul's* ſons, the deſtruction of 70000 by the Peſtilence, *&c. verſ.*7. 3. His *making the out-goings of Morning and Evening to rejoyce.* That is; *Either*, Man's going forth in the Morning to his labour, and wilde-beaſts going forth in the Evening to their prey, *Pſal.* 104. 20,21, *&c.* All which rejoyce in the Reſtauration of the Land. *Or*; from Sunriſing to Sunſetting, from Eaſt to Weſt the whole Kingdom of *David* is made to rejoyce through Gods favours thereunto. All theſe are amplified by the effect of fear in all the inhabitants round about, at theſe Tokens of Gods favour to *Iſrael*, ver. 8. III. *Gods ſending fruitful Rain after drought, and ſo changing the ſad three years Famine into abundance of plenty.* And this is elegantly deſcribed by Degrees, *viz.* God did, 1. Prepare the Land for receiving of Seed, by ſending a plentiful Rain upon the Earth, *ver.*9. 2. Moiſten, ſoften and ſettle the clods and furrowes, ſo as to cloſe with the Seed, when it was now ſowen, that it might bud and ſpring, *ver.*10. 3. Refreſh the corn with the latter Rain, crowning the year with his Goodneſs, &c. *verſ.*11. 4. Beſtow a ſweet fruit of all his ſeaſonable rain, both on the *Paſtures and Hills*, flouriſhing with Graſs, ſo that they were *clad with flocks*; And on the Valleys, ſo that they are *covered with corne.* Where upon they are ſaid to *ſhout and ſing*, through fruitfulneſſe, as formerly they ſeemed to mourn through barrenneſſe, *Metaph. Proſopop. ver.*12,13.

PSALME

Psalme LXVI.

§. I. The Summary Contents.

The Psalmist most vehemently praiseth God, inciting others also to glorifie him, *verse* 1. *to* 5. I. *For* his terrible works in bringing *Israel* out of *Egypt* thorow the Red-Sea and *Jordan*, *verse* 5, 6, 7. II. *For* Gods preserving of *Israel* in many deep distresses, and at last bringing them into a well-watred and wealthy place, *ver.* 8. *to* 13. III. *For* Gods hearing and helping the Psalmist in his great trouble and distress, *ver.* 13. *to the end.*

§. II. The Version out of the Hebrew.

To-the-Master--of-the-Musick, A Song, A Psalme.

I.

1. O All the Earth shout-yee to God.
2. Yee his Name's Glory sing:
O put yee Glory to his laud.
3. Say yee to God *this thing*;
How dreadful *in* thy works *art thou!*
Through a greatness of thy strength
To thee b stoop-feynedly *and bow*
Shall *all* thy foes *at length.*

a *Heb.* multitude. b *Heb.* shall lye, or, faintly-deny-that it, feignedly-submit. c *Heb.* shall bow themselves.

4. All Earth c shall bow and sing to thee:
Shall to thy name Sing-praise. Selah.
5. Come and God's operations see:
Her in *his* Acts *and wayes*
To Sons of *Adam* dreadful *was.*
6. Hee turn'd Sea to Land-dry
They through-the-flood on-foot did pass:
There did wee in him joy.

7. His eyes look on the Nations,
Ay by his might d hee swayes:
Themselves let not rebellious-ones
Exalt *or proudly raise.* Selah.

d *Heb.* Ruleing.

II.

8. O people bless yee *and applaud*
Our God *with high regard*:
Like-wise the voice of *all* his Laud
Do-yee-cause-to-bee-heard.

e *Heb.* Putting our, &c

9. e That-puts our *fainting* Soul in life:
Nor gave our foot to slide.
10. For thou O God proov'dst us *with grief*:
Try'dst us as Silver's tryde.
11. Into the *tangling* net also
Thus thou f hast us convayd:

f *Heb.* hast brought us.

g A-pressure-of-strait-wringing-wo
Thou on our loynes hast laid.

g *Heb.* straitness. A straitning wringing affliction

12. Thou h men hast-caus'd-to-ride i upon
Our head, *to our disgrace*;
Through Fire and Waters have we gon:
Yet to k a fruitful-place
At length abroad-thou-didst-us bring.

h *Heb.* sorryman. i *Heb.* over. k *Heb.* A watred *land*

13. I'le come *into* thine house
With *excellent* l Burnt-offerings:
To thee I'le pay my vowes.

l *Heb.* ascensions.

14. Which my lips opening did express;
And which my mouth *then* spake,
m When-as on mee was-sore-distress.
15. To thee ascend-I'le-make
n Burnt-offerings of Marrowd-things,
With Rams perfuming-smell:
o Beeves will-I-make-*my-offerings*
With Hee-goats *that excel.* Selah.

m *Heb.* in distress to me. n *Heb.* ascensions. o *Heb.* An ox.

III.

16. O come, O hear-yee, every-one
That God *sincerely fear*:
And for my Soul what hee hath done
I will *to you* declare.
17. To him *that is my Succour strong*
I with my mouth did cry:
Likewise hee with my *thankful* tongue
Exalted-was-on-high.

18. p Vain-sin if in my heart I see:
The Lord would not have heard.
19. But God hath heard: *yea well* did hee
My Prayers voice regard.
20. O *let* God *ever* blessed *bee*:
Who hath not *cut of minde*
q Remoov'd my Prayer, r not from mee
Withdrawn his mercy-kinde.

p *Heb.* vain iniquity.

q *Heb* or; turned-away. r *Heb.* and.

§. III. The Kinde, Penman, and Occasion, &c.

This for Kind, is a gratulatory, thanksgiving, or *Praising Psalm*. Penman of it is not expressed

expreſſed in the Title. Some are of opinion it was not penned by *David*; 1. *Partly*, becauſe its penned in phraſes plural: So *Ezra* [s]. 2. *Partly*, becauſe the Titles of Pſalmes before and after it expreſs *Davids* Name, but the Title of this Pſalme expreſſes it not; So *Sim. de Muis* [t]. But neither of theſe Reaſons are cogent. *Not the former*; becauſe ſometimes *Davids Pſalmes* are in phraſe of the plural number, as *Pſal.* 78. and all the latter part of the Pſalme from *verſ.* 13. *to the end* (which ſeems to have given the particular Occaſion of writing this Pſalme) is laid down in phraſes of the ſingular number. *Not the latter*; For, ſomtimes Pſalmes penned by *David* ſtand together, in ſome of which *Davids* name is not expreſſed as in the other. For, *David* Penned the *Second Pſalme*, *Act.* 4 25. wherein his name is not inſerted or prefixed in any Title, as it is in *Pſal.* 3. *and* 4. &c. immediately following, which were alſo penned by him. And *Pſal.* 67. next following, hath not *Davids* name expreſſed. *Others* [u] therefore more probably concludc from the matter of the Pſalme. *ver.* 13. *to the end.* That *David* penned this Pſalme upon ſome eminent deliverance vouchſafed him out of ſome great diſtreſs. Occaſion of this Pſalme is not particularly ſignified to us here. Hence learned men have various Apprehenſions; Some [x] *That* it was penned after the Jewes return out of *Babylon*, and upon that *Occaſion*: becauſe this great deliverance is moſt ſuitable to that from *Red-Sea* and *Jordan*, *verſ.* 5. and ſeems to be deſcribed in *verſ.* 10.11,12. *Some*, That it was written by *David* rather, and probably upon occaſion of *Iſraels* deliverance from the Philiſtines Tyranny, 2 *Sam.* 8. and from his own perſecutions. But, foraſmuch as the Subject-matter of the Pſalme doth in a ſpecial manner run upon a particular perſonal deliverance, *ver.* 13. *to the end*: and that ſo eminent a deliverance, that it did bring into the Pſalmiſts memory afreſh thoſe great deliverances of *Iſrael* thorough the *Red-Sea* and *Jordan* and that paſſage in *ver.* 10.11. 12. may intend the times of their being in the wilderneſs, and after under the *Judges*. Therefore, Hence ſome [y] think it was *Penned* by *David*, either in that famous and memorable deliverance of his from the Gyant *Iſhbi-benob*, who *being girded with a new ſword thought to have ſlain David*, 2 Sam. 21.15,16,17. *Or*, from the Peſtilence, 2 *Sam.* 24.15,16.17. And perhaps *Pſal.* 65.66. *and* 67. were written about the ſame time. *Or*, it may be *Pſal.* 66. was penned after *Pſal.* 108.

[s] *Ab. Ezra.*

[t] *Sim. de Muis in Arg. ad Pſ.* 66

[u] *Fran. Jun. in Annot. ad Pſ.* 66.1. *Jo. Foord Expoſ. in Tit. Pſ* 66.

[x] *Sim. de Muis in Arg. ad Pſ.* 66 *Hen. Moller. in Arg. ad Pſ.* 66.

[y] *Jo. Foord in Expoſ. Tit. Pſ* 66

§. IV. The Scope.

The Pſalmiſts Scope in this Pſalme, is; 1. To render Praiſe and Thanks to God, by Performance of his Vowes, Sacrifices, Narrations of Gods Actions, &c. for his ſingular mercy to him in his extream diſtreſs, hearing his prayer, and helping him, *ver.* 13. *to the end.* Which mercy was ſo renowned, that it cauſed him thankfully to call to minde the great favours of God to his people of old in bringing them thorough the *Red-Sea* and *Jordan*: and after their much diſtreſs in the wilderneſs, and in dayes of *Judges*, &c. diſpoſing them into a fruitful place, *verſe* 4,5,6,10,11. And therefore hereupon provokes all the people of *Iſrael* to praiſe the Lord with him.

§. V. The Analyſis, or Principal Parts.

The *Title* or Inſcription of this Pſalme ſets forth, 1. The Direction of it as to the Muſick, *To the Maſter-Muſician.* 2. The Denominations of it; *A Song. A Pſalme.*

The *Pſalme it ſelf* contains Praiſes and Thankſgivings to God for three ſorts of eminent mercies in three ſeveral times, *viz.*

I. *Thanksgivings for Gods redeeming of Iſrael out of Egypt.* Here the Pſalmiſt elegantly exhorts all the people of *Iſrael*, I. *To* celebrate Gods Praiſes; in three Hortatory expreſſions, *verſe* 1, 2. II. *To* confeſs unto God theſe three things, *viz.* 1. The dreadfulneſſe of his Works. 2. The Greatneſſe of his Power, through which his very foes are brought feignedly to ſubmit to him, *verſe* 3. 3. That all the Earth have cauſe to bow and ſing-praiſe unto him, *ver* 4. III. *To* commemorate with all thankfulneſs Gods wonderful delivetance of *Iſrael* out of *Egypt* in dayes of *Moſes*. Here, 1. All are exhorted to view Gods Works. 2. His Works towards ſons of

Adam,

Adam, especially the Israelites are declared to be dreadful, *vers.* 5. 3. Of these his dreadful works he gives two illustrious instances, *viz.* His turning the Red-Sea to dry Land for Israel to pass thorough. And his cutting off the River *Jordan*, that they passed over the Channel on foot. Both which are Amplified by their effect upon *Israel*; They thereupon did there rejoyce in God (*See Exod.* 15. *and Josh.* 4.) who had wrought these wonders for them, *verse* 6. 4. The powerful and constant Dominion of God over all the World, even over the rebellious, is notably described, *ver.* 7.

II. *Thanksgivings for Gods Preservation of Israel* in many deep distresses and afflictions, and bringing them at last out into a wealthy or fruitful well-watred place. Here we have, 1. *An Exhortation* of the People *Israel*, *To bless the* LORD, *and to make the voice of his Praise to be heard*, verse 8. II. *The Grounds or Reasons* why they should so do, *viz.* 1 *Because*, God preserved their soul in life, and their foot from moving in greatest extremities. This seems to point at greater distresses then they endured in *Egypt*, *ver.* 9. 2. *Because*, the LORD brought them into many great and sore distresses (described here elegantly by sundry Metaphors, and that gradually. As, (1) He *proov'd and tried them as Silver is tried*, ver. 10. (2) He *brought them into the Net, &c.* vers. 11. (3) He *caused men to ride over their Head.* (4) He *brought them into Fire and Waters:*) And yet after all this brought them out into a watred place, into a fruitful place, *vers.* 12. By all which Afflictions, Wee are not, in my judgement, to understand, Either, their Afflictions in *Egypt*, as some: for, then here should be a Repetition of *Egypts* Affliction pointed at before in *vers* 5. Or much lesse their Afflictions long after in *Babylon*, as others: for the Reasons formerly offered in §. 3. But rather, All the Afflictions they endured in the *Wilderness* for fourty years together, as others: For, this comes in order after their Egyptian servitude. And when they came out of the Wilderness into *Canaan*, they were brought out into a *watred-place*, into a fruitful land. And if to these, Their Afflictions in times of the Judges be added, to bring down the History of their distresses to the very dayes of *David*; I should not gain-say, for I see no inconvenience therein.

III. *Thanksgivings for David's special and particular deliverance in his extream distress*, of like nature to these here forementioned, and which gave special *Occasion* to the Penning of this Psalme, *ver.* 13. *to the end.* Here, 1. *David* professeth his readiness and resolvedness to pay his Vowes to God, which he made in his distress: and specially in offering Sacrifices unto him, *ver.* 13, 14, 15. 2. *He Expounds* the Cause of this his paying of Vowes, &c. inviting all them that feare God to hearken thereunto, *viz.* Gods hearing of his Prayer, when he called unto him, with an heart *not seeing iniquity to regard or approve* of it: which otherwise God would not have heard, *ver* 16, 17, 18, 19. 3. *He Concludes* all with blessing God, that turned not away his Prayer from God, nor Gods mercy from him, *vers.* 20.

Psalme LXVII.

§. I. The Summary Contents.

The *Psalmist*, I. *Prayeth* for Gods Favour, Blessing, and the Shine of his Countenance, in order to the Enlargement of his Kingdom in Christ, *ver.* 1, 2. II. *Promiseth* eminent Praise hereupon unto God, for the fruits and effects of these desired mercies, *viz.* 1. Spiritual, *vers.* 3, 4. 2. Corporal or Temporal, *verse* 5. 6, 7.

§. II. The Version out of the Hebrew.

To the Master-Musician on Neginoth, A Psalme, A Song.

1. LEt God to us be gracious,
And let him bless us *now*:
Hee cause his a face to shine on us. Selah.
2. That *they* thy way may know
In Earth: Thy saving health *abroad*
Among the Heathens all.
3. Thee Peoples shall confess, O God:
Thee b praise all Peoples shall.
4. The Nations shall-gladness-show;
Yea they shall-shout-for-mirth,
For, Peoples c justly judge shalt thou
And d guide the folk on Earth. Selah.
5. Thee

a Heb. faces to shine with us.

b Heb. confess

c Heb. with righteousness righteousness, or, uprightness.

d Heb. the Nations on earth thou shalt guide them.

5. Thee Peoples ſhall confeſs, O God:
e All folk ſhall thee confeſs.
6. The Earth doth give her fruitful-bud:
Us God, our God ſhall bleſs.

7. Us bleſs ſhall God *on whom we call*:
Likewiſe *(when this they hear)*
The Earth's remoteſt-confines all
Shall him *devoutly* fear.

e *Heb.* Peoples all of them.

§. III. The Kinde, Penman, and Occaſion.

This *Short* but *Sweet Pſalme* is laid down in way of *a Prayer*, and that in the Name of Gods Church and People: As the Matter and Phraſes thereof (being in the plural number) do evince. *Some* [f] alſo conceive, that a great part of it is Prophetical, touching Chriſt, the Propagation of his Church among the Gentiles, and his Kingdom. **Penman** of it, ſome conceive, to be *David*. Moſt, that I have ſeen, are ſilent herein. There's no mention of the *Penman* in the Title: nor any certain grounnd of conjecture from the Pſalme it ſelf. **Occaſion**, ſome think to be [g] the Return of the Captives from *Babylon*, when the Lord bleſſed the Land of *Canaan* with increaſe. But I ſee little or nothing at all to perſwade hereunto. Some [h] think it was penned by *David*, upon *Occaſion* of *Davids* avenging the ſin of *Saul* againſt the *Gibeonites*, by executing ſeven of *Sauls* ſonnes, when God after the three years Famine had ſent a plentiful Rain upon the Land to make it fruitful, 2 *Sam.* 21. 1, 10, 14. And when after the three dayes Peſtilence for *Davids* numbring the people, God was again reconciled to *David*, 2 *Sam.* 24. 1, 15, 17. And the Pſalme is very applicable to that Hiſtory. But [i] many *others* rather think it was Penned upon ſome other *Occaſion* of more General and Common Concernment to the whole Church, An eminent Reſpect being therein (by a Prophetical Inſpiration) had unto Chriſt, his Church and Kingdom here deſired, to be Propagated among all Nations. And that this *Prophetical Prayer* was to be often uſed by the Church in order to this excellent ſpiritual end. The very current of the Pſalme notably lead us to this laſt Interpretation.

f *Jo. Calv in Arg. ad Pſ. 67. Sim. de Muis in Arg. Pſ. 67. Fran. Jun. in Annot. ad Pſ. 67. Hen. Moller. in Arg. in Pſ. 67.*
g *Sim. de Muis in Arg. ad Pſ. 67*
h *Jo. Foord in Expoſ. Pſ. 67.*
i *See Jo. Calv. Arg. in Pſ. 67. Fran. Jun. in Annot. Hen. Moller. in Arg ad Pſ. 67. Hen. Ainſw. Notes on Pſ. 67. 3, 7.*

§. IV. The Scope.

The **Scope** intended in this *Prophetical Prayer*, or *Praying Prophecy*, is; To beg the Shine of Gods Face and Favour on the Church ſo farre, *That his Way* (eſpecially his way of Goſpel-Adminiſtration) *may be known upon Earth, and his Salvation* (*viz.* Chriſt called *His Salvation*, Luke 2. 30.) *among all the Heathens*, verſ. 1, 2. Hereupon Peoples and Nations ſhall confeſs and praiſe the LORD, both for his ſpiritual and corporal bleſſings in Chriſt, *verſ.* 3, *&c. All Good is here begged of God: and all Praiſe and Glory is, as it were, here Promiſed unto God* [k].

k *Guil. Ameſ. in Pſ. 67.*

§. V. The Analyſis, or Principal Parts.

The *Title* ſets forth, 1. The Direction of this Pſalme as to the Muſick of it; *To the Maſter-Muſician on Neginoth*, i.e. ſtringed-Inſtruments to be ſtruck with the Hand, as the Harp, &c. 2. The Denominations of it; *A Pſalme, A Song*.

The *Pſalme it ſelf* contains *A Prophetical Prayer*, wherein

I. *The Choiceſt Good is Petitioned* from God, and that Gradually, *viz.* 1. The Fountain of all Good, Gods *Grace* or *Gratuitous Favour*. 2. The Effect of Gods Favour; *His Benediction*. 3. The Manifeſtation and actual Application of both to us, in the *Shine of his Face* on us, *verſ.* 1. 4. The End why Gods Favour, Benediction, and the Manifeſtation thereof is thus deſired, *viz.* *(1) Partly*, That *in the Earth* (in the Land of *Canaan*, or in the World) *they may know Gods Way*: that is, His Adminiſtration in general: and his Goſpel-Adminiſtration in ſpecial, *Acts* 18. 25, 26. *(2) Partly*, That *His Salvation*, (that is, *His Chriſt*, Luke 2. 30.) *may be known among all the Gentiles*. This Gods great Gift, Bleſſing, Mercy, *ver.* 2.

II. *Eminent Praiſe and Glory hereupon is in a ſort Promiſed to God*; 1. For the ſpiritual fruits or effects of theſe Mercies. Here note, 1. The Perſons that ſhall praiſe and glorifie God *(1) Jewes*; *Peoples, Peoples all of them*. *(2) Gentiles*; *The Nations*. 2. The Expreſſions of their Praiſe; *Confeſſing God, Rejoycing, Shouting*. 3. The ſpiritual effects or fruits of former Mercies, *viz.*

(1) Judging

(1) *Judging the peoples in Righteousnes.* (2) *Guiding the Nations on the Earth.* Sweet effects of Christs Prophecy and Kingdom to both *Jews* and *Gentiles*, ver. 3,4. II. For the Corporal or Temporal effects of the said mercies. Here again note; 1. The persons praising God; *Peoples, All the Peoples.* 2. The expression or signification thereof; *Confessing God*, which is emphatically doubled, *ver.* 5. 3. The Corporal fruits themselves; (1) The Earths fruitfulnesse. (2) Our God's Benediction of us. This is pathetically ingeminated. 4. This is amplified by the Result thereof among all the Nations far and near; *and all the ends of the Earth shall fear him*, *ver.* 6,7.

Psalme LXVIII.

§. I. The Summary Contents.

David, in this choice *Prophetical Psalme*, I. *Recites* the Prayer used at the Removing of the Ark, setting forth Gods Magnificence against his Enemies, but for the Righteous, *ver.* 1,2,3. II. *Exhorts* to the high-praises of God, 1. *For* his more General Acts of providence, *ver.* 4. *to* 14. *For* his more special favours to *Israel*; Among which *CHRIST's Ascending into Heaven, and leading Captivity Captive* is very eminent, *ver.* 14. *to* 19. III. *Blesseth* God for his many mercies, *ver.* 19. *to* 28. IV. *Prayes* the LORD, 1. To stablish and perfect mercies received, *ver.* 28,29. 2. To rebuke *Davids* hypocritical enemies. 3. To scatter them that delight in war, *ver.* 29, 30, 31. V. *Exhorts* the *Gentiles* upon their conversion (here propheeyed) to praise the LORD, *ver.* 32. *to the end.*

§. II. The Version out of the Hebrew.

To-the-Master--of-the-Musick, A Psalme, A Song of David.

I.

1. LEt God arise, His enemies
Let-them-dispersed-bee:
Let them that him do hate likewise
Fayte a from his presence flee.
2. b Drive them, as smoak is driv'n-away;
As wax melts c at the fire,
So let the wicked d quite-decay
From God's face *full of ire.*

3. But let the just joy, mirth-expresse
Before the e face of God,
And let them joy with gladsomnes.
4. To God sing, f His Name laud;
For him that doth in Desarts ride
g An-high-way-do-yee-place:
In JAH his name *so magnifide*,
Exult before his h face.

5. A Father of the fatherless,
And Judge of Widows *cause*;
In Mansion of his Holiness
Is God *by purest Lawes.*
6. God sears the desolate in house,
Those in Chaines *that are* bound
Brings-forth: But *men* rebellious
Inhabit i barren-ground.

II.

7. O God, before thy Peoples k face
When-thou-forth-on-didst-go: (Iah.
When thou didst march in Desart-place. Se-
8. Earth trembled, Heav'ns also
Did drop before the l face of God;
This Sinai (*stablish'd well*,
Yet quak'd) before the m face of God,
The God of Israel.

9. O God, n thou *all* abroad-hast-shed
The plentifullest Rain:
Thine Heritage, o ev'n-wearied,
Thou didst confirm *again.*
10. Thy company shall dwell thereon:
In thy goodnesse *and care*
Still for-the-poor-afflicted-one,
O God, thou-shalt-prepare.

11. The Lord shall *from his Princely Seat*
Give *forth* the *holy* Speech,
p To-those-that *to* the Army great
Shall gladsome-tidings-preach.
12. The Armies Kings shall flee-amain,
Shall flee *and not abide:*
And q she that doth at home remain
Shall *then* the spoil divide.

a *Heb.* From-his-faces.
b *Heb.* or; thou-shalt-drive-*them* away.
c *Heb.* from the faces of fire.
d *Heb.* perish from Gods faces.
e *Heb.* faces.
f *Heb.* sing, psalme to his Name.
g *Heb.* exalt, or; make an-high-way
h *Heb.* faces.
i *Heb.* a dry-land.
k *Heb.* faces.
l *Heb.* faces.
m *Heb.* faces.
n *Heb.* thou hast-shaken out a Rain of liberalityes.
o *Heb.* and-wearied.
p *Heb.* To-the-publishers of glad-tidings, &c.
q *Heb.* the mansion or habitation of the house, viz. *the woman that keeps home in time of warre.*

III.

13. Though yee have layn r among the pots,
Yee shall bee, to behold,
As wings of Dove with Silver deckt;
ſ Her plumes with yellow gold.
14. In it when *God*-Allmighty will
Diſperſe the Kings *below*,
In *darkſome* ſhady-Tſalmon *Hill*
It ſhall-be-white-as-Snow.

15. *As* Baſhan Mount, *ſo doth appear*
That Mount *which* God *doth cherish*:
An hilly Mountain, *ſtately, faire*,
As Baſhan Mount *doth flouriſh*.
16. Why leap ye *then* O Mountains high?
God did deſire this Hill
For his abode: t Eternally
Yea *here* the LORD will dwell.

17. Gods Chariot's u Angels numberleſs,
With them the Lord *is nigh*,
As in *Mount* Sinai's Holy-place.
18. Thou didſt aſcend on high,
Didſt Captive-lead Captivity;
And, that JAH God might dwell
With them, didſt gifts receive for men,
Yea *for* thoſe that-rebell.

IV.

19. The Lord *be* bleſt, *which* day *by* day
Doth us *with mercy* load,
Of our Salvation *allway*
He is the Mighty-God Selah.
20. x Our God, *doth* of Salvations *all*
The Mighty-God *remain*:
And to the Lord JEHOVIH *ſhall*
y Death's iſſues *appertain*.

21. But God ſhall wound his enemies head,
His hairy Scalp likewiſe,
That-ſtill-walks-on *devoid of dread*
In his z impieties.
22. From Baſhan I-will-bring-again,
The Lord did *plainly* ſay;
My-people I-will-bring--again
From bottomes of the Sea.

23. That-thou-maiſt-dip thy foot in blood,
Tongue of thy Dogs *likewiſe*
May lick the blood-of-each-of-them,
That are thine enemies.
24. O God, they ſaw, *contemplating*
Thy goings *full of Glory*:
Thy goings of my God, my King,
Within the Sanctuary.

25. Firſt-went the Singers; After, thoſe-
On-Inſtruments-that-play:
Amongſt them Damſels *faire aroſe*,
a On-Timbrels-beat-did-they.
26. Bleſſe yee God in the Churches *now*,
The Lord's *high praiſes tell*
Yee that do from the Fountain *flow*
Of *Holy* Iſrael.

27. *Lo* Beniamin the-little-one
was with their Ruler there,
There with their Congregation
All Judah's Princes *were*:
The Princes *and the Potentates*
Of *famous* Zebulun,
Yea thither all the Princely-ſtates
Of Nephtali *did run*.

V.

28. Thy ſtrength (*leſt it be overtrod*)
Thy God commanded *thus*,
Do thou *ſtill* fortify, O God,
That thou haſt wrought for us.
29. The Kings ſhall bring to thee *with fear*
A Preſent *each of them*,
By-reaſon of thy b Temple *dear*
In *thy* Jeruſalem.

30. The c Spear-mens company *ſo rude*
Rebuke *that they may fall*,
The Mighty-Bulls *great* multitude,
With Calves of people *all*;
Till every one ſubmit-himſelf
With Silver-pieces *bright*:
The people he diſpers'd abroad
That do *in* wars delight.

31. c Great-ſtates ſhall come from Egypt's *lands*:
Then Ethiopia ſhall
To God d ſtretch-haſtily her hands.
32. O yee Earth's Kingdoms *all*,
Sing ye to God: e praiſe ye the Lord. Selah
33. Riding on f Heavens height,
Of old: Lo g hee'l his voice afford,
And that a voice of might.

34. Give ſtrength to God, o're Iſrael
His Highneſs *hath abode*:
And in the Skyes his ſtrength *doth dwell*.
35. *Thou* dreadful *art*, O God,
Out of thy Sanctuaries *bright*;
The God of Iſrael, He
Gives to the Peoples ſtrength h and might.
Let God *ſtill* Bleſſed *bee*.

r *Heb.* between the pots, *or*, strangers. *or*, between the two rewes, *or* banks. *the word is of the dual number.* s *Heb.* And her feathers.

t *Heb.* to eternity.

u *Heb.* two myriads of Angels doubled. *i.e. innumerable or* twiſe ten thouſand thouſands of Angels.

x *Heb.* The God to-us.

y *Heb.* the outgoings to death, *or* iſſues *or* Paſſages of Death.

z *Heb. or* guiltineſſes, guilty-ſins.

a *Heb.* beating-timbrels *Drumming.*

b *Heb. or* Palace.

c *Heb.* Princely-Ambaſſadors.

d *Heb.* make run

e *Heb.* ſing-pſalme——

f *Heb.* Heavens of Heavens.

g *Heb.* He will give in his voice a voice of fortitude.

h *Heb.* and forces.

§. III. The Kinde, Penman, and Occaſion.

h Eſt autem Pſalmus plenus figuris, & poeticis deſcriptionibus admirabiliibus; ac proinde quo elegantior, eo difficilior, &c. *And. Rivet. Comment. in Pſal. 68. in Argument. & Partit.*

This Pſalme, ſaid one, h *is full of Figures and admirable Poetical deſcriptions*; and therefore the more Elegant, the more difficult it is: ſo that there's need of ſerious Meditation in interpreting of it. *Hierome* i tells us; *It's a*

i—Pſalmus ſi intelligatur ſpiritualiter, refertus legis Evangeliorumque reperitur Sacramentis. *Hieronym. Com. in Pſal. 67. Tom. 8.*

Psalme full of the Mysteries both of the Law, and of the Gospel. This is evident in the very Matter of it: That *Those* are handled herein Historically, *These* Prophetically. As herein is Recorded, *Israels* coming out of *Egypt*, passing through the Wilderness, Possessing the Land of *Canaan*, Condition in time of Judges and dayes of *David*, &c. *ver.* 7. *to* 18. So herein is foretold, Christs ascending into Heaven, Captivating our Captivity, Giving gifts to men, &c. *verse* 18. *compared with Ephes.* 4. 8. I. The Nature or Kinde therefore of this Psalme is *Mixt*, It being *Partly* Laudatory, *Partly* Petitory, *Partly* Prophetical, *Partly* Hortatory. Herein are evidently interwoven, Petition and Gratulation, Doctrine and Exhortation, History and Prophecy. And [k] although all do not agree about the Argument or *Subject-Matter* of this Psalme, which *A. Ezra* calls *A very excellent Psalme*; Some taking it to be *wholly Mystical*, and to refer only to Christ and his Church, as *Augustine*; Others counting it in every part to bear two senses, One *Historical* touching things done in *Davids* time, The other *Anagogical* accommodated to the Messiah and his Kingdom: yet I shall consider it and explicate it as of a *Mixt Nature*, the other two wayes seeming neither Apposite, Solid, nor Safe, in sundry particulars. II. The Penman of this Psalme was *David*, as the Title intimates. III. The Occasion of *Davids* writing it, was, by the consent of most Interpreters, Some Eminent Victory obtained over his and *Israels* enemies; Hence some [l] count it, *A Victorial Triumphant Psalme*, *A Military Psalme* sung by Souldiers after some Eminent Victory. But what Victory particularly occasioned it, is not so agreed upon. 1. *Some* refer it to *Israels* Victory over the *Egyptians* at the Red-Sea. But that cannot be, because the Ark of God (which this Psalme points at, *verse* 1. *with Numb.* 10. 35.) was not then framed. 2. *Sundry*, Especially of the *Jewish* Writers, as *Kimchi*, &c. understand here the Victory over the *Assyrians* and King *Sennacherib* in dayes of King *Hezekiah*, which *David* foretold by a Prophetical Spirit. *Antonius Agellius* gives four Arguments for confirmation hereof, which that learned *Rivet* refutes and deservedly rejects [m]. 3. *Some* think *David* wrote this Psalme upon *Occasion* of some Eminent and Difficult Expedition of his against his and Gods Enemies, as that in 2 *Sam.* 21. 15. *to the end*, against the *Philistines*; wherein *David* had a special Deliverance, *verse* 16, 17. in which expedition *David* assures himself aforehand of desired Successe and Victory, both from the assistant Power and presence of the Mighty God, whereof the Ark among them was a Token, and from *Israels* constant experiences of like nature. And *Simeon de Muis* [n] embraces this Opinion; *Partly*, because the Tenor and Context of the Psalme, carried much in a Petitory way for future Victory, &c. as *verse* 1, 2, 3. seems to import so much. *Partly*, because its evident by *verse* 16, 17. that the passages giving *Occasion* to this Psalme, fell out before Mount *Sion* was chosen by God and Consecrated. 4. But *others* [o] for the most part conceive the *Occasion* of this Psalme to be a Complexive series, rank, or heap of Victories obtained by *David* against his and Gods enemies, especially the *Philistines*, from *Nilus* to *Euphrates*, recorded in 2 *Sam.* 5. *and* 2 *Sam.* 8. *and* 1 *Chron.* 18. both before and after *David* had brought up the Ark of God into *Sion*, into the place prepared for it, 2 *Sam.* 6. 12, &c *Psal.* 68. 1, 2, 3. *Numb.* 10. 3. in which Victories, Triumphs, and Affaires of his he intermixes *The Victories and Triumphs of Christ* over all our Spiritual enemies, in his Glorious Ascension, &c. *verse* 18. *compared with Ephes.* 4. 8. Forasmuch as *David* in his Kingdom and Victories, as in other respects, was an eminent Type of Christ who was to descend of him according to the flesh. Hereupon it is conceived by *some* [p], *That* David, First enterprizing the Lords Battels at his Command against those enemies, Penned *Psal.* 2. Having overcome those enemies he wrote *Psal.* 45. *and* 68. as may be collected from *Psal.* 47. 5. *and Psal.* 68. 18. Last of all, having compleated his Victories, he Penned, *Psal.* 18. *and Psal.* 118. And unto this fourth and last interpretation my judgement [q] most inclines; (1) *Because*, The very beginning of this Psalme, *verse* 1, 2, 3. is the Prayer which *Moses* appointed to be used before the Ark of God, going before *Israel* in the Wilderness to find out a resting place for them,

k Non inter omnes convenit de Argumento hujus Psalmi, quem affirmat *Ezra* valde esse Excellentem. *Sim. de Muis in Arg. ad Psal.* 68.

l Est igitur Ἐπινίκιον, Epinicium, i.e. Psalmus Victorialis ac Triumphalis, &c. *Joan. Foord in Expos. Ps.* 68.

m *Andr. Rivet. in Com. ad Psal.* 68. *Arg.*

n *Sim. de Muis in Arg. ad Ps.* 68

o *And. Rivet. Arg. in Psal.* 68. *& Hen. Moller. in Arg. in Ps.* 68. *Jo. Foord. in Expos. Psal.* 68.

p *Jo. Foord in Expos. Ps.* 68.

q See also what elsewhere I have noted on this Psalme, in my Sermon on *verse* 13. entituled, *The Checquer-work of Gods Providences*, &c. p. 4, 5, &c. *London* 1657.

them, *Numb.* 10. 33. 34, 45, 36. In which words Respect was had not only to the *Ark*, but especially to *Christ* the Antitype of the Ark, that *Angel of the Covenant* which went before them. (2) *Because*, These Histories and this Psalme do most aptly agree: as is evident in the course and tenour of the Psalme. (3) *Because*, *Mount Sion*, here highly magnified, *vers.* 15, 16. was before this Occasion consecrated, 2 *Sam.* 6. 12, *&c.* (4) *Because*, herein is a direct Prophecy of *Christs Victories and Triumphs over his and our Enemies*, Effected and Evidenced by his glorious *Ascension into Heaven*, vers. 18. *compared with* Eph. 4. 8.

§. IV. The Scope.

Davids Scope intended in this Mixt Psalme, is; To celebrate and magnifie God, for his singular Presence in, and Protection of his Church, against all his and her Enemies: both temporal Enemies, against whom he declared his Presence and Protection to his Church by a visible Token thereof; *His Ark*; and spiritual Enemies, against whom he demonstrated his Presence, and Protection to his Church, by the Antitype of that Ark, Christ Incarnate, *Ascending*, *&c.* Gods Presence being still every way, both temporally and spiritually, *Conservative* to his Church, and *Destructive* to her Enemies. And therefore in Interpreting this Psalme, we must first finde out the sense *Literally* and *Historically*, how it intended *Davids Affaires*; Then we must consider it *Mystically* and *Prophetically*, as in some passages it chiefly intended *Christ and his Affaires*.

§. V. The Analysis, or Pincipal Parts.

The *Inscription* denotes, 1. The Direction of the Psalme as to the Musick. 2. The Denominations of it; *A Psalme*, *A Song*. The reason of these two Denominations see on *Psal.* 30. §. 5. 3. The Penman of this Psalme; *David*.

The *Psalme it self* contains,

I. *An Exordium* or Entrance into the Psalme, *ver.* 1, 2, 3. All the Verbs here in the Hebrew are of the *future tense* 1; which *some* render by the *future tense* also, as if this were a Prophecy or Prediction; *Some* in the *Present tense*, as if it were a Common Place touching the Effects of Gods Presence against his Enemies, &c. *Some*, in the *Optative Mood*, as if it were a Petition, that God would rise, &c. It may be accounted a kinde of *Doctrinal* and *Prophetical Petition*. The words are borrowed from *Moses* his Forme at the Removing of the Ark, *Numb.* 10. 35. Wherein are, I. A Proposition or Declaration of Gods Magnificence against his Enemies, signified by the Ark, that glorious Token of his Presence. Herein are declared, 1. The *Facility* of Gods taking vengeance of them, and his Enemies *Imbecillity* to resist; If *God* do but *rise*, *&c.* they *vanish*, *fall*, *&c.* They are set forth by three names, *His Enemies*, *His Haters*, *The Wicked*. 2. The severity or grievousness of their punishment, laid down in a kinde of Gradation; (1) *They shall be dispersed*, as when the Ranks of an Army are broken; (2) *They shall flie*, as the dispersed forces that are pursued; (3) *They shall perish at the Presence of God*, as those that are overtaken and slain. II. *The Illustration* of this Declaration of Gods Power and his Enemies weaknesse, 1. *Partly*, by a twofold elegant Similitude, *viz.* (1) Of *Smoak*, easily dispelled. (2) Of *Wax*, speedily melted, *ver.* 1, 2. 2. *Partly*, by an Antithesis of the contrary joy and gladness of the Righteous, set forth in foure Expressions emphatically, and opposed to the destruction of the wicked, *ver.* 3. By all which its evident, That Gods Presence is most destructive to his enemies, most salvifical to his Church and People.

1 *And. Rivet. Com. ad Psal.* 68 *verse* 1, *&c.*

II. *A Pathetical Exhortation* or Hortatory Incitation hereupon, unto the triumphant celebration of the LORD with high Praises and Exaltations. Here note, 1. *The Hortatory Proposition*. Wherein are, 1. *The Actions* required, or exhorted to, *viz.* *Singing*. *Singing-Psalmes*. *Making an Highway for him*, (*viz.* prepare his way, spread boughs, brancher, &c. in it as before a Conquerour coming) and *Exulting*. 2. *The Object* to whom they are to be performed, *viz.* *To God*. *To Him that rides in Deserts*. *To* JAH, verse 4. II. *The Arguments* urging unto these Praises of God, are drawn; First, *From Gods more General and Common Acts of Providence*, 1. To the Fatherless. 2. To the Widowes, *vers.* 5. 3. To the Solitary. 4. To the Captives. Which is *Amplified* by the contrary state of the rebellious, *verse* 6. Secondly, *From Gods more Special and peculiar Providences towards his own people Israel*, especially in four observable Intervals or Periods of time that went over them, *viz.* 1. *When* they came out of *Egypt*, and passed through the Wilderness

Wildernesse God marching before them: Then, at Gods presence, *Earth quaked, Heavens dropped, Mount Sinai was moved, ver.7.8.* 2. *When* they were newly possessed of, and planted in the Land of *Canaan*: The Lord *refreshed the Land* for their sakes *with a Rain of liberalities, ver* 9,10. 3. *In* the troublesome, unsettled, and distracted times of the *Judges*, but specially in the dayes of *Barak and Deborah*: *The Lord gave the word*, viz. The tidings or Matter of rejoycing and triumphing because of Victories,) *a great Army publishing it. Kings of the enemies Armies flying speedily, and women who staid at home dividing the spoile, ver.* 11,12. 4. *In* the more composed, settled, and happy dayes of King *David, ver.* 13. *to* 19. Here, in this Motive or Argument inciting to the praises of God, note; (1) *The Preface* or Introduction to it, In an Antithesis or Opposition of the better dayes of *David*, to those three Periods foregoing. *Though ye have lien among the Pots*, viz. blacked, sullied, &c. with afflictions; In *Egypt*, *Wilderness*, *Canaan*, and in dayes of Judges: *Yet* henceforward *ye shall be as Doves wings and feathers of Silver and Gold colour*, viz. Ye shall scape as a Dove out of former distresses, and be partakers of a more beauteous, joyous, prosperous condition under the Government of *David, ver.* 13. (2) *The Particular Arguments* hereupon provoking *Israel* to the praises of God, viz. 1. Gods victoriousness over his enemies, turning his peoples Adversity into Prosperity, *as white as Snow in* Salmon, *ver.* 14. 2. The Eminency and Fertility of Mount *Sion*, Gods peculiar Hill, especially of his Church shadowed out by it, *ver.* 15. 3. The LORD's constant Residence in, and all-sufficient Protection of his own Hill Mount *Sion*, of his own Church, with his innumerable Chariots of Angels, himself as King and General being in midst of them, as once at Mount *Sinai*, *ver.*16,17. 4. Gods triumph over all his and his Churches enemies, having its chief accomplishment in JESUS CHRIST; *Ascending on high*, viz. into Heaven it self: *Captivating Captivity it self*, all our Spiritual enemies that had captivated us: *Receiving gifts for men; yea, for the rebellious, that* JAH *God might dwell among them.* A clear Prophecy of Christ. *Compare Ephes.* 4.8. *with ver.* 18.

III. *A grateful exultation* in God, and blessing of him, is concluded upon from all the former Considerations: And is further urged by easing Arguments of like Nature. As. 1. *Gods* daily loading us with blessings. 2. *Gods* wonderful Salvations and Deliverances of his people from most desperate straits, yea even from jawes of Death. Hence that Phrase Emphatically; *And unto* JEHOVIH *the Lord the issues of Death, ver.*19,20. 3. *Gods* opposite Justice and Severity threatned against his enemies, and against every impenitent offendor: *He will wound their head and hairy Scalp, ver.*21. 4. *Israel's* encouragement, from former eminent Victories and Deliverances vouchsafed, according to Gods saying or Promise from *Og* and the *Princes of Basan*, and *from the Depths of the Red-Sea*, that in like straits and dangers they shall have like Victories and Deliverances. These Victories and Deliverances are further illustrated, (1) *Partly*, by the great slaughter of the enemies, so filling all with blood, that his peoples feet, and the tongue of their Dogs may be dipped therein, *ver.* 22,23. (2) *Partly*, by Gods being eminently seen and acknowledged of his people in his goings in holinesse, or in the holy-place the Sanctuary, i. e. in his Maghifical works for his people against their enemies, or in his Solemn presence with them in his Sanctuary, *ver.* 24. (3) *Partly*, by the Solemn Prayses hereupon returned to God, both with Vocal and Instrumental Musick by the Singers and Players of *Israel* observing these Goings, these Victorious Acts of God, *ver.*25. (4) *Partly*, by the harmonious consent and applause of all from the Fountain of *Israel*, i. e. of all *Israelites* by natural descent, derived from one and the same Fountain or Stock. All these in their solemn Congregations are incited to blesse God for former Famous Victories, &c. And they are after particularly mentioned by distribution: *Two* of the neareſt Tribes, *Benjamin* and *Judah*; *Two* of the remotest, *Zebulun* and *Naphtali*, being Synechdochically put for all the rest of the Tribes far and neer, *ver.*26.27.

IV. *An earnest Prayer of David.* Wherein note, I. *The Petitions presented* by him to the LORD, viz. 1. *That* he [t] having allready commanded his peoples strength, would still strengthen and perfect for them what he had so Victoriously and Gloriously wrought for them, *ver.* 28. This Petition is urged and Amplified, by the advantage that shall thence ensue, viz. Then *for thy Temple* to be builded *at Jerusalem, shall Kings bring Presents unto thee*, that is, *David, Solomon*, and their Princes. &c. *ver.* 29. 2. *That* God would rebuke those his enemies that only hypocritically and feignedly, not heartily submit themselves to *David*. These enemies he calls, (1) *The company of Reeds*, or *Spear-men*: who had not yet laid down their weapons. Their [u] *Spears* made of *Reeds*, or made *like Reeds*. (2) *The multitude of the Bulls*. Strong and untamed Enemies: especially Rulers. (3) *Calves of the people*; that is, the bruitish and foolish *vulgus*, or common-people. All these *feynedly submitted* themselves to him with *pieces of silver*: Or, He prayes, They may be so rebuked that thus they may submit themselves. 3. *That* God would *scatter the people that delight in war, ver.* 30. II. *The effect* which *David* promised himself upon Gods hearing of these his Petitions: Then *Ægypt* and *Æthiopia* also *shall submit themselves to God*. Therefore this will be for his honour to grant these requests: The *Gentiles* (whereof these were part, *Act.*8. 27, &c. *Euseb.* l.2.c.16.) shall turn and submit to Christ: A Prophecy of the calling of the *Gentiles, ver.*31.

V. Finally

[i] Liberationes ab ipsa morte & rebus deploratissimis toti populo suo præstat: quapropter voce JEHOVIH utitur Psaltes patheticè, *vid. in Gen.*31.2. *Fran. Jun. in Annot. ad Ps.*68.20

[t] The word יְשׁוּעָה *iſhua*, I had rather interpret in the Præter-tense with *A. Rivet.* then in the Imperative Mood with *Jo. Forerd.*

[u] Jacula & hastæ per metonymiam Arundines dicuntur. Sic apud Virgil. Æneid. 5. *Namque volant liquidis in nubibus arsit arundo.* Et apud Ovid. Metam. 10 —*Distinxit arundine Pectus.* Plinius lib. 16. Cap. 36. Author est, multos arundinibus pro lanceis usos fuisse, & toto oriente Arundinibus bella fuisse gesta, &c. *And. Rivet. in Comment. ad Psal.* 68.30.

V. Finally, *An Hortatory or Monitory Conclusion*, by way of *Apostrophe* to all the Gentiles that should be called and converted to Christ. Herein consider, I. *The Exhortation* it self. Wherein note, 1. Who are Exhorted. *The Kingdomes of the Earth*: i. e. Kings and Subjects of the called Gentiles. *Metonym.* 2. What they are Exhorted to. (1) For Forme or Manner; *To sing, To sing Psalmes.* (2) For Matter; *To ascribe Power.* 3. To whom they are to perform these things, *viz. To God, To the Lord, To Him that rideth on the Heavens of Heavens of old*, verse 32,33, 34. II. The Arguments Enforcing this Exhortation. Which are drawn, 1. *From* the Majesty of God. Which Majesty of his is described, (1) *By* his Supream Dominion. *He rideth*, i.e. He ruleth in, on, or over the Heavens which have been of old. (2) *By* his terrible Majestick voice, *viz.* Thunder, &c. *ver.* 33. 2. *From* Gods General Providence and Administration over the World, (1) His Excellency, his Illustrious Acts, Victories, and famous Miracles, over *Israel*, being demonstrated to them. (2) His Power, being evidenced in the Heavens, in the Clouds, to all the World, *vers.* 34. 3. *From* Gods special communicating of Himself to his Church. Being *terrible out of his Sanctuaries*, both his Heavenly and Earthly Sanctuaries: and giving Strength and Power unto his People. All which is *Pathetically* expressed, (1) *Partly*, By a sudden *Apostrophe* or Turning of his speech from men to God; *O God, thou art terrible out of, &c.* (2) *Partly*, By an abrupt closing up these Arguments of Gods praise, with a comprehensive expression, referring to all his praise-worthy Excellencies and Acts; *Blessed be God*, vers. 35.

Psalme LXIX.

§. I. The Summary Contents.

David, I. *Complaines* of his extream Afflictions from his Enemies, *verse* 1. *to* 6. II. *Prayes*, 1. *That* Gods People may not be discouraged, ashamed or confounded by all his distresses, *ver.* 6. *to* 13. 2. *That* God would hear him, deliver him out of his troubles, manifesting his peculiar Favour to him, *vers.* 13. *to* 22. 3. *That* many severe Judgements may befall his Enemies, and the Enemies of Christ, *verse* 22. *to* 29. 4. *That* Gods Salvation may set him up on high, *vers.* 29. *to the end.*

§. II. The Version out of the Hebrew.

To-the-Master-of-the-Musick, upon Shoshannim, A Psalm *of David.*

1. DO-thou-mee-save *with tender care,*
O God, *my woes contriv'e:*
For, entered the Waters are
Ev'n-to the *very* soule.
2. *There* [a] where *there is* no standing *fast,*
I sink in gulph's *deep* mud:
I into Deeps of Waters [b] past,
[c] O'reflow mee doth the flood.
3. *O* I-am-weary [d] with-my-cryes;
Whil'st for my God I waite,
My throat is burnt; faile do mine eyes.
4. Those that mee causeless hate.
Are-moe then haires [e] upon my head;
My [f] false foes strong-are-they
Ev'n tearing-mee: Then I restor'd
What I took not away.
5. O God, thou knowest my foolishness:
Likewise conceal'd from thee
[g] Is not my *sinful* guiltiness.
6. Let them not bashed bee
For mee, O LORD, that waite on thee,
[h] O LORD of Hosts *abroad,*
Let not thy-Seekers blush for mee,
O Israel's *high* God.
7. Because, for thee I have [i] sustain'd
Reproach *and deep disgrace:*
Confusion *(so am I disdain'd)*
Hath-covered [k] my face
8. Unto my brethren, *in my wo,*
A Stranger I becam:
Unto my Mothers son also
A Forreiner *I am.*
9. For, of thine House, *that doth excell,*
The Zeale hath eaten mee:
And their Reproaches on me fell
That-have-reproached-thee.
10. [l] I wept; with *Fasting* pain'd my Soule:
And

a *Heb.* I sink down in the mudd of the gulph, where no standing.
b *Heb.* or; am entred.
c *Heb.* And the flood-- d *Heb.* with my-crying- e *Heb.* of my head.
f *Heb.* enemies falsly
g *Heb.* Are not my guiltinesses.
h *Heb.* O JEHOVIH. *or;* O GOD- *for it hath the points of* Elohim.
i *Heb.* borne.
k *Heb.* my faces.
l *Heb.* And I wept;

m *Heb.* for reproaches to me.
n *Heb.* to them.

And it was m my disgrace.
11. And Sack-cloth I my raiment made:
And I n their Proverb was.

II.

12. Those-that-do-sit *within* the gate,
Ev'n they against mee speak:
o *Heb.* drinkers of strong-drink *make* melodies. *viz. of mee.*
And o drinkers of strong-drink *do prate*,
And mee their Musick *make.*
13. But I, to thee LORD *make* my prayer
In time of thy good-will:
p *Heb.* in the trueth of thy Salvation.
q *Heb.* the multitude of thy loving-kindnes. or, kinde-mercy
God, p in thy saving truth mee heare,
In q thy much mercy *still.*

r *Heb.* be stuck, fast or, be sunk-down
s *Heb.* streaming-flood.
14. Mee from the myre deliver thou,
And let mee not r be drownd:
Mee from mine haters rescue *now*,
From waters deeps-profound.
15. O'reflow mee let not waters s flood,
Nor mee the gulph devoure:
Nor shut her mouth the pit *of mudd*
Upon mee *void of powre.*

t *Heb.* or, loving kindnes
u *Heb.* thy bowel-mercys
x *Heb.* thy face.
y *Heb.* to mee
16. LORD, hear mee, for thy t mercy's good:
O-turne-thy-face to mee,
According to the multitude
Of u mercies-dear-in-thee.
17. Hide not x thy countenance likewise
From *mee* thy servant *dear*:
Because distress y upon mee *lyes*,
Make haste, do thou mee hear.

18. Unto my soul do-thou-draw-nigh,
Redeem it *quite from woes*:
Do thou mee ransome, *O most High*,
Because of *all* my foes.
19. Thou my reproach, my shame hast known,
And my dishonour *here*:
Yea my distressers every-one
Before thee *still appear.*

20. Reproach hath broke my *very* heart,
And-sorrowful-I-am,
And look'd for *some* to moane *my smart*,
But *yet* not *any came*:
z *Heb.* And comforters.
a *Heb.* not.
z *For* comforters, yet found I a none.
21. b Gall for my meat they gave:
And in my thirst *sharp* vineger
b *Heb.* And or, But.
Give-mee-to-drink-they-have.

III.

22. O let their Table *in their view*
c Before them be a snare:
And for *their* Recompences *due*,
Yea for a trap *severe.*
c *Heb.* To. their-faces for a snare.
23. From seeing darkned be their eyes:
And make their loyns still shake.
24. Poure-out d thine ire on them: Likewise
Let e thine-hot-wrath them take.
d *Heb.* thy detesting-ire
e *Heb.* the burning-wrath of thy nose.
25. Let their f faire Habitation
Be desolate *and void*:
Inhabitant let there be none
Within their Tents *imployd.*
f *Heb.* or, castle Palace, &c. faire and orderly built.
26. For, whom thou smit'st; *without relief*
Him persecute they do:
Unto thy wounded-*peoples* grief
Hard things they tell also.

27. g To their iniquity *abhorr'd*
Give thou iniquity:
But enter let them not, *O Lord*,
Into thine equity.
g *Heb.* upon or, for.
28. Out of the Book of living-*men*
Bee they wip'd-out *by thee*:
And with the righteous-ones *again*
Let not them written bee.

IV.

29. But h poor and sorrowing *am* I:
Me up-exalt *and raise*,
O God, Let thy Salvation *high.*
h *Heb.* poore afflicted.
30. God's Name with Song I'le praise:
And him I'le magnify i with laud.
i *Heb.* with confession.
31. And this k shall please the LORD,
Farre-more then Ox or Bullock-young,
k *Heb.* shall be better to JEHOVAH
l *Heb.* horning parting-hoof.
l That Horne *and* Hoof-afford.
32. The meek shall see *this*, joy shall they:
Yee that seek God *with teares*,
Your heart likewise shall live *alway.*
33. Because JEHOVAH heares
The-needy-ones: And hee doth not
His Prisoners contemne.
34. Him praise let Heav'ns, and Earth: The Seas,
And all that creep in them.

35. For, God *his* Sion *deer* will save,
And Judah's Cities m reare:
They it for heritage shall have,
And shall inhabit there.
m *Heb.* will build.
36. Likewise his servants *faithful* seed
Shall *still* possesse the same:
And they n therein shall dwell *indeed*
That love his *holy* Name.
n *Heb.* the lovers of his Name shall dwell in it.

§. III. The Kinde, Penman, Occasion, &c.

This *Psalme* is of Mixt Nature; *A Prayer, interwoven with sundry Prophecies.* It is, as some have well observed o, *near of kinne to Psal.* 22. *That* it is a *Prayer*, is evident by the whole current of the Psalme; A Prayer of the Psalmist involved in very deep and desperate distresses: *That* it is also interlaced with sundry *Prophecies*, is evident by other Scriptures. For, p here are three evident Prophecies of Christ, and so applyed to him in the New Testament; *viz.* 1. *The zeal of thine House hath eaten me up, ver.* 9. fulfilled in Christ, when he zealously whipped the buyers and sellers out of

o Psalmus hic vicesimo secundo affinis est. *Jo. Calv. in Arg. Psal.* 69. Et post eum. *Hen. Moller. in Arg. Psal.* 69.
p Vid. *Jo. Ford in Expos. Psal.* 69. Temp.

of the Temple, *John* 2. 17. 2. *The reproaches of them that reproached thee, have fallen upon me, verse* 9. fulfilled in Christ, *Rom.* 15. 3. 3. *They gave me also Gall for my meat, and in my thirst they gave me Vinegar to drink, verse* 21. This was verified in the Psalmist *Metaphorically*, his Enemies aggravating his afflictions to him, and making them as bitter as gall; but in Christ *Literally* and *Historically*, *Math.* 27. 34. 48. *John* 19. 28, 29, 30. Again, here is one Prophecy of *Judas* the *Traytor*; *Let their Habitation be desolate, let there not be an Inhabitant in their Tents, verse* 25. applyed to *Judas*, *Act.* 1. 20. Further, here is another Prophecy; *Let their Table become a snare before them, and for their recompences for a trap. Let their eyes be darkned that they see not, and make their loyns continually to shake, verse* 22. 23. And this (as the Apostle shews) is fulfilled upon the unbelieving Jews the Murderers of the Lord Jesus, *the wrath of God being come upon them to the uttermost*, *Rom.* 11. 9, 10. 1 *Thes.* 2. 14, 15, 16. These five Prophecies in this Psalme, are avouched in the New-Testament: besides sundry others very fitly applicable to *Christ*. And therefore we must needs rank this Psalme amongst the *Prophetical Psalmes*. And though [q] some make a doubt, whether the Psalmist penned this Psalme as a Type of Christ, or onely as a Prophet foretelling future things, as in *Psal.* 22. *and Isaiah* 53. Because here seems to be nothing in this Psalme spoken Historically of the Psalmist himself, which is usual when he is spoken of as a Type of Christ: yet this seems to be an evident mistake; For a great part of the Psalme, as any intelligent Reader may easily observe, touching his calamities, distresses, &c. Do Literally and Historically belong to the Psalmist, as after in the Analysis will easily appear. And therefore, This *Praying Psalme* hath in it both *History* and *Prophecy*: It is *Petitory*, *Historical* and *Prophetical*.

[q] *Jo. Foord in Expos. Ps.* 69. Tempus.

Penman of this Psalme was *David*, as the Title signifies. *David* (*the Father and Figure of Christ*) *herein complaining of his great afflictions, Prayes for deliverance, devotes his Enemies to Destruction, and Praiseth God for the expected Salvation of his Church* [r].

[r] *Hen. Ainsw. in Contents of Ps.* 69.

Occasion, of *Davids* writing this Psalme, was in the *General*, Some extream straits, distresses, and deadly calamities whereinto he was implunged by his many and hating Enemies, See *verse* 1, 2, 3, 4. &c. But what Afflictions and Extremities these were in *Particular*, is hard to determine. That it was not penned upon Occasion of any his troubles in dayes of King *Saul*, seems plain from *verse* 35. For, God will save *Sion*: Forasmuch as *Mount-Sion* was not in the hands of the *Israelites* till the eighth year of King *Davids* Raign. 2 *Sam.* 5. 5, 6, 7, 8, 9, 10. Perhaps it was occasioned by the extream straits he was driven into by *Absaloms rebellion*: But I dare not herein be positive.

§. IV. The Scope.

Davids **Scope** intended in this Psalme, is; 1. To intreat the LORD to save, deliver, and redeem him from his extream Afflictions and Distresses, wherein he was ready to be overwhelmed and drowned, and whereof he pathetically complains; 2. To hear him speedily, and to return graciously unto him. 3. But to devote his Enemies to the heavy Indignation and Curse of God. In all which *David*, by the Spirit of Prophecy, is carried beyond his own case and condition to speak Prophetically of the *sufferings of Christ* for his Elect, as also of Gods heavy Judgements upon *Judas* for his Treachery, and upon the *Jews* for their cruelty against the Lord Jesus Christ: *David* in his distresses being a notable Type of Christ in his sufferings, and *Davids Enemies*, shadows of Christs Enemies, *Judas* and the malicious *Jews*.

§. V. The

§. V. The Analysis, or Principal Parts.

The *Title* of this Psalme hath in it. 1. The Direction of it as to the Musick; *To the Master-Musician upon Shoshannim*, that is, *Six-stringed-Instruments*: as the most judicious interpret it. *See Title of Psal.* 45. This word is found in the Title of *Psal.* 45. *and* 69. *and* 80. and not of any other. 2. The Penman of it; *David.*

The *Psalme it self* contains,

I. *Davids sad and lamentable complaint to God*, touching the extremity of his distresses and afflictions from his Enemies, *verse* 1. *to* 6. wherein note,

1. *His* suddain and abrupt crying out to God, as being even ready to be drowned and swallowed up; *Save me O God*, *verse* 1. As the Apostle ready to sink in the storme; *Lord save us, we perish*, *Matth.* 8. 25.

2. *His* Aggravating and Amplifying of his Complaint Emphatically many waies. As, 1. *By* the extremitie of his Dangers and Distresses, suggesting the necessity of his crying out and of Gods helping him. These distresses are elegantly represented under the *Metaphors* of (1) *Waters coming in unto the Soul.* As when one is drowning and can hold his breath no longer, the waters enter as into his heart, and kill him, *verse* 1. (2) *The mud of a Gulf, wherein he sinks, and there's no standing.* 3. *Deeps of Waters, into which he is passed.* As into whirle-pooles, &c. (4) A Flood overflowing him, *verse* 2. 2. *By* the vehemency of his crying to his God for succour, and waiting for him, in these his extremities. (1.) *His crying* to God was so fervent, that thereupon, *He was weary; His throat was burnt up* as it were with dryness. (2.) His waiting for God was so intentive, that *his eyes failed him*, *verse* 3. 3. *By* the multitude, power, and violent injuriousness, of his haters, destroyers, enemies: As instrumental causes of all these his miseries, *verse* 4. *By* his ingenuous and humble acknowledgement of his sinnes, foolishness and guiltiness, which are far different from those of his enemies, *verse* 5. Or this may be a kinde of an *Appeal* to God (who knew all his foolishness and guiltiness) how causelessly the Enemies charged such and such Sinnes upon him.

[So *Vatablus*, *Calvin*, *Junius*, *Foord*, *Ainsworth*, *&c.* on Psal. 69. 5. think the words may be expounded.

II. *David requests unto the LORD of Hosts*, the God of *Israel*, upon his former complaints and the grounds thereof, which requests are *Supplicatory*, *Petitory*, and *Imprecatory*.

1. *His Supplication for Gods people*, That wait upon God and seek him, are; That they may not be any way discouraged, ashamed or confounded, by all this distress that had befallen him. What ever he suffered he would not have the Church or glory of God prejudiced thereby, *verse* 6. 1. *Because*, all this reproach and shame that hath covered him, even from his neerest Allies is for Gods sake, *verse* 7, 8. 2. *Because* his fervent *Zeal* to the house of God had so *eaten him up*, *that the Reproaches of them that reproached* God *were fallen upon him*, verse 9. 3. *Because*, his most devout and Religious Exercises, *viz. Weeping*, *Afflicting his Soul with fasting*, and *putting on of Sackcloth*, were turned upon him as his *Reproaches*, and he became a *Proverb to them*, *verse* 10. 11. So that the Magistrates and the Rulers that sate in the Gate *spake against him*; And the *Drunkards made Songs of him*, vers. 12. 4. *Because* in all this his indignity cast upon him for Gods Cause, hee fled to God by Prayer, *ver.* 13. And so he passeth from *Supplicating* for others to *Petitioning* for himself.

2. *His Petitions for Himself*, vers. 13. to 22. Here, having (by way of *Preface*,) declared unto the LORD, That against all these sufferings he betook himself to God by prayer in an acceptable time, Hee *Petitioneth*, I. *For Audience* in his Prayer. Urging this, 1. *From* the *multitude* of Gods *Loving-kindness*. 2. *From* the *Truth of his Salvation*, that is, from the true Promise of Salvation from extremities made to him. Or, *Saving Truth*. Or, faithful Salvation, *ver.* 13. II. *For Deliverance* out of all his Distresses, and from his Enemies, patheticall mentioned again, as formerly in his complaint, *viz.* 1. *From the Mire*, that he sink not. 2. *From his Haters*. 3. *From deep Waters*: That *the Water-flood over-flow him not*, *nor the Deep swallow him up*. 4. *From the Pit*, That it *shut not her mouth upon him*, vers. 14, 15. III. *For* Hearing of his Prayer again and again. For *hearing speedily*. Because his *Loving-kindnesse is Good*. IV. For manifestation of Gods peculiar favour to him, *viz.* 1. *Turning to him*. According to the multitude of his Bowel-mercies. 2. *Not hiding his face from him*. Being his servant. Being in trouble, *ver.* 16, 17. 3. *Drawing nigh unto his soule*, vers. 18. V. *For Redemption and Deliverance*, again. And this; 1. *Because*, of his enemies, *vers.* 18. 2. *Because*, the LORD exactly knew and beheld all his Ignominy and Adversaries, *ver.* 19. 3. *Because*, *Reproach had broke his heart, and he was full of heavinesse*. 4. *Because*, in these his distresses he found none to condole or comfort him, *ver.* 20. 5. *Because*, his Adversaries were so farre from lightening his distresses, that they aggravated them, giving him in his *Thirst Gall and Vinegar*, Proverbial speeches. This was *Metaphorically* fulfilled in *David*. *Literally* in Christ, *Matth.* 27. 34, 48. *Mark* 15. 23. *John* 19. 28, 29, 30. *with vers.* 21. In these short and reiterated Petitions we have a very lively representation of the extremity and grievousnes of his Afflictions.

3. *His Imprecations against his Enemies*. Here, by a *Spirit of Prophecy*, not of Revenge or Malice, he devotes them to many sad and severe judgements of God: *viz.* 1. *That*, *their Table may be for a Snare. Recompentes*, and *for a Trap before them*, *ver.* 22. 2. That, *their eyes* (especially the eyes of their understandings) *be darkened that they see not*. This is sadly fulfilled upon the unbe-

unbelieving Jews, *Joh.* 12.39,40. *Acts* 28.26,27. 2 *Cor.* 3. 14, 15. 3. That, *their loins be made continually to shake*, *ver.* 23. *Bow down their back allway*, (as the Apostle renders it) *Rom.* 11. 10. This imports their constant misery, bondage, and slavery: as the contrary *going upright* notes freedom from such yoke, *Levit.* 26.13. 4. That, Gods *detesting-ire may be poured out upon them, and the burning-wrath of his nostrils may take them*, viz. That they may be swallowed up of Gods fiercest wrath, *ver.* 24. 5. That *their Habitation be desolate, and no inhabitant in their Tents*, *ver.* 25. This had also a particular accomplishment in *Judas* the Traytor, *Acts* 1. 20. And all these imprecations are urged home by a Reason inserted, drawn from the cruelty of his enemies; Persecuting whom God had smitten, and grieving whom God had wounded, *ver.* 26. 6. That, *iniquity may be added to their iniquity*; (that is, either they may be given up to a Reprobate mind, *Rom.* 1.24,28. 1 *Thes.* 2.16. *Rom.* 11.8. *Matth.* 23.32. or, by *iniquity* may be meant *punishment-for-iniquity*, as *Psal.* 31. 10. that is, add one punishment-for-iniquity to another:) And that they *may not come into Gods Righteousness*, viz. Either, that they may not by faith in Christ according to the Gospel be partakers of Gods Righteousness, *Rom.* 10.3, &c. *Matth.* 6.33. *Phil.* 3.9. *Joh.* 12. 39,40. Or, That they may not be reckoned among the Righteous, *Psal.* 1. 5. 7. That *they may be blotted out of the Book of Life, and not be enrolled among the Righteous*, *ver.* 28. All these dreadful and direful curses here imprecated, are accomplished and fallen most heavily upon the the Jews, *Rom.* 11.7,8,9,10. *Joh.* 12.39,40. *Acts* 28.26,27. 1 *Thes.* 2. 14, 15, 16. and some of them upon *Judas*; *Act.* 1.20. For their enmity against *Christ*.

III. *Davids closing up of this his Prayer*, with an earnest Petition; That Gods *Salvation may set him upon high*. (Herein *Christ* also may be thought to pray, That he may triumph on the Cross, may be raised from the dead, and may ascend up on high into Heaven it self, &c.) This request is urged, 1. *From* his present distressed Condition; *I am poor-afflicted* and *sorrowful*, *verse* 29. 2. *From* the praises and thanksgivings (more acceptable to God then Ceremonial Sacrifices) which hereupon he shall render to the LORD, *verse* 30,31. 3. *From* the joy and life that hereupon the godly shall be filled with all, that the *Lord heareth the poor and despiseth not his prisoners*, *verse* 32,33. 4. *From* Praises that hereupon God shall have in a sort from all Creatures, Heaven, Earth, Seas and all therein, *verse* 34. These are amplified by the Primary Cause thereof, viz. Gods *saving of Sion and building the Cities of Judah*, that his people may possesse, inherit, and inhabit there. This imports the Prosperity, peace, and security of the Church, wherewith Heaven, and Earth, and the whole Creation is as it were affected, *ver.* 35,36.

Thus this *Excellent Psalme* is Applicable, To *David* as the *Type*, To *Christ* as the *Antitype*: *Davids* Afflictions and Enemies, being shadows of Christs Sufferings, Sorrows, and Adversaries.

Psalme LXX.

§. I. The Summary Contents.

David in great troubles and perils, earnestly *Prayes* for speedy help and deliverance, To the disappointment and confusion of his wicked enemies, *verse* 1,2, 3. But to the joy of the people of God, *ver.* 4,5.

§. II. The Version out of the Hebrew.

To the Master-Musician, *A Psalme of* David *for-to-cause-remembrance.*

1. O God, a *please* for-to-set-mee-free: LORD, to my succour haste.
2. Let them bash'd and ashamed bee That seek my Soul *to waste*; O let them blush and back retire, That *in* mine ill delight.
3. b Let-them-turn back for their shames hire That-say, Ah, Ah, *with spight*.

a Heb. for to-deliver-me. Or, for-to-rid-mee-free. *Supply out of Psal.* 40,14. Be-pleased.

b Heb. Let-them-bee-returned backwards

4. Thy

4. Thy ſeekers all rejoyce ſhall they,
And joy in thee *above*,
And God be magnify'd, ſtill ſay,
Who thy Salvation love.

5. But I *am* [b] poor and needy *made*,
To mee God, haſte-away
Thou my Deliverer and mine Aid:
O LORD do not delay.

[b] *Heb.* poore afflicted.

§. III. The Kinde, Penman, and Occaſion.

This ſhort Pſalme is *A Prayer.* And it is evidently *Part of Pſalm* 40. and of the ſame Argument: For *Pſal.* 40. 14. *to the end* fully agrees in ſenſe, and almoſt in the very words, with this Pſalme, as he that is acquainted with the Hebrew, may by comparing of them eaſily diſcern. And this alſo is noted by many learned Authours [d]. The repeating alſo of theſe verſes here, out of *Pſalme* 40. inclines divers of them to think, That *David* made uſe of this, as *an uſual Forme of Prayer*, as his *Ephod*, or as his *Remembrancer* carried about with him, when he was in great perils. And that others alſo might make uſe of it in like caſes. This they incline the rather to, *Partly*, becauſe it is entituled; *A Pſalme for-to-record*, or *For to-cauſe-remembrance*. *Partly*, becauſe *Pſal.* 35. 23. *to the end*, is of like Argument alſo.

[d] *Fran. Junius, Joan. Calvinus Hen. Mollerus, Guil. Ameſius, Joan. Foord, Hen. Ainſworth, Simeon de Muis, &c. in Pſal.* 70.

Penman of it, was *David*: as the Title evidenceth.

Occaſion is not particularly expreſſed; But in the *General*, the Nature of the Pſalme intimateth, it was Penned when *David* was in ſome great danger and diſtreſſe by reaſon of his enemies. Its thought to be *Penned* [e] upon the ſame *Occaſion* that *Pſal.* 40. *and* 69. were Penned; wherein what agrees to *David* is ſuppoſed to befall him by the Sedition of *Sheba the ſon of Bicri*, 2 Sam. 20. 1, &c. after the death of *Abſalom*.

[e] *Joan. Foord. in Expoſ. Pſal.* 70.

§. IV. The Scope.

Davids **Scope** in this ſhort Pſalme is; To implore Gods ſpeedy help againſt his enemies, in delivering him, but daſhing their Counſels and Endeavours againſt him to their ſhame and diſgrace, that ſo all that ſeek God and love his Salvation, may have matter of rejoycing and triumph in God.

§. V. The Analyſis, or Principal Parts.

The *Title* contains, 1. The Direction of the Pſalme as to the Muſick. 2. The Denomination of it; *A Pſalme*. 3. The Penman; *David*. 4. The end or uſe of it; *For-to-cauſe-Remembrance*. *See Pſalme* 38. *Title*.

The *Pſalme it ſelf* hath in it,

I. *Davids Petitions* in his diſtreſſe and danger, 1. *For himſelf*; That God would pleaſe to deliver him from diſtreſſe and danger, and make haſte to his help, *verſe* 1. 2. *Againſt his adverſaries*, ſeeking his Soul and delighting in his ill, That they may be abaſhed, aſhamed, bluſh, and be turned back as quite diſappointed, *ver.* 2,3.

II. *Davids Arguments* whereby he urgeth theſe Petitions, are drawn, 1. *From* the Godly who ſeek God and love his Salvation; Then they ſhall rejoyce and magnifie God, *verſe* 4. 2. *From* his own low condition; He being *poore-afflicted and needy*. 3. *From* God himſelf; *his Deliverer and his aid*, *verſe* 5.

Psalme LXXI.

§. I. The Summary Contents.

David, I. *Prayes* the LORD speedily to save and deliver him, now in his old age, from all his wicked and cruel enemies, *ver.* 1. *&c.* II. *Urgeth* this his request, 1. *From* Gods Faithfulnesse, righteousnes, Command to save him, and his former dealings with *David*, *vers.* 1. *to* 10. 2. *From* his enemies crafty and cruel practises against him, *verse* 10. *to* 14. 3. *From* his own Hope of Gods help, Resolution to praise God, Integrity in praising him, and his former experiences of Gods gracious dealings with him even from his child-hood, *ver.* 14. *to* 22. III. *Assuring* himself by Faith of deliverance from his Enemies, he thereupon Promiseth enlarged thankfulnesse, *ver.* 22. *to the end.*

§. II. The Version out of the Hebrew.

I.

1. O LORD, in thee, *and thy great Name*,
For-safety-hope-do-I:
O let mee not bee-put-to-shame
To perpetuity.
2. Mee in thy justice rescue thou,
Likewise set-thou-mee-free:
Do thou thine eare unto mee bow,
And *timely* save thou mee.

a *Heb.* to me for a Rock of habitation to enter alwayes. b *Heb.* and my munition.

3. Bee thou a my dwelling's Rock, whereto
I alwaies may-resort,
Thou didst command to save mee *so*:
For thou my Rock, b my Fort.
4. From wicked's hand mee rescue *still*,
My-God *omnipotent*:
From palme of-him-that-worketh-ill,
And of the violent.

5. For *constantly remain* thou *dost*
Mine expectation:
Yea from mine c infancy my trust
Lord d GOD *thou art alone*.
6. By thee from womb I was sustain'd,
Thou *onely* tookest mee
From bowels of my mother *pain'd*:
My praise *is* still of-thee.

c *Heb.* or, child-hood d *Heb.* JEHOVIH, *it hath the points of* Elohim, GOD.

II.

7. As wonder I to many was:
But thou e my-Refuge strong.
8. My mouth shall be fill'd with thy praise,
Thy glory all day *long*.
9. At time of *mine* old age *so fraile*
O cast mee not away:

e *Heb.* or, my strong hope.

When-as mine-able-strength shall faile
Forsake mee not, *I pray*.

10. For, *spightfully* against mee spake
My foes *without controule*:
And they together counsel-take
That-do-observe my soul.
11. *Thus* saying; God hath him forsook:
Pursue and take him *thrall*,
Because f *none after him will look*
To rescue *him at all*.

f *Heb.* not *any* rescuing

12. O God, bee thou not farre-away
From mee *at this my need*:
Unto mine aid *without delay*
My God do-thou-make-speed.
13. Let my soul's adversaries *ay*
Sham'd and consumed bee:
g Cloath'd with reproach and shame bee they
That ill do seek to mee.

g *Heb.* let them be covered —— seeking, diligently mine ill.

14. But I continually will waite:
And add-to all thy laud.
15. My mouth thy justice h shall relate,
All day i thine health *applaud*:
For I *their* numbers do not know.
16. In strengths k of GOD the Lord
I enter will: Thy justice *now*,
Thine onely I'le record.

h *Heb.* or, shall declare. i *Heb.* thy salvation.

k *Heb.* of the Lord JEHOVIH, *it hath the points of* Elohim, GOD

III.

17. Mee from my child-hood thou hast taught
O God *thy guide of old*:
Likewise thy wonders *thou hast wrought*
I hitherto have told.

18. I And

18. l And to old-age and hoarineſſe.
God leave mee not *outright*;
Till to *this* age I m tell thy ſtrength;
To all n that comes thy might.

19. Likewiſe thy juſtice o high O God,
Which mighty-things haſt done:
O God, who *is* like thee *abroad*?
20. Which haſt unto me ſhowne
Straits ill and many, *as my Cup*;
Didſt turn, didſt mee revive:
Yea didſt return, and bring-me-up
From deeps of Earth *alive*.

21. My greatneſs thou didſt multiply,
And compaſs *mee* about,
Thou didſt me comfort *graciouſly*.
22. p With Inſtrument, *with Lute*;
Thee, ev'n thy truth my God q I'le praiſe;
With Harp to thee *alone*
I will-ſing-Pſalme *throughout my dayes*:
O Iſraels Holy-One.

23. *And* when I ſhall-ſing-Pſalme to thee,
My lips ſhall ſhout *full faſt*:
Moſt glad likewiſe my Soule *ſhall bee*
Which thou redeemed haſt.
24. And *of* thy Juſtice all the day
Speak ſhall my *thankful* tongue:
For they are baſh'd q ſham'd are they,
That ſeek mine ill *my wrong*.

l *Heb.* And even unto—— or, and alſo to——
m *Heb.* ſhew thine Arme.
n *Heb.* that ſhall come.
o *Heb.* *is* to on high.
p *Heb.* alſo with——
q *Heb.* I will confeſs.
q *Heb.* aſhamed are the diligent ſeekers of mine evill.

§. III. The Kinde, Penman, and Occaſion.

This Pſalme, as for the **Kinde** and Nature of it, is *A Prayer*. Wherein, for the *Matter* of it, the Pſalmiſt beggs earneſtly for deliverance and ſafety from his cruel enemies, urging his Petitions by many Arguments: And having confidence of audience, he promiſeth thereupon enlarged thankfulneſſe to God. For the *Forme* of it, It is in the Hebrew an *Untituled* Pſalme, as many other are, without Inſcription prefixed. *See on* Pſal. 1. §. 3. It's the judgement of ſome r, That this Pſalme was *Un-tituled*; *Either*, becauſe the Pſalmiſt was in Exile. *Or*, becauſe he Penned it, when he was in haſte and peril of his life, ſo that he had not opportunity of prefixing any Title or ſending it to the *Maſter-Muſicians* at *Jeruſalem*. The Greek verſion hath, notwithſtanding, this Title prefixed. s *Of* David, *of the Sons of* Jonadab, *and of them that were firſt captived*. t *Hierome* in his Latine Verſion, which he Comments upon, hath alſo the ſame Title. The ſame Title alſo is in the *Arabick* Verſion, and in the *Ethiopick* Verſion: ſave that the *Ethiopick* hath [*Aminadab*] in ſtead of [*Jonadab*.]. But no Title of this Pſalme is in the *Chaldee* Paraphraſt. And *Folengius* the Monk ſaith; That *the Latin Title taken out of the Greek, every one may judge ought to be rancked among the Preames:* as *Muis* u hath noted. The *Syriack Verſion* hath alſo another Title, as after ſhall be noted.

Penman of this untituled Pſalme is generally on all hands acknowledged to be *David*. And the Matter, Stile, and Current of the Pſalme confirm the ſame, to any judicious Reader.

Occaſion of *Davids* Penning it, is not ſo unanimouſly agreed upon. 1. *Some* take it to be a meere Prophecy of Chriſt, wherein the Prophet is complaining of the Redeemers Corporal Humiliation, and ſinging of his glorious Reſurrection: So *Hierome* x. And the *Syriack Verſion* calls it; *A Prophecy of the Paſſion and reſurrection of Chriſt*. *Auguſtine* alſo in his *Enarration* upon it, hath ſome glances at the Propheticalneſſe of it. And ſo hath *H. Ainſworth* y, But, foraſmuch as we finde not any paſſage in all this Pſalme alleadged and applyed to Chriſt in the *New Teſtament*; And ſeeing there is no expreſſion of this Pſalme that evidently ſpeaks of Chriſts Humiliation or Exaltation Prophetically; I ſee no Cogent Reaſon why we ſhould count this Pſalme *Prophetical*. 2. *Some* think it was penned by *David* upon *Occaſion* of *Sauls* wars againſt him. Thus the *Syriack Verſion* prefixeth a Title to it; z *Compoſed of David, when Saul warred againſt the Houſe of David. And a Prophecy of the Paſſion and reſurrection of Chriſt*. But this Opinion I cannot ſo eaſily ſubſcribe to, (1) *Partly*, becauſe *David* here ſpeaks of his diſtreſſes and enemies in his Old-age, Hoarineſſe, *when his ſtrength failed him*, *ver.* 9, 18. But in the time of *Sauls* perſecutions, *David* was in his youth and ſtrength, about 30 years old, 1 *Sam.* 17. 33. 42 55. 56. 58. *with Chap.* 18, &c. (2) *Partly*, becauſe when *David* wrote Pſalmes upon occaſion of *Sauls* perſecutions, he was wont much to complain of their

r *Joan. Foord in Expoſit. Pſal.* 71 *admit.*

s *Vid.* de his omnibus *Bibl. Polyglott. Tom.* 3. *in Pſal.* 71. *Edit. Londin.* 1657.

t *Hieronim. Com. in Pſal.* 70. *Tom.* 8.

u *Sim. de Muis in Arg. ad Pſ.* 71.

x Iſte Pſalmus vocem continet prophetæ, de illa Redemptoris humilitate corporea conquerentis, ac de ejus Reſurrectione glorioſa canentis. *Hieronym in Tit. Pſal.* 70. *Tom.* 8.

y Vid. *Hen. Ainſworth's Annotat. in Pſal.* 71. 7, 20, 21.

z *Syr. Verſ. vid. in Bibl. Polyglott. Tom.* 3. *in Pſal.* 71. *Londin.* 1657.

their subtile flatteries and falshoods in their hypocritical and cruel speeches, as *Psal.* 36. 3,4. *and* 52. 1,2,3,4. *and* 59. 7. which is not so done here. 3. Most conceive, that this Psalme was written upon Occasion of [a] *Absalom's* rebellion against *David*, storied, 2 *Sam.* 15. 7, &c. And to their judgement I incline upon these Considerations; *viz.* (1) *Because*, some expressions in this Psalme do evidently signifie to us, that the Psalmist penned it, upon Occasion of his enemies and distresses brought upon him by them in his *Old-age*, *hoarinesse*, *when his strength failed*, &c. *verse* 9. 18. Now as King *Sauls* persecutions befell him in his youth, so *Absalom's* conspiracy came upon him in his old-age; *viz.* 40 years after *Davids* first Annointing by *Samuel*, 2 *Sam.* 15. 7. [b] rather then 40 years after the beginning of *Davids* reign, who reigned but 40 years in all. (2) *Because* the Argument of this Psalme seems notably to agree to the sad story of *Absaloms rebellion*, 2 *Sam.* 15. which being raised by his own son, by his son whom he loved so excessively, and that in *Davids* old-age when his son should have been a strength and comfort to him, wounded and afflicted *David* the more deeply, as his expressions import, *verse* 9. *to* 19. (3) *Because*, sundry passages in this Psalme are very consonant to those in certain other Psalmes *Penned* upon the same *Occasion* of *Absalom's* Treason. *Compare ver.* 10, 11. *with Psal.* 3. 1,2. and the whole current of the Psalme with Psalme 31. *and* 42. both which also were probably penned upon the occasion of *Absalom's* rebellion, as *Psal.* 3. was.

[a] *Fran Junius in Annot. ad Psal.* 71. 1.— *Joan Calvin in Comment. ad Psal.* 71. 1.— *Joan Foord. Expost. in Ps.* 71. — *Hen. Moller. in Argum. ad Psal.* 71.—*Sim. de Muis in Arg. Psal* 71.

[b] *See the large English Annotat. in* 2 *Sam.* 15. 7.

§. IV. The Scope.

The Psalmists **Scope** intended in this Prayer is; To intreat the LORD that he may not be confounded by this insurrection of *Absalom*, nor be forsaken of God in his hoary old-age, but delivered and saved from all his wicked enemies and the distresses they had brought upon him, *verse* 1, 2, 9, 18. and confusion rather brought upon his enemies, *verse* 12, 13. And hereupon many praises might redound to God, *ver.* 22, 23, 24.

§. V. The Analysis, or Principal Parts.

In this Psalme are, 1. *A Petition.* 2. *Arguments pressing it.* 3. *A Conclusion.*

I. *The Petition* of the Psalmist, is laid down and repeated again and again in variety of expressions, *verse* 1, 2, 3, 4, 9, 12, 13. but for Substance all amounting to this; *That he may be saved and delivered now in his old-age from all his cruel enemies, by Gods All-sufficient and speedy relief.*

II. *His Arguments* whereby he enforceth this his request, concern more immediately, 1. *God*; 2. *His enemies*; 3. *The Psalmist himself* Petitioning. 1. *The Arguments, more peculiarly concerning God*, are drawn, 1. *From* the faithfulnesse of God, not failing them that put their trust in him, so as they should be put to confusion, *verse* 1. 2. *From* his righteousnesse, *viz.* his perfect equity, goodnesse, and faithfulnesse, Principal causes of deliverance, *verse* 2. 3. *From* the subordinate cause, *viz.* Gods giving Commandment (*viz.* to his Angels, as *Psal.* 91. 11.) to save him, apprehended and apply by his Faith, *ver.* 3. 4. *From* Gods former works and dealings towards *David*. Here note, (1) His Transition to this Argument by Repetition of his Request to be delivered *from the hand of the wicked, of the unrighteous and cruel man*, *ver.* 4. (2) The Argument it self, *viz.* Gods sustentation of him from the wombe, yea Gods taking him out of his Mothers Bowels: both of them ministring to him matter of expectation and confidence in God from his youth up. 3. The Amplification of these experimented favours, *Partly*, by his continual praise promised to God for the same, *ver.* 5, 6. *Partly*, by the wonderfulnesse of Gods strong and safe protection of him. [c] God was such a safe-Refuge to him, that many, or the mighty-ones, did wonder at him, *verse* 7. (Some make this an aggravation of his affliction, which was so grievous, that he was as a prodigy and wondermeat to many thereupon, &c. but the former interpretation seems to agree more fitly to the Context foregoing and following.) *Partly*, by his desire to have his mouth filled with God's praises and honour all the day, *verse* 8. *Partly*, by his earnest request to God who had so sustained him in his youth, that he would not now cast him away *in his old-age*, *nor forsake him when his strength failed him*, *ver.* 9. II. *The Arguments more immediately concerning his enemies*, are propounded and amplified. 1. *Propounded* in sundry Particulars, describing their evil deportment against him, *viz.* (1) They speak against him. (2) They lay wait for, or watch his Soul. (3) They consult together, to persecute and take him, as if God had forsaken him, and there were

[c] Vid. *Fran. Jun. in Annotat. ad Psal.* 71. 7. *& Joan. Calvin, Comment. in Psal.* 71. 7.

were none to deliver him. This was very dishonourable to God, *verse* 10, 11. 2. *Amplified* (1) *By* his Petition hereupon for himself, That God would not be far from him, but make haste to his help, *ver.* 12. (2) *By* his imprecation against his enemies, *vers.* 13. III. *The Arguments more specially concerning the Psalmist himself*, are; 1. *His* continual hope and expectation of help from God. 2. *His* resolution hereupon to *praise the Lord more and more, and to show forth his righteousnesse and Salvation all the day, as not knowing the numbers thereof*, *ver.* 14, 15. 3. *His* integrity in praising the Lord. He will enter upon this work, not in his own, but in Gods strength. And he will mention, not his own, but Gods righteousnesse only, *verse* 16. 4. *His* former comfortable experience of Gods teaching him from his child-hood, so that hitherto he had declared his wondrous works, *ver.* 17. Therefore now in his *old-age and hoarinesse* he intreats God *not to forsake him, till he had shewed his Arme to this Generation, and his power to the future*, *verse* 18. These former experimented benefits of God are elegantly amplified, (1) *Partly*, By the high righteousnesse and great acts of God, wherein God is altogether unparallel'd, *vers.* 19. (2) *Partly*, by an Opposition, betwixt the great and sore troubles which God had shewed him; and Gods deliverance of him out of them all, *reviving him, returning him from the deeps of the Earth* (as it were, the deep Graves or Pits of troubles,) *increasing his greatnesse*, and *comforting him on every side*, *ver.* 20, 21.

III. *The Gratulatory Conclusion* of this his Prayer, wherein assuring himself by Faith of Deliverance from his enemies, he promiseth enlarged thankfulness unto God thereupon. Here note, 1. *His thankful Praises* promised to the Lord, And to be performed (1) With Instruments of Musick, Psaltery and Harp; (2) With voice of singing; (3) With rejoycing of Soule; And (4) with constant discoursing all the day long. 2. *The Grounds* or Reasons of all this his thankfulness to God, *viz.* Gods Truth; Gods redeeming his Soul; Gods Righteousnesse, in the confusion and shame of his enemies that sought his hurt, *ver.* 22, 23, 24.

Psalme LXXII.

§. I. The Summary Contents.

David, I. *Praying* for King *Solomon*, intreats God to give him his judgements and righteousness, *verse* 1. II. *Urgeth* this request by many Arguments. For, hereupon, 1. The Government of the Kingdom shall be well managed, *ver.* 2, 3, 4. 2. His Subjects shall fear God, rejoyce, and flourish, *verse* 5, 6, 7. 3. The Kings Dominion shall be enlarged, his Revenew increased, his Compassions exercised towards the afflicted, His life and prosperity prolonged, *verse* 8. *to* 16. 4. The plenty and prosperity of the Kingdom shall be augmented, *verse* 16. 5 The Glory, and Renown of the King shall be advanced, *verse* 17. III. *Blesseth* God most affectionately, in confidence his former requests shall be granted, *verse* 18, 19. These things agreeing to *Solomons Kingdom*, in the *Type*: To *CHRIST* in the Truth.

§. II. The Version out of the Hebrew.

For-Solomon.

1. O God, unto the a Royal-one
Thy judgements give do thou:
b And on the King's *beloved* Sonne
Thy righteousness *bestow*.

a *Heb.* King.
b *Heb.* to.

2. *That* hee with justice (*furnish'd so*)
May judge thy people *dear*:
Thy poor-afflicted-ones also
With judgement *pure and clear*.

3. The *Stately* Mountains shall bring forth
Un to the people peace.

Hills

Hills also *Peace of greatest worth*
With Justice *shall increase*.
4. The People's poore afflicted ones
Hee shall *both* judge and *own*,
Yea, he shall save the Needy's sonnes:
And c break th' oppressor down.

c *Heb.* shall-break small the fraudulent oppressor.

5. d While Sun and Moon *their course do run*,
They shall thee *greatly* feare:
Ev'n every Generation
Of Generations *here*.
6. Hee shall descend, like-rain *that's shed*
Upon the-*Meadow* mown,
Like showres e *whose* moisture-scattered
Upon the Earth *comes down*.

d *Heb.* they shall feare thee, with the Sun and before the faces of the Moone.

e *Heb.* The dispersed moisture of the Earth.

7. The righteous one *with great increase*
Shall flourish all his dayes:
Likewise the multitude of Peace,
f Till Moon shall lose her rayes.
8. Hee also shall from Sea to Sea
Beare-Rule *and have Command*:
And from the River *hee shall sway*
To borders of the Land.

f *Heb.* until the Moon *be* not.

II.

9. Kneel-down before g his *Royal* face
The Deserts-dwellers must:
Likewise his foes *to their disgrace*
Shall lick the *very* dust.
10. The Kings of Tharshish, and the Iles
A Gift shall render *there*:
Shebah's and Sebah's Kings the whiles
Shall h bring a Present *rare*.

g *Heb.* his faces.

h *Heb.* offer.

11. All Kings shall-bow to him likewise:
All Nations him shall serve.
12. For hee the Needy i when-hee-cryes,
Will rescue *and preserve*:
The poor afflict, k and succourless.

i *Heb* crying
k *Heb.* and not helper to him.

13. The poor and needy spare
Shall hee: And save *from their distress*
Their soules *that* needy *are*.

14. Their Soules from fraud he shall redeem,
From violence likewise:
The blood of them also l shall-seem-
-Full precious in his eyes.
15. And he shall live, and give to him
Of Shebah's gold, *I say*,
And alwayes hee shall pray for him;
Shall bless him all the day.

l *Heb.* shall be precious.

III.

16. Of corne m a very little crop
There shall be in the Land,
Which shall upon the *dryest* top
Of *barren* mountaines *stand*,
Like *Trees that* Lebanon *doth nourish*
It's fruit shall rustle *there*:
n They of-the-City eke shall flourish
Like herb *that* Earth *doth beare*.

m *Heb.* a little parcel. or, a little handful.

n *Heb.* And flourish shall they of (or, from) the City as the herb of the Earth.

17. His name o before the Sun shall stay
His name bee p ever shall:
And in him bless-themselves-shall-they:
Him bless shall Nations all.
18. *Now* blessed bee the LORD *our* God,
The God of Israel:
q That-doth himself-alone *abroad*
Such wonders *as excell*.

o *Heb.* before the faces of the Sun shall be filiated. or, propagated.

p *Heb.* for ever.

q *Heb.* Doing.

19. And blessed *shall* r his glorious name
For-evermore *remain*:
Fill'd shall all Earth be with his s fame,
Amen, t Amen again.

r *Heb.* the Name of his glory.

s *Heb.* glory.

t *Heb.* and Amen.

20. Ended are the Prayers of *David* sonne
of *Jesse*.

§ III. The Kinde, Penman, and Occasion.

This for *Kinde* is *A Prayer*, and one of *Davids Prayers*, as is evinced from *vers.* 20. *A-Prayer-for-Solomon*, as the Title evidenceth. And yet *Interpreters* u do unanimously judge, that in this Prayer for *Solomon*, for the goodnesse and glory of his Kingdom and Government, as the Type; there is a tacit *Prophecy* of the surpassing goodnesse and glory of Christs Kingdom, as the Truth. *Solomon* prefigured Christ, *Song* 3.11. His x Name *Solomon* signifies, *Peaceable*: and *Christ is our Peace*, *Eph.* 2.14. *to* 19. *and the Prince of Peace*, Isa. 9.6. So that, both *Solomon* and *Christ* are intended in this Pſalme: *Solomon* immediately and lesse principally as the Type; *Christ* mediately and principally as the Antitype or Truth. And some y think, *Christ* may here be called, *Solomon*: as elsewhere he is called *David*, *Hos.* 3.5. *Ezek.* 34.23. *and* 37.24,25. This is therefore a *Praying-Prophecy*, or *Prophetical Prayer*.

Penman of it was *David*, as is intimated, *vers.* 20. z *Some* think, that the matter or substance of the Pſalme was uttered by *David* Praying for *Solomon*, after his Unction and Royal Inauguration: but that possibly it might be put into this present forme of words by *Solomon* himself; and the rather because the Title לשלמה *Lisblomo* may be translated, *Of-Solomon*, as well as that Title לדוד *Le David*, is usually Translated *of David*, As *Psal.* 25.26, 27, 28, 35, 37, 103, 138, 144. And yet notwithstanding, they acknowledge *David* to be the Instrumental Author of this

u Aug. Enarrat. in Psal. 71. Hier. Com. in Psal 71. Sim. de Muis. Calvin. H. Ainsworth. H. Moller. Diod. &c. on Psal. 72.

x Et hic Psalmus propriè ad Christum refertur. Solomon quippe Pacificus: & Pacificus est Christus, &c. *Hier. Com. in Tit. Psal.* 71. Videatur etiam *Aug. Enarrat. in Ps.* 71. *Tit.*

y H. Ainsworth in his Annot. on Psal. 72.

z Jo. Calv. in Com. ad Ps. 71. Tit. Sim. de Muis in Arg. Psal. 72.

Psalme,

Psalme, as first uttering it: And that *Solomon* or some other committed it to writing, that it might remain upon record. As an evidence of *Solomons* due Call unto the Throne; As a Direction to *Solomon* for the well-managing of his Government, and to the people how they should pray for their King after *Davids* Pattern; And as a Prediction or Prophecy of the Glory, Prosperity and Stability of *Solomons* Kingdom, all which had their chief Accomplishment in *Christ Jesus* the true *Solomon*.

Occasion; This Psalme or Prayer of *David* seems to be the last Prayer *David* made, *verse* 20. when he was very old and stricken in years, *&c.* 1 *King.* 1.1. and after he had caused *Solomon* to be anointed King in his stead, and to sit on his Throne in his sight, *ver.* 32. *to* 49. For, as *David* blessed God, that had given him one to sit on his Throne, his eyes even seeing it, 1 *Kings* 1. 48. So it is probable enough, that at the same time, and upon the same Occasion, or [a] after he had instructed *Solomon*, 1 *Kings* 2. 1. *to* 10. *David* uttered this Prayer for *Solomon* for his good and prosperous Government, being elevated also in spirit therein to have a principal respect *Prophetically* to *Christ*, and his best and happiest Government. This Occasion is intimated in the Title; *For-Solomon.*

[a] Vid. Jo. *Foord Exp. Ps.* 72. Tempus.

§. IV. The Scope.

Davids **Scope** intended in this Prophetical Prayer, is; To intreat the Lord, that the Kingdom of *Israel*; whereof Himself was first King, might be rightly administred, greatly prospered and continued in *Solomon*, consummated and perfected in *Christ*, 2 Sam. 7. 13. unto whom at last in Gods appointed time the Kingdom was devolved, *Luke* 1. 31, 32. 33.

§. V. The Analysis, or Principal Parts.

The *Title* of this Psalme; *For-Solomon*; intimates that this Prayer was made *for Solomon* now newly Anointed, and his good, prosperous, and happy Reign: but principally for the Kingdom of Christ figured by *Solomon*. *Solomons* name also, is in the Title of *Psalme* 127. wherein *David* instructs *Solomon* in the building of the Temple, to eye and observe God, and chiefly to depend upon Gods help and assistance therein.

The *Psalme it self* is *A Prayer*. Wherein are, 1. *A Petition*. 2. *Arguments* urging it. 3. *A Gratulatory Conclusion*, in confidence of the Grant of this Petition.

I. *The Petition of David* to God for *Solomon*. Wherein he begs. 1. Gods *Judgements to the King*, viz. *Solomon*, now Anointed King. 2. Gods *Righteousnesse to the Kings sonne*; that is, Either to *Solomon*. Or, to *Solomons* Royal issue. That the Kingdom might be managed in Judgement and Justice, according to Gods own Lawes, without errour and unrighteousnesse, *vers.* 1.

II. *The Arguments*, whereby this request (comprizing the chief Intent of the Psalm, is urged, are divers: being as so many excellent and desirable effects that would ensue upon Gods Grant of the former Petition. For, then these effects would follow in reference to the Government, Subjects, King, Kingdom, &c. respectively.

1. *In Reference to the Government* Then, 1. The subjects shall be rightly governed. Both all in general; *Thy People*; And the distressed in special; *thy poor afflicted ones*, verse 2. 2. Peace shall be establish'd, and Righteousnesse throughout his Royal Dominions. Or, Peace by Righteousnes shall flourish. See *Psal.* 85. 10. Thus Christ is King of Righteousnes and Peace, *Heb.* 7. 2. and his Kingdom consists in *Justice, Peace, and Joy*, Rom. 14. 17. Though Mountaines and Hills are more barren then Valleys, yet by execution of Justice they shall become fruitful: Thus some. But [b] *some* thus. Mountains and Hills, wherein are Woods, Dens, Caves, and such lurking places, being usually Receptacles for Thieves and Robbers, infesting the Countrey rogue about, whence *partly* they are called *Mountains of prey*, Psal 76. 4. yet even these Mountains and Hills, &c. shall be so subdued that thence no injuries from Thieves or wilde Beasts shall annoy them. An eminent Indication of perfect Peace, *vers.* 3. 3. Those that are wont to be most injured and oppressed, viz. *The poor-afflicted, and children of the needy*, shall be relieved against their oppressions: and their *fraudulent Oppressors broken small*, vers. 4.

[b] Vid. diligenter *Jo. Foord in Exp. Psal.* 72. 3.

2. *In Reference to the Subjects* His righteous Government shall produce these sweet effects, viz. 1 *They shall feare God throughout all Generations*. Thus true Religion shall be continually promoted and propagated, *&c. vers.* 2. *They shall rejoyce in their King* and his Administrations, as *the Medows new-mown* in the showres, and the Earth in the dispersed moisture of raine, *ver.* 6. Compare herewith 2 Sam. 23. 4. *Prov.* 19. 12. *Hos.* 6. 3. 3. *The righteous shall flourish and* prosper in his dayes continually, *ver.* 7.

3. *In Reference to the King Himself.* 1. His Dominion shall be enlarged, *viz.* from Sea to Sea, i. e. from the *Mediterranean* Sea to the *Persick* Sea. And from the River *Euphrates* to the Ends of the Earth. This was promised to *Abraham*, *Gen.* 15.18. To *Israel*, *Exod.* 23. 31. *Deut.* 11. 24. and to *David*, as is probable from *Psal.* 89. 25. And *Solomon* after *Davids* death possessed this, 1 *Kings* 4.21. 2 *Chron.* 9.26. This enlarged Dominion of *Solomon* and his Successors, was a Type of *Christs Dominion* over all the Earth, according to *Zechariah's* Prophecy in the same words, *Zech* 9.9,10,11. Yea, *they that dwell in dry places*, as Deserts, &c. shall in token of subjection *bow before him*, *And his enemies shall lick the dust*, i. e. testifie their great feare and subjection, by bowing their faces (after the manner of the Eastern Countreys) to the very Earth, *verse* 8, 9. 2. His Subsidies and Royal Revenew shall be augmented, from forreign Kings and Nations, by their Gifts and Presents, *ver.*10,11. 3. He shall be very careful, tender and compassionate over the needy, poor-afflicted and succourless, against all their enemies deceit and violence, *ver.*12,13,14 4. His Life shall be prolonged, his Wealth increased, and *Hee* (that is, every one subdued to him) *shall continually pray for him and bless him*, ver.15.

4. *In reference to the Kingdome*, Then there shall bee, 1. Abundance of plenty even in the barren Mountaines. 2. Multitude of subjects prospering. They of the City, *i. e.* his Citizens, shall flourish as the grass of the earth, *ver.*16.

5. *In Reference to the Kings Name, Renown and Glory.* This shall be so great, that; 1. His Renown shall be continued and propagated as long as the Sunne. 2. Men shall bless themselves in him: as happy in such a King. 3. All Nations shall bless him. This hath its full Accomplishment in *Christ*, *Gen.* 12. 3. *and* 22.18. And so have most of the foregoing passages, whose chief aime and tendency is to *Christ*, *ver.*17.

III. *The Gratulatory Conclusion*: wherein *David* in confidence of his hearing and granting the foregoing Prayer, most affectionately blesseth God. 1. Describing him; As, (1) The LORD God. (2) The God of Israel. (3) The only Worker of Wonders. 2. Ascribing Blessednes, (1) To him. (2) To his glorious Name for ever. 3. Desiring that the whole Earth may bee filled with his Glory. 4. Closing up this his last Prayer with *Amen and Amen*, vers. 18, 19. And thus this **Second Book of Psalmes** (as the *First*, *Psal.*41.13.) is concluded with *Amen and Amen.*

Hereunto is subjoyned (whether by *David* himself, or by *Solomon*, or by *Ezra*, or some other, who after their return from the Babylonish captivity, Collected the Psalmes into one Volume, and distributed them into Five Books, as we now have them); *The Prayers of David the son of Jesse are ended*, ver. 20. Not, that there are after this, *Psal.*72. no more Prayers of *David* recorded in the whole Volume of Psalmes; For there are divers ascribed to *David* by the very Titles of them. As *Psal.*86.103,108,109.124,131,138,139, 140,141, 142, 143,144,145. But, *either because* this Subject-matter of Christs Kingdom, typed out by *Solomons*, is the last whereof he Prophecied, and for which he prayed, as 1 *Pet.* 1. 10,11. *Or because* this Psalme was the last of *Davids* prayers made, after he had caused *Solomon* to sit on the Throne as King in his sight, or after he had given him charge about the affaires of the Kingdom. See 1 *Kings* 1.48. *and* 1 *Kings* 2.1, 2. *&c.* 10. But why this *last Prayer* of *David* was not set last of all the Psalmes Penned by him, See some probable conjecture [c] formerly mentioned.

After this Psalme the Syriack Version [d] adds; *The End of the Second Book.*

THE THIRD BOOK.

[c] *In the Preface before the beginning of the Psalmes* §. IV. towards the latter end thereof.

[d] *In. Bibl. Polyglott. post Ps.* 72.

ספר

ספר שלישי.

THE THIRD BOOK, *Viz.* OF PSALMES.

TOuching the Diſtribution of this *Volume of Pſalmes* into Five Books, I have advertiſed [e] formerly. This **Third Book** begins with *Pſal* 73. and ends with *Pſal.* 89.53. *Bleſſed be* JEHOVAH *for ever: Amen, and Amen.* And ſo it comprehends only *xvij. Pſalmes.* Whereof the firſt Eleven probably were penned by *Aſaph*, bearing his Name in the Title; He was both a Prophetical Penman of Pſalmes, *with the words of* David *and of Aſaph the Seer*, 2 Chron. 29.30. And a Singer in *Iſrael*, 1 Chro. 25.2. Although it be the judgment of *ſome* [f], That thoſe Pſalmes were not penned by *Aſaph* that have his Name prefixed. For that, 1. *Aſaph* was conſtituted one of the *Maſters of the Muſick* by *David* and the chief of the Levites, 1 *Chron.* 6.39. *and* 15.16,17. And every one did contain himſelf within the limits of his Calling, 2 *Chron.* 35. 15. 2. The Levites, Maſters of the Muſick, are called *Prophets*, and ſaid *to prophecie*, 1 *Chron.* 25. 1, 2, 3. 3. *Aſaph prophecied* by the Preſcript of *David*, 1 *Chron.* 25.2. Therefore the words of *Aſaph* are thoſe which *David* had preſcribed to him. 4. The Times of ſundry Pſalmes (as of *Pſal.* 73.74,79, &c.) as alſo the matter of them ſeem not ſo agreeable to *Aſaph* and his times. But this being no Fundamental of Faith, I ſhall not contend about it, but leave it to the Judgement of the Learned. Theſe Eleven Pſalmes aſcribed to *Aſaph*, are for the moſt part *Meditations*, *Lamentations*, and *Complaints* of the ſad Afflictions, Troubles and Diſtreſſes of Gods Church and People. Three of the other are Entituled; *Of*, or *For the ſonnes of Korach*, viz. *Pſal.* 84, 85, 87. One, *A Prayer of David*, Pſal. 86. One, *Maſchil of Heman, &c.* viz. *Pſal.* 88. And One, *Maſchil of Ethan, &c.* viz. *Pſal.* 89.

[e] The Preface before the Pſalmes in §. 6. And before Pſal. 42.

[f] Jo. Foord Expoſ. in Pſ. 74. Tit.

Pſalme LXXIII.

§. I. The Summary Contents.

In this *Doctrinal Pſalme* are ſet forth, I. *An Acknowledgement* of Gods peculiar goodneſſe to *Iſrael*, even to the clean of heart, whatſoever bee their outward

affiicted condition in this preſent world, *verſe* 1. II. *A great Temptation* which befell the Pſalmiſt, and prevailed farre upon him, *verſ.* 2, 3. viz. Ariſing from his obſervation of 1. The great proſperity of the wicked, *verſ.* 3. *to* 13. 2. The contrary deep adverſity of the Righteous, *verſe* 13, 14. III. *The Pſalmists Victory* over this Temptation, 1. *By* going into Gods Sanctuaries, &c. *verſe* 15, 16, 17. 2. *By* attentive conſidering of (1) The wretched condition and End of the Proſperous wicked. (2) The happy condition of the godly, though never ſo much afflicted, *ver.* 17. *to the end.*

§. II. The Verſion out of the Hebrew.

* *Heb.* or, For Aſaph. To Aſaph.

A Pſalm of Aſaph.*

a *Heb.* Good.

1. YEt God to Iſrael *is* a kinde,
To-them-that-pure in heart *abide.*

b *Heb.* all. moſt nothing *lacked, but my* feete had ſwerved aſide.

c *Heb.* ſlipped. out *or,* been poured out.

2. But I, b my feet almoſt declin'de:
My ſteps had well-nigh c ſlipt aſide.

d *Heb.* vainglorious. fooles.

3. For, at d the fooliſh I envyde,
When wicked-*Wretches* peace I view'd.

e *Heb.* not in the moleſtation of ſorry mans.

4. For in their Death no bands *are tyde,*
But luſty *is* their fortitude.

f *Heb.* Therefore.

5. They *are* e not griev'd as *other* men:
Nor plagu'd with earthy-man are they.

g *Heb.* or, covereth.

6. f Hence, Pride berounds-them-as-a-chain:
Robe-*like* them violence g doth- aray.

h *Heb.* the imaginations

7. Stand-out with fatneſs doth their ey:
They of the heart paſs h evil-thought

i *Heb.* with wickedneſs.

8. They-are-corrupt. they i wickedly
Oppreſſion ſpeak: They ſpeak k aloft.

k *Heb.* from aloft.

9. Againſt the Heav'ns they ſet their mouth:
And through the earth walk doth their tongue

l *Heb* therefore.

10. l Hence, Hither turne his people doth:
And waters m full to them are wrung.

m *Heb.* of a full *cup.*

11. And how doth God *this* know, ſay they?
n Is Knowledge *found* in The-moſt-High?

n *Heb.* And is there —

12. Lo, theſe the wicked: o Quiet ay,
They potent-wealth do multiply.

o *Heb.* and in tranquillity ever.

II.

13. Sure, I have cleanſ'd mine-heart in-vain:
In cleanneſs waſh'd my hands likewiſe.

14. For, I all day am plagu'd *with pain:*
And p am chaſtiz'd each morne *I riſe.*

p *Heb.* my chaſtning (*or,* rebuke) in the morning.

15. If I ſay, Thus will I declare:
Lo, treſpaſs-faithleſſe I-ſhould
Againſt the Generation *deare*
Of *all* thy ſonnes *both young and old.*

q *Heb.* to know.

16. It *was too* painful in mine eyes,
When I thought this q to apprehend.

17. Till I went to God's Sanctuaries:
And did conſider their-laſt-end.

18. Aſſuredly theſe *wicked-ones*
In ſlippery-places ſet-thou-haſt:
To *utter* deſolations
Them *helpleſly* down-thou-haſt-caſt:

19. To deſolation-marvellous
How as *in* moment are they brought?
How ſpent; with terrours-troublous
How are they quite-conſum'd *to nought.*

20. Like-as a *Dream* r when one-doth-wake:
O Lord, ſ when-*thou*-doſt-up-ariſe,
Their image *vain (in which they take*
Such pleaſure here) thou ſhalt deſpiſe.

r *Heb.* from awaking.
ſ *Heb.* in riſing-up.

21. Sure, leavened mine heart did grow:
And pricked in my reines I was.
22. And bruttiſh I, and did not know:
As Beaſts I was with thee *alas.*

III.

23. Yet I with thee alwayes *abide:*
By my right-hand thou holdſt-*me*-faſt.
24. Thou with thy Counſel ſhalt mee guide:
And mee *to* glory take t at-laſt.

t *Heb.* afterwards.

25. *O* whom have I but thee alone
In Heav'n *above as my chief treaſure?*
Likewiſe in *all* the Earth *is* none
In whom with thee I do-take-pleaſure.

26. My *feeble* fleſh, and my *faint* heart
Doth-wholly-faile, *conſumed ſore:*
But God the Rock is of my heart,
My Portion eke for evermore.

u *Heb.* haſt-cauſed-to-be-cut-down.

27. For they that farre from thee be gone,
Lo, they ſhall utterly-decay:
Thou u wilt-quite-cut-down every-one
That doth from thee a-whoring-ſtray.

x *Heb.* to draw near God, *or,* the drawing near of God to mee *is* good.

28. But I *think thus* for mee *'tis* good
x Nigh unto God *for* to-repaire:
I have put in the Lord *my* y GOD
My hope, All thy works to declare.

y *Heb* JEHOVIH, my hope. for ſafety.

§. III.

§. III. The Kinde, Penman, and Occasion.

This Psalme as to the **Kinde** of it, is *Doctrinal*; or, *A Teaching-Psalme*. It teacheth us, 1. *That* the Church and people of God may be in continued and great adversity, whil'st the wicked abound with the contrary prosperity; 2. *That* this adversity of the godly, and prosperity of the wicked, is sometimes a great temptation to the godly; 3. *That* their way to be delivered from this temptation, is to consult with God in his *Sanctuaries*, and wisely to consider the last end of the wicked, and of the godly; 4. *That*, this temptation being overcome, the godly shall be able, with the Psalmist, to say; *yet God is good to Israel, to the clean-hearted*: good peculiarly, primarily, savingly, to them only; what ever be their present adversity, or wicked mens prosperity.

Penman, Some [z] think to be *Asaph*, the *Singer and Seer*, 1 *Chro.* 25. 2. and 2 *Chron.*29.30. whose name is prefixed in the Title of this and divers other Psalmes following. But others [a] rather judge *David* to be Penman of this and others that bear *Asaph's* name. *See before the beginning of this Psalme* 73.

Occasion, was evidenly the Psalmists temptation, arising from the great prosperity of the wicked, and deep adversity of the Godly, which so farre troubled him, that he was almost brought to think his Religion to be vain, and to prefer the state of the wicked: And also his victory over this Temptation, through Divine help out of Gods Sanctuaries. *Being admonished* (as *Augustine* [b] notes) *he understood that before all things which God gives both to good and bad, and sometimes takes away both from good and bad, before all these things he keeps something for the good: what keeps he for them? Himself*, &c.

[z] *Hen. Mollerus in Arg. Psal.73. & in Tit. Sim. de Muis in Arg. Ps 73. & in Tit. Hieronym in Tit. Psal.74. Alii autem quoniam ipse Asaph & composuit & cantavit.*

[a] *Joan. Calvin in Arg. & Tit. Psal.73. Joan.*

Foord in Expos. Psal.73. Author. [b] Postea——iste intellexit quid eum admoneret Deus quærere, cum ista temporalia subtraheret servis suis, & donaret ea inimicis suis, blasphemis, impiis: an monitus intellexit, quia præ omnibus, quæ dat Deus & bonis & malis, & aliquando aufert & bonis & malis, præ omnibus servat aliquid bonis. Quid est, servat aliquid bonis? Quid illis servat? scipsum.——Audi recordantem & pœnitentem qui erraverat, putando Deum non bonum, quia dat bona terrena malis, & aufert illa à servis suis. Intellexit enim quid Deus servaret servis suis, & cogitans, seque castigans erupit hoc modo; *Quam bonus Deus Israel. Aug. Enarrat. in Psal.72. p. 790,791. Tom.8. Basil. 1569.*

§. IV. The Scope.

The **Scope** of the Holy Ghost in this Psalme, is, to declare and teach Gods people; That God doth and will deal well with his Church and people of a clean heart, but contrariwise with the wicked: although sometimes his own people in a Cloud of Temptation can hardly see this, but are ready to judge the contrary, beholding the great prosperity of the wicked, and contrary adversity of themselves, the Church, and people of God, *verse* 1. &c.

§. V. The Analysis, or Principal Parts.

The *Title* signifies to us two things, *viz.* 1. The Denomination of this Psalme, מזמור *Mizmor*, *A Psalme* in reference to the Manner of Penning it in *Rythme*, or of tuning it on stringed Instruments &c. 2. The *Penman* of it, or at least the *Master-Musician* to whom it was directed, as to the Musick of it, *Asaph*; *A Psalme of Asaph*: or, *A Psalme for Asaph*.

[c] See the Preface before the Book of Psalmes, §. II.

The *Substance* of *the Psalme* itself hath in it, 1. *A Confession or Declaration.* 2. *A sore temptation.* And 3. *The victory over this temptation.*

I. *A Confession or Declaration of Gods goodness to his people peculiarly*, what ever be their outward condition in this world. Herein note 1. The manner of acknowledging this, *viz.* very abruptly; *yet*, or, *Surely*—Its spoken by the Psalmist on a suddain, as having now conquered the Temptation, and bursting out; *yet God*, &c. This the result of his victory over his Temptation. The Psalme *begins*, where his Temptation *ends*. 2. The Matter confessed, Gods gooness, 1 *To Israel.* 2 *To the pure in heart, to the clean in heart.* This Exegetically showes whom he intends by *Israel*, v. 1.

II. *A sore temptation of* the Psalmist (yea, of the godly in the Psalmists person) described, *verse* 2. to 15. This Temptation is described,

1. By the prevalency of it upon him, in some measure, *viz.* 1. To bring him almost to a defection

in his Judgment and Practiſe, from God and his wayes. This is ſet forth in Metaphorical Phraſes, of the *ſliding of his feet*, *ver.* 2. 2. To perplex him with envy at fooliſh wicked men, *verſe* 3. *beginning of it.*

2. *By* the Riſe or Ground of the Temptation, *viz.* I. *The Proſperity of the wicked*, obſerved by him, *verſe* 3. This proſperity of the wicked is *Deſcribed*, and *Amplified*. 1. *Deſcribed* particularly, (1) *By* their eaſie death, or eaſie life till death; *no knots in their death*, or, *till their death*. (2) *By* their firm ſtrength and health, *verſe* 4. (3) *By* their freedom from troubles and plagues which others men undergo, *ver.* 5. 2. *Aggravated*, By the wicked fruits and effects of their abuſed proſperity, *viz.* (1) Their waxing worſe and worſe by their proſperity. *Therefore*, &c. 1 *Pride compaſſeth them as a Chain.* 2 *Violence covers them as a Robe*, *ver.* 6. 3 *Their eyes ſtand out with fatneſs*, have a ſwelling countenance. 4 *They paſs the thoughts of the heart*: i. e. they in proſperity paſs the thoughts of the heart. Or, *the thoughts of the heart do paſs*: i. e. their hearts thoughts after theſe things paſs all bounds and meaſure, *verſe* 7. 5 *They are corrupt*; or, *do corrupt*; or, *do make-diſſolute*, *viz.* They corrupt themſelves or others with ſin: or they diſſolve and conſume with oppreſſion. 6 *They ſpeak wickedly concerning* their *Oppreſſion*, glorying therein; ſet forth by three Phraſes; *Speaking from aloft*, *Setting their mouth againſt Heaven*, *Their tongue walking through the Earth*, *verſe* 8,9. (2) *His people*, that is, Gods profeſſed people, but hypocrites; or weak ones, dazled with wicked mens proſperity, *return to* the wicked, *and a full Cup* of temptation *is wrung out to them* hereupon, *verſe* 10. (3) Their prophane Atheiſtical thoughts of God, as not knowing them or their deportments, &c. *verſe* 11. All which is cloſed up with an emphatical indigitation of them; *Behold, theſe are the ungodly, &c. verſe* 12. II. *The contrary adverſity of the righteous*; Making the Pſalmiſt ready to think, all his Piety, Purity, and Innocency to be in vain, *ver.* 13,14.

III. *His victory over this ſore temptation, ver.* 15. *to the end.* Where note,

1. *The neceſſity* of oppoſing and withſtanding this temptation, that he might not perfidiouſly treſpaſs againſt the Generation of Gods Children, *verſe* 15.

2. *The difficulty* and (to humane ſtrength) impoſſibility of underſtanding theſe deep diſpenſations of Gods Providence, and withſtanding the temptation thereupon, *ver.* 16.

3. *The right way* and means of overcoming this temptation, *viz.* I. *By going into Gods Sanctuaries* (ſo the Tabernacle and Temple ſtiled in the plural number, in reſpect of the three partitions therein) where he was armed againſt this temptation by Gods Word read and expounded. II. *By attentive conſidering, according to the Word there heard, the different ſtate and conditions of the wicked and the godly.* 1 The ſtate of the wicked moſt unhappy, if their end be looked at, *verſe* 17. For, (1) In their greateſt proſperity they ſtand *in ſlippery-places*, ſtill ready to fall. (2) Being caſt down, 1 They are *deſolated*, *verſe* 18. 2 They are *marvellouſly deſolated in a moment.* 3 *They are ſpent and conſumed with troubleſome terrours*, *verſe* 19. 4 They *vaniſh and are deſpiſed as a dream when one awakes*, *verſe* 20. Hereupon he checks, blames, and ſhames himſelf for yielding ſo farre to this temptation, and making a falſe judgement about wicked mens proſperity, (the preſage rather of their ruine) And this in ſundry particulars. As, for his *leavened heart* ſowred with this temptation; His *envy*, *diſcontent*, &c. at their proſperity, *pricking his reines*; His *folly* herein; His *ignorance*; His *brutiſhneſſe* in the ſight of God, *verſe* 22. 2. The contrary ſtate of himſelf and of the godly, moſt happy: They being, notwithſtanding all their adverſity, moſt dear to God. Being, (1) *With God continually*; (2) *Staid and held faſt by Gods right-hand*; (3) *Guided* here *by Gods Counſel*; (4) To be *received* hereafter *to glory*, *ver.* 23,24. (5) Endeared ſo affectionately to God, as to account him, His only deſirable Treaſure and Supreme good in *Heaven* and *Earth* d; His *Hearts Rock* againſt all failing of Soule and Body; and His *Everlaſting Portion*, *verſe* 25, 26.

4. *The happy Cloſe and Concluſion* which he makes of his Victory over this Temptation. Pronouncing hereupon, 1. The wretchedneſſe and ruine of all that are Aliens to God, or Apoſtates from God, *verſe* 27. 2. The contrary happineſſe of himſelf and the Godly in Adhering to God, by *drawing near to* him, and *truſting* in him, that they may praiſe him for all his excellent works, *verſe* 28.

d Aurum &, ſi ſemper habeo, quid habeo? Deum ſi ſemper haberem, quam magnum bonum haberem! — Qui aliud præmium petit à Deo, & propterea ſervire vult Deo, rarius facit quod vult accipere, quam ipſum à quo vult accipere. Quid ergo? nullum præmium Dei? Nullum præter ipſum, Præmium Dei, ipſe Deus eſt, &c. *Aug. Enarrat. Pſal.* 72. *p.* 799. *C. D. Tom. Baſil.* 1569.

Pſalme LXXIV.

§. I. The Summary Contents.

In this *Pathetick Pſalme*, wherein the Pſalmiſt, or Church of God, deeply *laments* the Deſolations of Gods Sanctuary and the face of Religion among the Jews, are I. *An Exordium*, 1. Expoſtulating with God, about his ſore diſpleaſure, *verſe*

verse 1. 2. Supplicating to him for his speedy succour, *verse* 2, 3. II. *A Narration* of the grievous calamities and ruine brought upon the Temple, Religion, and the people of God in regard thereof, *verse* 3. *to* 10. III. *An earnest Supplication to God*, for the Churches relief and succour against all her enemies, and the miseries brought upon her. Which Supplication is presented and pressed by many forcible and Pathetical Arguments, *ver*, 10, *to the end.*

§. II. The Version out of the Hebrew.

I.

Maschil [a] *of* Asaph.

[a] *Heb.* to, for Asaph.

1 GOd, why hast-cast-us-off for ay?
Against thy Pasture's sheep
Why shall thine anger smoak alway?
2. [b] Thy Church in minde-*still* keep,
Which thou hast purchased of old,
Thine Heritage's rod
Thou hast redeem'd: This Sion Mount
Wherein thou-hadst-abode.

[b] *Heb.* Remember thy Congregation.

3. To [c] th'endless Desolations
Thy feet lift (*do not tarry*)
The foe to all-things evil-hath-done
Within the Sanctuary.
4. Amidst thy Synagogues roare-out
Do thy distressing foes:
For Signes their Ensignes *round-about*
Therein they-do dispose.

[c] *Heb.* Desolations of perpetuity.

5. *A man* was *once*-known-*famously*,
As (*for the Temples good*)
He Axes lifted-up on high
[d] On thicket of the Wood.
6. But now its [e] Carved-works, *and walls*
Together *overthrown*,
Most furiously with [f] Axe and Maules
They have-quite-beaten-down.

[d] *Heb.* or, against. [e] *Heb.* Openings. [f] *Heb.* Beetle (*or*, Twible) and Mallets.

7. Thy Sanctuaries they have cast
Into the fiery-flame;
To th' Earth they have profan'd *at last*
The dwellings of thy Name.
8. They said within their heart, we shall
Make-spoil-of-them together:
They in the Land have burned all
Gods Synagogues *to powder.*

9. *Ah!* we do not our Signes behold,
[g] No Prophet *us among*:
Nor *is there* with us *young or old*
That-knoweth *well* how long.
10. How long, [h] LORD, shall the enemy
Reproach *and thus defame?*
The foe to perpetuity
Shall he blaspheme thy Name?

[g] *Heb.* not a Prophet any more. [h] *Heb.* O GOD, shall.

II.

11. *O* why draw-back thine hand dost thou,
Yea thy right-hand *suspend?*
Out of [i] thy bosom: *pluck it now,*
And make-a-final-end.
12. For, God *he is* my King *alon*
From *all* Antiquity:
In midst of Earth Salvations
[k] Hee-worketh *mightily.*

[i] *Heb.* the inward of thy bosome. [k] *Heb.* working.

13. The Sea, thou by thy fortitude
Didst-breaking-part *with wonder*:
In waters, heads of Dragons *rude*,
Thou-didst-quite-break-in-sunder.
14. Heads of Leviathan *so high*
Thou didst-in-pieces-beat:
To folk that-dwell-in-deserts-dry
Thou gavest him *for* meat.

15. Thou clav'st the Fountain and the flood:
Strong Rivers up thou dry'dst.
16. The Day's thine, thine the night; *O God*:
Thou light and Sun provid'st.
17. All Borders of the Earth *below*
Thy self-hast-setled-fast:
The Summer and the Winter *too*
Of old [l] thou formed hast.

[l] *Heb.* thou hast formed them.

18. Remember this; the *haughty* foe
Doth *still* the LORD [m] defame:
The foolish people have also
Blasphem'd thine *holy* Name.
19. To [n] wilde-beasts do not *any more*
Thy Turtle's Soul deliver:
The Congregation of thy poor
Forget not thou for ever.

[m] *Heb.* Reproucho. [n] *Heb.* or, wilde-company.

20. Respect the Covenant *with thy Sons*:
For Earth's dark-paths *along*
Are fill'd with Habitations
Of violence *and wrong.*
21. O let not the oppressed-one
Depart [o] enwrap'd-with-shame:
But let the poor and needy-one
Praise thy *Renowned* Name.

[o] *Heb.* ashamed

22. Arise, O God; Plead thou thy plea:
At last remember thou
All thy reproach, *which* all the day
Doth from the foolish *flow.*
23. The voice of thy distressing foes
[p] Blot not from memory:
Their tumult that-against-thee-rose
[q] Ascends continually.

[p] *Heb.* forget not. [q] *Heb.* ascending.

§. III. The

§. III. The Kinde, Penman, and Occasion.

This for the **Kinde** of it, is a very sad *Lamenting Prayer* of the Church of God, in deep afflictions; tending to instruct the Church how to carry it, in like cases, in after times.

Penman, cannot certainly be determined upon. The Subject-Matter and Occasion of the Psalme may sufficiently evince [r], That it was neither Penned by *David* nor *Asaph*, sith the afflictions here lamented, befell the Church long after their dayes. If *David* or *Asaph* Penned it, it was written as a *Prophecy of troubles to come*, saith one [s] well: If some other Prophet made it when Calamities were on *Israel*, then it was committed to *Asaph's posterity*, the Singers, called by their Fathers name: as *Aarons* Posterity are called, *Aaron*, 1 *Chron.* 12. 27. unlesse we shall say (as some [t] do hint) that it was another *Asaph*, then him that lived in *Davids* time, who wrote this Psalme, and who saw these woful things acted against Gods people in his times.

Occasion and particular *time* of this Psalmes writing is as variously and doubtfully spoken of, as the *Penman*. Some [u] think it was written upon Occasion of *Antiochus Epiphanes* his Prophaning and polluting of *Zerubbabels Temple* by Heathenish Idolatry, and of his cruelty against Gods people and Religion. But against this, *Calvin's* Note is observable; *Though* Antiochus *prophaned the Temple, yet did he not burn the Fabrick with fire* [x]. Some [y] upon Occasion of *Nebuchadnezzars* destroying *Solomons* Temple, or *Antiochus* his outrage, &c. *Calvin* [z] somewhat inclines to think the Psalmist here had respect to both these woful times. *Hierome* [a] refers it either to the dayes of *Nebuchadnezzar*, who destroy'd *Solomons* Temple, or of *Titus Vespasian* who ruined *Zerubbabels Temple*. Some [b] more determinatively refer it to the times of *Nebuchadnezzar* and the Babylonish Captivity, and towards the end of that Captivity, when they were sadly deprived of publick Ordinances and their Prophets, as is signified, *verse* 9. *we see not our Signes*, &c. As *Psal.* 79, *and* 102. *seem to be written about the same time.* They pray for deliverance here from the Babylonish Captivity, as *Daniel* did, *Dan.* 9. To this last I most incline, as most agreeing to the current of this Psalme.

r *Jo Calvin Com. in Psal.* 74. 1. *& Joan. Foord. in Expos. Ps.* 74.
s *H Ainsworth in his Annot. on Psal.* 74. 1.
t *Hen. Moller. in Arg. Psal.* 74. *& Sim. de Muis in Arg. Ps.* 74.
u *Fran. Jun. in Annot. ad. Ps.* 74
x *Joan. Calvin. in Com. ad Psal.* 74. 1.
y *H. Moller. in Argum. ad Ps.* 74.
z *Jo. Calvin. in Psal.* 74. 1.
a *Hieronym. in Psal.* 73. *Tom.* 8.
b *Sim. de Muis in Arg. ad Psal.* 74. *Joan. Foord. Expos. Ps.* 74. *Tempus.*

§. IV. The Scope.

The Scope intended in this Lamenting Prayer, is: 1. To bewaile the Ruine and Desolation of the Sanctuary and the face of Religion among the Jewes by their insolent and persecuting enemies; 2. And to intreat the LORD, by Arguments urged from his own All-sufficient Power, the Enemies insolency, His dear Childrens distresses, and his faithful Covenant, to Commiserate and relieve them.

§. V. The Analysis, or Principal Parts.

In the *Title* are laid down 1. The Denomination of the Psalme, *Maschil*, i. e. *An Instructing Psalme*. This is (as I have formerly [c] noted) one of the *XIV Maschil's*. They are so called, because in every one of them there is laid down some Eminent and Remarkable Matter of *Instruction* to Gods Church and People. This Psalm *instructs* the Godly about Gods great wrath which by reason of sin may fall upon his Church. 2. The name of the Penman, or of the Master of the Musick to whom it was directed: *Of Asaph*, or, *for Asaph*.

c See the *Preface* before the beginning of the Psalmes, §. VI.

In the Psalme *it self* consider chiefly three parts. 1. *An Exordium* or entrance into the Psalme *verse* 1, 2, 3. 2. *A Narration, verse* 4. *to* 10. 3. *A Supplication, ver.* 10. *to the end.*

I. *The Exordium*, or Entrance into the Psalme, is Pathetical wherein the afflicted Church of the Jews, 1. *Expostulates* with God about his great displeasure upon his people. Wherein note, (1) The Acts of his displeasure; *Rejecting, Anger.* 2. The Object of his Displeasure; *The sheep of Gods Pasture*, Metaph. (3) The Aggravations of it, by the continuation of it. The extremity of it; *smoaking anger*,

anger, Metaph, ver. 1. 2. *Supplicates* to God, (1) To remember graciously, His Church which he had purchased; His Kingdom *Israel, which he had redeemed*; *The Mount Sion wherein he had dwelt*, verse 2. (2) To make haste to relieve the Church against the *Perpetual Desolations*, *The enemie having done evil to all things in the Sanctuary*, ver. 3.

II. *The Narration* Explains, Illustrates, and aggravates this Calamity notably; I. *By* the enemies intolerable outrage and insolency, 1. *Roaring in midst of the* LORD's *Congregations*. 2. *Setting up their Ensignes there for Signes*, ver. 4. 3. *Breaking and beating down all the curious Openings and Carved works with Axes and Maules*, &c. which by *Solomon* was Honorifically and Sumptuously built. Or, In demolishing the Temple he was most famous that destroyed it most eagerly and furiously [d], verse 5, 6. 4. Burning the Sanctuaries. 5. *Defiling the Habitation of Gods Name to the ground*, verse 7. 6. Saying in their hearts, they should spoil them all together. 7. *Burning up all the Synagogues of God in the Land*, verse 8. II. *By* Gods peoples great losse and privation of the comfortable Means of Grace, whereby they might be supported against these Calamities, *viz.* As, 1. Of their Signs and Tokens of Gods presence Extraordinary and Ordinary, As Sabbaths, Sacrifices, Sacraments, &c. 2. Of their Prophets, that might foretell how long the Calamities should last, verse 9.

[d] *So Jun. in An. not. on Ps. 74. 5. & H. Ainsw. Annot. there.*

III. *The Supplication* of the Church unto God for favour, wherein, I. *The Church Expostulates with God*, for permitting the enemy, 1. To reproach and blaspheme his Name so long, verse 10. 2. To oppresse his people, whil'st God keeps his right-hand still in his bosome, nor helping his people nor plaguing their enemies. Whereupon she provokes him to *pluck his hand out of his bosome*, verse 11. II. *The Church urgeth God*, by sundry Arguments Pathetically laid down to succour and relieve her against her enemies and miseries. These Argments are drawn, 1. *From* Gods Royal Relation to and Protection of his Church of old, verse 12. 2. *From* Gods extraordinary works of wonder for his people *Israel's* Deliverance and Salvation of old, As, (1) *Dividing the Red-Sea*, to save them from *Pharaoh* and his Hoast. (2) *Breaking the heads of Dragons* or *Whales in the waters*, i. e. drowning *Pharaohs* Nobles, Captains, and Commanders in the Red-Sea, as *Exod.* 14. 28. *with* 15. 4. *such being compared Ezek.* 29. 3. *to Dragons* or *Whales*. verse 13. (3) *Breaking the heads of Leviathan in pieces*, i. e. drowning *Pharaoh* with all his Princes, *Exod.* 14. *and* 15. in the Red-Sea, Tyrants, as here, and *Isa.* 27. 3. are usually compared to *Leviathan* the *Sea-Dragon*, described, *Job* 40. 20. *and* 41. 6, &c. Giving him to be meat to the people inhabiting the Wildernesse, *i. e.* Either to *Israel* in the Wildernesse, taking the spoil of *Pharaoh* and the *Egyptians* cast up by the Sea, and rejoycing in their just ruine: Or *to the wild-beasts* of the Wildernesse, feeding upon their dead Carkasses, *verse.* 14. (4) *Cleaving Fountains and Floods* out of the Rocks, Exod. 17. 6. *Numb.* 20. 11. (5) *Drying up mighty Rivers*, as *Jordan*, *Josh.* 3. 15, 16, 17, &c. *Arnon*, and *Jabbock*, *Numb.* 21. 14. *Deut* 2. 37. that his people might pass thorough them, *verse.* 15. 3. *From* Gods ordinary works of Creation, &c. wherein his great Power hath been magnified. As, (1) Day and Night, *Gen.* 1. 5. (2) Light, and the Sun, *Gen.* 1. 3, 14, *to* 19. *verse.* 16. (3) Setting the Borders of the Earth. (4) Making Summer and Winter, *verse.* 17. 4. *From* the reproach and blasphemy which their foolish enemies have cast upon the Name of God, *verse.* 18. 5. *From* the dear Relation wherein Gods people stand unto God himself. They being 1. His *Turtle-Dove*. 2. The *Congregation of his poor afflicted-ones*, *verse.* 19. 6. *From* Gods faithful Covenant with his people. 7. *From* the Habitations of cruelty against Gods people in all the dark and obscure places of the Earth, *ver* 20. III. *The Church upon all these Considerations closeth up this Psalme* with earnest Petitions to the LORD, 1. *That* Gods Oppressed, Poor, and Needy may not be ashamed, but have cause to praise Gods Name, *ver.* 21. 2. *That* God would arise, and plead his own plea, against his daily reproach by the foolish, *ver.* 22. 3. *That* God would remember the insolent voice and tumult of the enemy against him ascending continually, *verse.* 13.

Psalme LXXV.

§. I. The Summary Contents.

In this *Psalme* are, I. *A thankful confession* unto God, that his Name is near as is evident by his wonderful works, *ver.* 1. II. *A dutiful promise* of the Psalmist to God, of a righteous management of his Regal Government. 1. *Generally* in judging uprightly, *ver.* 2. 2. *Particularly*, (1) *In* stablishing the Pillars of the shattered Kingdom, *ver.* 3.

(2) *In* repreſſing the folly, pride, and fury of the inſolent wicked, *verſe* 4. *to* 9. (3) *In* declaring the works of the God of *Jacob*, *verſe* 9. (4) *In* breaking the power of the wicked, but exalting the power of the Righteous, *verſe* 10.

§. II. The Verſion out of the Hebrew.

a *Heb.* or, Corrupt, not, A Pſalme for Aſaph——

To the Maſter-Muſician, [a] Altaſcheth; *A Pſalme of* Aſaph, *A Song.*

1. O God, to thee confeſſe-we do,
To thee wee do confeſſe;
That thy *great* Name *is* near alſo:
Thy wonders they-expreſſe.

b *Heb.* or, an appointed-time. c *Heb.* righteouſneſſes. d *Heb.* or, I will ſtily-faſten, artificially-eſtabliſh as by line and meaſure.

2. Receive [b] appointment when I ſhall,
I will judge [c] righteouſly.
3. Earth's diſſolv'd, and her dwellers all:
Her Pillars [d] fix'd have I. Selah.

4. I ſaid unto the fooliſh-ones,
Do not deal-fooliſhly:
Likewiſe unto the wicked-ones
Lift not the Horn on high.
5. Do not lift-up your Horn on-high:
With ſtiff neck do *not* ſpeak.

6. For, not from Eaſt, [e] nor Weſt, nor *dry*
Deſert advancements *break.*

e *Heb.* and from weſt, nor from ſ.

7. But God *is* Judge: [f] Hee lifts one up,
And brings another low.
8. For in the LORD's hand *is* a Cup,
The Wine is-red alſo,
It's full of mixture, from-the-ſame
Hee alſo poureth-forth;
But ſqueeze and drink it's dregs ſhall all
The wicked of the Earth.

f *Heb.* this he will abaſe and this hee will exalt.

9. And *this* his *work* for-evermore
I-will-declare-abroad:
With joy Sing Pſalme-will-I *therefore*
To Jacobs Mighty-God.
10. Of all the wicked-ones the Hornes
Hew-off likewiſe will I:
But of the Righteous-one the Hornes
Shall-bee-exalted-high.

§. III. The Kinde, Penman, and Occaſion.

This Pſalme is of a *Mixt* **Kinde**; Conſiſting, *Partly* of Praiſe, *Partly* of Promiſe, *Partly* of Doctrine and Inſtruction.

Penman of it, is generally thought, not to be *Aſaph*, though his name be inſerted in the Title: But, either ſome Prophet under the Babyloniſh Captivity; or rather *David* himſelf, as divers do conceive [g].

Occaſion whereupon, and *time* when this Pſalme was penned, is alſo variouſly apprehended: *Some* ſuppoſe it was written under the Babyloniſh Captivity, upon occaſion of the devaſtation of the Land of *Iſrael*, and inſolency of the *Babylonians* over Gods people [h]. *Others* rather judge (and I think more agreeably to the current of the Pſalme accurately obſerved) that it was penned in *Davids* dayes, upon Occaſion of *Davids* coming to the Royal Government (after the ſad Diſtraction and Devaſtation of the Land through the diſcord betwixt the houſe of *Saul* and *David* [i]) Either, when upon *Sauls* death the Tribe of *Judah* annointed him in *Hebron*, 2 *Sam.* 2. 1, 2. 3, 4. Or, when *Abner* deſerting his Maſter *Iſhboſheth*, turned *Iſrael* to *David*, 2 *Sam.* 3. 9, 10, 11, 12, &c. Or, when after the death of *Abner*, 2 *Sam.* 3. 17. and after the death of *Iſhboſheth*, 2 *Sam.* 4. 6. all the Tribes came to *Hebron* and annointed him King over all *Iſrael* [k], 2 *Sam.* 5. 1, &c. which laſt ſeems moſt fully ſuitable to this Pſalme.

g *Fran. Jun. Hen. Mollerus, G. Ameſ. Jo. Foord in Pſ.* 75. *Hieronym.* Etiam videtur favere huic interpret.

h *Sim. de Muis Arg. in Pſ.* 75.

i *Fran. Jun. in Annot. Hen. Moller. in Arg. ad Pſ* 75. *G. Ameſ. in Pſ.* 75.

k *Joan. Foord. Expoſ. Pſ.* 75. *Tempus.*

§. IV. The Scope.

The **Scope** of the Pſalmiſt herein, is; To celebrate (in the perſon of *David* and of all the faithful) and magnifie Gods wonderful providence in governing all affaires here below in the Dominions of men: and particularly in preſerving *David* in midſt of many publick dangers, and at laſt advancing him compleatly to the Throne, that he might rule religiouſly and righteouſly.

§. V. The Analyſis, or Principal Parts.

In the *Title*, note; 1. The Direction of the Pſalme, as to the Muſick of it; More Generally, *To the Maſter-Muſician.* More particularly, *To. Aſaph.* 2. The Note or Tune to which it was to be ſet; *Al-taſchith.* Or, An hint at the Argument or Matter of the Pſalme; corrupt-

corrupt-not I, viz. destroy not David my King, &c. Al-taschith is also prefixed to Psal. 57, 58, 59. 3. The Musick of the Psalme, laid down in two words; Mizmor, denoting the Composure of it in Verse, not in Prose. Shir, A Song. Importing it was to be tuned with voice.

In the Psalme itself we have

I. A thankful Confession made by David and the faithful to God. Amplified by the Cause therof, viz. Gods Name being near to them, which is Evinced and Demonstrated by Gods wonderful works, (As preservation of David in all his perils; Death of Saul; Affection of Judah; Inclination of Abner to David; Death of Ishboshcth; Consent of all the Tribes to annoint David King, &c.) verse 1.

II. A dutifull promise of David to God, touching the well-managing of his Kingly Government, I. More Generally; To judge uprightly. Amplified by the Season when he will do this; viz when he should receive appointment; or the appointed time; or, the Congregation; that is, when he should be set upon the Throne, verse 2. II. More particularly, what he will do in his righteous Government. viz. 1. He will settle and stablish the Pillars of the dissolved and broken Kingdom. The two chief Pillars of the Ecclesiastick, and Civil State, ver. 3. 2. He will (in order to this Restitution of things) repress the folly, pride, and fury of vain-glorious insolent wicked men, ver. 4, 5. To this end, 1. He refutes and condemns one Primary and Fundamental Error of the wicked, viz. That they ascribe the abasing of one, and exalting of another, to Mans Policy, Fortune, or other Causes, which ought properly and peculiarly to be ascribed unto God alone, verse. 6, 7. 2. He describes and declares Allegorically the Manner of Gods Administration both towards the Godly and wicked: The godly drink of his Cup of Mixture, of affliction, &c. The wicked must wring out and drink the very dregs thereof, verse. 8. 3. He will declare the works of the God of Jacob, (having peculiar care of his people) and sing praise to him for ever, verse 9. 4. He will hew off the hornes, break the power, pride, and insolency of the wicked, but exalt the Power and Glory of the Righteous. He will differently and discriminatively deal with them, ver. 10. (Hac & hujusmodi faxit Deus per Car. II. à Maii 29. An. Dom. 1660. de die in diem.)

1 See the Analysis of Ps. 57.

Psalme LXXVI.

§. I. The Summary Contents.

1. Gods Majesty and Power in and for the Church against her enemies, especially the *Assyrian* Armies besieging *Jerusalem*, is described, *verse* 1. *to* 11. 2. All round about him are exhorted (in testimony of their thankfulnesse) to serve him reverently, *verse* 11, 12.

§. II. The Version out of the Hebrew.

To the Master-Musician on a Neginoth, *A Psalme of* Asaph, *A Song.*

1. IN Judah God *is* known: His Name
Is great in Israel.
2. b His Tent in Shalem, *full of fame*:
In Sion he doth dwell.
3. There brake hee c th' Arrows of the Bow:
The Shield, and Sword, and War. Selah.
4. More d bright *and* excellent *art* thou
Then Hills of prey *by farre*.
5. e Stout-hearted-ones despoyled were,
They slept their sleep *full sound*:
Nor any men of valour *there*
Their *warlike* hands have found.
6. f At thy rebuke, O Jacob's God,
g Slept Horse and Chariot both.
7. Thou, thou *art* dreadful; who can stand
'Fore h thee, when thou art wroth?
8. Judgement from Heav'ns thou-mad'st-be-heard
Earth feared, and was still
9. When God to judgement rose; To save
Earth's meek-ones all *from ill*. Selah.
10. Assuredly the wrathful-heat
Of man shall thee confess;
The remnant of the wrathful-hears
Thou i shalt girding-suppress.
11. Vow yee, and pay unto the LORD
Your God *to you so dear*:
Let all about him round afford
A Present to the FEARE.

a *Heb.* or, stringed-instruments, a Psalm for Asaph.

b *Heb.* And his Tabernacle was in ——— and his Habitation in Sion.

c *Heb.* fiery-darts or burning-arrows.

d *Heb.* or, Illustrious magnificent, or, wondrous excellent.

e *Heb.* The mighty of heart have yielded themselves to spoil.

f *Heb.* From thy rebuke, O Jacob's God, hath been cast asleep.

g *Heb.* hath been cast asleep.

h *Heb.* thy faces, from the time (*heard then*) Of thine anger.

i *Heb.* shalt gird.

12. Hee as in Vintage-cutteth-down
High Princes haughty Spirit:
To k Kings that Earth inherit.
Hee will a dreadful God be known
k Heb. King, of the earth,

§. III. The Kinde, penman, and Occasion.

This is an *Eucharistical Psalme*, A *Triumphant Psalme* of Thanks and Praise to God.

penman of it seems to be, neither *Asaph*, nor yet *David*: but some other Prophet, as *Isaiah* [l], &c. long after the dayes of *David*. And the Matter of the Psalme notably inclines my judgement thus to think.

l *Sim de Muis in Arg. ad. Psal. 76.*

Occasion of it, some think to be Gods destruction of *Gog and Magog*, here Prophetically foretold: making this Psalme a *Prophecy*. Others better, refer it to the great victory that *Jehoshaphat* obtained over *Moab, Ammon, and Mount Seir, 2 Sam. 8.* with *2 Chron.* 18 [m]. But they seem to judge best of all, who think this Psalme was *Penned* upon *Occasion* of Gods wonderful deliverance of *Jerusalem* from the *Assyrian Army*; when God provoked with *Rabshakah's* blasphemies, *2 King.* 18. 30, *&c. 2 Chron.* 32. 11, *&c. Isa.* 36. 15. and with his railing Letters, *2 Chron*, 32. 17. *Isai.* 37. 10. *&c.* at the ardent prayers of King *Hezekiah*, and the Prophet *Isaiah*, *2 King.* 19. 1, *&c. 2 Chron.* 32. 20. slew by his Angel in one night 185000, of *Sennacherib's* Army, *2 King.* 19. 35. *2 Chron.* 32. 21. *Isa.* 37. 36. and so delivered *Jerusalem* both from danger and fear of the *Assyrians*. Then as *most* think [n] in the 14. year of *Hezekiah*, *2 King.* 18. 13. *Isaiah* or some other Prophet wrote this Psalme, wherewith both the King and people might triumphantly praise the LORD! And the Church of God in all after-Ages may comfortably make use of it, in all like Cases.

m *Sim. de Muis in Arg Ps. 76.*

n LXXII. Interp. ἀδὺ πρὸς τὸν Ἀσσύριον, & post eos, *Joan. Calvin. in Psal. 76. 1. Hen. Moller. in Arg. Psal. 76. Fran. Jun. in Annot. ad Ps. 76. 1. Sim. de Muis in Arg. Ps. 76. G. Ames. in Psal. 76.—Jo. Foord. in Exposit. Psal. 76. Tempus.*

§. IV. The Scope.

The Scope, intended in this Psalme, is; 1. To declare and celebrate with triumphant thankfulnesse the LORD's wonderful Protection and Deliverance of *Jerusalem* and of his Church and people from all their most potent and enraged enemies: 2. And thereupon to urge them to vow, pay, and bring Presents to him with all reverence.

§. V. The Analysis, or principal Parts.

The *Title* of this Psalme sets forth, 1. The two Masters of Musick, or their Posterity, to whom this Psalme was delivered. *One* imployed in naming the Musical Instruments, *Neginoth*, viz. *Stringed Instruments*: over which *Ethan* (called also *Jeduthun*) was *1 Chron.* 25. 3. *The other* expressed, *viz. Asaph.* 2. The Denominations of it; *A Psalme. A Song*, noting the Composure of it in Poetical Measures, and to be tuned both with Instruments and Voices.

The *Psalme* itself is, 1. *Narratory*; 2. *Hortatory*.

I. *Narratory*. Heres a triumphant Narration of the LORD's wonderful Protection and Deliverance of *Jerusalem* from her enemies, and this especially by the Eminent Fruits and Effects of that deliverance, *viz.* Hereby,

1. *God was better known then before*, not only to his people, but even unto their enemies. More particularly, 1. *He* was better *known in Judah*. 2. His Name *greater in Israel. ver.* 1. 3. His *Tabernacle* better known *in Salem*. 4. His *dwelling place* better known *in Sion, ver.* 2. All this is Amplified by the Reason, or way of Gods making himself thus eminently known among his people and to their enemies, by breaking asunder and confounding their Army (185000 in one night slain) *ver.* 3.

2. *God became much more illustrious and glorious then the Mountains of Prey*, that is; As *some*, then the Mountains of famous Robbers, who prey upon passengers [o]. As others, The Mountains of Lions, Leopards, and other wilde-beasts, which live by prey, and returning from the prey are full, proud, stately, &c [p]. And under this Phrase also Great ones, and Kingdoms of this world may be understood, who make spoil and prey one of another, like wilde beasts, *Dan.* 7. 4, 5, 6, 7. whom *the Lamb on Mount Sion* excells in Power and Glory, *Rev.* 14. 1. *and* 17. 14. The Phrase also may be rendred, [*From the Mountains of Prey*,] that is, when thou comest from conquering thy enemies which lay upon the Mountains round about *Jerusalem* to make prey upon thy people. This greatly pleaseth me, by reason of that which follows.

o *Jo. Foord. Expos. in Psal. 76. 5.*

p *Sim. de Muis Com. in loc.*

q *Hen. Ainsworth in Annot. on Psal. 76. 5.*

An

An elegant sudden Apostrophe to God; *Thou*——*verse* 4. This Illustriousnesse of God by the slaughter of his enemies is laid down in four pathetical expressions; 1. *The mighty of heart have yielded themselves to spoile*: The proud boasting Assyrian was made to stoop without resistance against Gods Angel. 2. *They slept their sleep*: they were slain and dead. 3. *None of the men of might found their hands*, viz. to resist the Angel, *vers.* 5. 4. *At Gods Rebuke both chariot and horse are cast into a dead sleep*: all struck dead by the Angel. A sudden *Apostrophe* again to God, most elegant, *ver.* 6.

3. *God was much more dreadful and terrible then formerly*, to all the Kings of the Earth, that should heare of this his judgement upon the *Assyrian Army*. This is, I. *Propounded*, and that 1. *Positively*, in a pathetical Assertion; *Thou, thou, &c.* 2. *Interrogatively*, for the more vehement negation; *who may stand, &c.* i. e. none at all, sith thou canst do such execution upon 185000 in one night by one Angel, *vers.* 7. II. *Expounded*, 1. *Partly* by the Reasons of this terriblenes of God. viz. 1 His making *his Judgments to be heard from Heaven*, that is, by an Angel slaying the Assyrians. 2 His terrifying and killing the Earth, Earthly men, Assyrians, formerly very obstreperous, and others; *ver* 8. 3 His arising to Judgment to save all the meek of the Land: of *Jerusalem*, and others of *Judah*, from the Assyrians, *ver.* 9. 2. *Partly*, by the effects of this terriblenes of God upon his Peoples Enemies, (1) *The wrath of man*, even of the Assyrians confessing Gods Power, Justice, &c. *so praising him.* (2) *The remainder of their wrath*, hereby being *restrained, girded in*, by this dreadful blow, *ver.* 10.

II. *Hortatory.* Upon all the former Narrative he exhorts all Gods people, that (as once the Tents about the Tabernacle) are round about him, in Testimony of Thankfulnesse, 1. *To* make Vowes to God: 2. *To pay* and perform their Vowes made: 3. *To bring Presents*, viz. Sacrifices, &c. to the *FEARE*, i. e. to this most dreadful God, over all to be feared, *verse* 11. Motives to these Duties are annexed: Drawn 1. *From* Gods gathering-in-as-grapes the spirits of the Assyrian-Governours or Princes. 2. *From* Gods terriblenes hereby to the Kings of the Earth, *ver.* 12.

Psalme LXXVII.

§. I. The Summary Contents.

1. The Psalmists great Affliction, and Diffidence in a kinde of spiritual Desertion is described, *ver.* 1. *to* 10. 2. His Relief against both, from consideration of Gods great and gracious Works of old, is related, *ver.* 10. *to the end.*

§. II. The Version out of the Hebrew.

To the Master-Musician, to Jeduthun, A Psalme a *of Asaph.*

a *Heb.* For Asaph.

I.

1. MY voice *was* to the-mighty-God,
And cried-out I have:
My voice *was* to the-mighty-God,
And eare to mee hee-gave.
2. The Lord in day of my distresse
I sought, my hand *by* night
Reach'd-out *to him*, and did not cease,
My soule refus'd b delight.

b *Heb.* to be comforted.

3. I God remembred, And-I-made-
-A-troubled-noise *alas*:
I meditated, And my spirit
Quite c overwhelmed-was. Selah.
4. The watches of my *restless* eyes
From sleeping thou didst hold:
I-struck-amazed-was *likewise*,
d Nor speak *for grief* I could.

c *Heb.* it was involved-it, covered-itself. i. e. *swounde or fainted.*

d *Heb.* And I could not speak.

5. The dayes of old (*to stay my teares*)
e I-in-my-thoughts-did-cast:
I well considered the yeares
Of Ages *that are past.*
6. f I-call'd-to-minde my Song by night,
I g pondered with my heart:
Likewise my *sore perplexed* sprite
Did-search h with-perfect Art.

e *Heb.* I recounted.

f *Heb.* I remembred *my* musick, *or* melody.

g *Heb.* or; meditated.

h *Heb.* diligently.

II.

7. Ah! will the *holy* Lord reject
My soule i for evermore?
And will he not adde k to-respect-
-With-favour any-more?
8. Is his kinde-mercy ceas'd *and gone*
l For ever *and for ay*?

i *Heb.* to eternity.

k *Heb.* to accept favourably——

l *Heb.* to eternity.

m *Heb.* generation and generation.

To m every Generation,
His Word consum'd-away?

9. Hath God *perpetually* forgot
Most gracious-to-bee?
His bowel-mercies (*once my lot*)
In wrath shut-up-hath-hee? Selah.
10. Then said I, this (*I understand*)
Is my infirmity:
I'le heed the yeares of the right-hand
Of-him-that-is-most-High.

n *Heb.* of JAH.
o *Heb.* remember.

11. I will remember of n the-LORD
The Actions *manifold*:
For I thy wonder will o record
Which thou hast wrought of old.
12. And I of all thy work *so great*
Will *sweetly* meditate:
And of thy Practises *compleat*
The same I will p relate.

p *Heb.* or, meditate. discourse.

III.

13. Thy *sacred* way, O mighty-God,
Is in the Sanctuary:
Who *in the World so* great a God
As *thou O* God *of glory*?
14. Thou *art* the God *that from on high*
q Dost wonders *of renown*.

q *Heb.* doing wonders.

Among the People *mightily*
Thou mad'st thy Valour known.

15. Thy People *deare* thou hast redeem'd
With *thine out-stretched* arme:
The sons of Jakob, *much esteem'd*,
And Joseph's *sons, from harme*. Selah.
16. O God, the waters they thee saw,
The waters did thee see,
They r trembled, *as in greatest aw*:
And deeps were stirr'd *for thee*.

r *Heb.* were in-pangs, as a-travelling-woman.

17. The clouds *their* waters streamed-down,
The skies did give s a sound:
Likewise thine Arrowes *fiercely thrown*
Went-swiftly *to the ground*.
18. Thy thunder's voice was in the t spheare,
The world illuminate,
Thy lightnings did: Earth moov'd *for feare*,
And trembled *sore thereat*.

s *Heb.* a voice.
t *Heb.* or; roundness, *i.e. round air, for the air is sphærical, or round.*

19. Thy *dry-land* way *was* in the Sea,
And thy paths *of renown*
Were in the mighty waters: u yea
Thy foot-steps were not known.
20. Thou, like-a-flock *through Sea and Land*,
Thy people didst-lead-on,
Most wonderfully by the hand
Of Moses and Aaron.

u *Heb.* or; and

§. III. The Kinde, Occasion, and Penman.

This Psalme is *Doctrinal*, and *sadly lamenting*. *A Psalme* and the consolation thereof (as one rightly observes) *much to be meditated on and learned: for that none of us almost lives in the Exercises of true Repentance, but sometimes he hath sad sense of these dolours which are here recorded* x, &c. Here the People of God are sweetly taught by the Patterns propounded in this Psalme how to behave themselves under outward distresses, and inward perplexities of spirit, because of Gods displeasure therein, flying for support to the great and wonderful experiences which Gods People of old have had of him in their deepest extremities.

x Hen. Moller. in Arg. Psl. 77.

Occasion, in *General*, was some great affliction, and thereupon some deep distress of spirit under sense of Gods displeasure, against all which, the due consideration of the Saints experiences of God of old, wonderfully relieving them in their straits, is declared to be a special Relief and Remedy. But in *particular*, how hard is it satisfactorily to define the *Occasion*. Some y think it was penned by *David*, (though his name be not prefixed) upon *Occasion* of Gods severe hand against him, and his house, (as he had threatned, 2 *Sam.* 12.10,11,12.) especially in *Ammon's* incestuous ravishing of his Sister *Thamar*. And afterwards in *Absalom's* cruel murder of *Ammon* 2 *Sam.* 13. Wherein *David*, reading Gods dreadful displeasure against him for his own former sins of Adultery and Murder, was in great anguish of soul, and not without some diffidence and doubts, least God should utterly remove his wonted loving-kindness from him, &c. And that the whole Argument or Subject-matter of the Psalme doth most fitly agree hereunto. *Others*, on the other hand do rather judge, that the private grief of a particular person is not herein expressed, but the more publick sighs and laments of Gods Elect People, and that the Holy Spirit dictated this Psalme as a common forme of Praying for the afflicted Church: the faithful relating Gods ancient Redemption of them, as a monument of Gods perpetual grace, that hereby they may animate themselves the more unto prayer; So *Calvin* z, taking the words, *vers.* 1,2,3, &c. all along, not in the preter, but in the future tense. *Muis* a also concludes, it was Penned upon *Occasion* of some great calamity upon the Israelitish People: and perhaps of that severe

y Jo. Ford Expos. Ps. 77. Tempus.

z Jo. Calv. Arg. Ps. 77. & in Com. ad vers. 2.

a Simon de Muis in Arg. Ps. 77.

one

one, their Captivity in *Babylon*. And that it might be penned either by *Asaph* in dayes of *David*, foreseeing their *Babylonish-Captivity* by a spirit of Prophecy, or by another *Asaph* (of *Asaphs* sons) living under the Captivity. In this distance of Opinions, its hard to determine. Both of them are attended with their great inconveniences. To limit the distress, here deciphered, to *a single person*, as the first part of the Psalme carries it, *verse* 1. *to* 11. seems scarce so suitable to the later and consolatory part thereof, which is drawn from Gods ancient goodnesse to his whole people *Israel*, *ver.* 11. *to the end*: and to extend the whole Psalme to the *whole Church*, according to the latitude of the later part of it, seems scarce correspondent to the constant current of the expressions, as of a single person, in the former part. Let the Learned and Judicious consider. All things deliberately weighed, I incline to think, the calamity and grief here delineated, was of a *particular person*, rather then of the *whole Church*. And a particular person may extract comfort to himself in his particular distresses, from Gods eminent mercies to his whole Church in like straits: The comfort of the *whole*, being the comfort of *every part*. * However, both the whole Church of God, and every particular believer individually, may hence receive singular *Instruction*, how to support themselves, by Gods great experimented favours of old unto his Church in sore distress, against all their outward calamities, and inward perplexities.

§. IV. The Scope.

The Scope intended in this Psalme, is; 1. In this Pattern herein propounded, to teach both particular Believers and the whole Church of God, that's no new thing for Gods people to be exercised with great calamities, *somtimes* through their infirmities exposing them to much despondency, diffidence, and expostulations with God, yet at last wrastling out of all upon a due remembrance of Gods wonderful works of old for his people in sore distresses; 2. And consequently to instruct them how they may best deport and support themselves in like straits. *Or, to shew*, 1. How the godly may be afflicted. 2. In Affliction deserted of God. 3. And how against both they may be comforted.

§. V. The Analysis, or Principal Parts.

The *Title* denotes to us, 1. The Direction of this Psalme as to the Musick of it: (1) More generally; *To the Master-Musician.* (2) More particularly, *To Jeduthun, and Asaph.* 2. The Denomination of it; *A Psalm*, Importing, it was composed in *Rythme*, and to be tuned on Instruments of Musick.

The *Psalme it self* contains,

I. A *Joyful Acknowledgement*, or Profession of Gods lending an eare to the Psalmists earnest Prayers, pathetically described in Three Expressions, *vers.* 1. This some [b] take to be the result of his Conflict with, and Conquest over his great distress; as elsewhere the like in *Psal.* 73. 1. is abruptly laid down.

[b] *Jo. Foord in Ps.* 77. *Analys.*

II. *A sad Narrative* of the Psalmists great distress, and Gods spiritual desertion of him therein in some measure. As, 1. Of his unceasing seeking the LORD, and reaching out his hands to him day and night, and yet his soule remained disconsolate, *ver.* 2. 2. Of his *remembring God*: and yet *was troubled* 3. Of his *Meditating*, and yet *his spirit was overwhelmed*, ver. 3. 4. Of his sleepless nights. 5. Of his amazedness and speechlesness [c], *vers.* 4. 6. Of his (1) Recounting others experiences of old time. (2) Remembring his own experiences of late, with meditation and diligent search, *ver.* 5, 6. 7. Of his Expostulation and diffident Ratiocination within himself, touching Gods (1) *Casting him off for ever*; (2) *Being favourable no more*; (3) *Ceasing of his Mercy for ever*; (4) *Failing of his Word from Generation to Generation*; (5) *Forgetting to be gracious*; (6) *Shutting up his tender mercy in anger*. In all which some favour of passionate diffidence of Gods favour, and sense of Gods deserting him, is discovered, *ver.* 7, 8, 9. This was his Distress: and This his spiritual Conflict under it.

[c] Curæ leves loquuntur ingentes stupent. *Sen. Traged.*

III. *A sweet Remedy* and Relief of the Psalmist against all this his distress and diffidence, *verse* 10. *to the end*. Where note,

1. *His recollecting and checking himself*, for his infirmity in his former Reasonings, *verse* 10. *beginning*.

2. *His*

2. *His Remedy and Support* which he found against all his former distress and diffidence, and whereby he became Conquerour of all his former conflicts, *viz.* The due consideration and recognition of Gods works and wayes of old. And this, I. *More Generally*, in variety of Phrases. As, 1. *Remembring the years of his right-hand, ver.* 10. 2. *Remembring his works and wonders, ver.* 11. 3. *Meditating upon all his work, and talking of his practices, ver.* 12. II. *More Specially*, He considered upon, 1. Gods secret and unseen way in the Sanctuary. In the Sanctuary things were hid from all but from the Priests. 2. Gods greatnesse, *ver.* 13. 3. Gods wonders, *viz.* upon the plagued Egyptians. 4. Gods power declared among the people, *viz.* in preserving mean-while his people Israel from like calamities, *ver.* 14. 5. Gods might in Redeeming Israel out of *Egypt*, *ver.* 15. 6. Gods dividing the *Red-sea*, for Israel to pass thorough, most elegantly, described, *ver.* 16. 7. Gods overthrowing of the Egyptians in the midst of the Sea by a fierce Tempest sent upon them, *ver.* 17, 18. 8. Gods *way in the Sea, his paths in the great waters, and his foot-steps unknown.* And so his mercies and judgments past finding out, *ver.* 19. 9. Gods safe conducting Israel *as a flock* from *Egypt*, through Sea and Wildernesse *by the hand of Moses* their King, *and Aaron* their Priest, *ver.* 20.

Psalme LXXVIII.

§. I. The Summary Contents.

In this Psalme are, I. An earnest Exhortation to Gods People, to hear, learn, and teach Gods Law to their children, from Generation to Generation, *ver.* 1. *to* 9. II. A Compendious History, 1. Of Gods many and great favours unto, and Judgments upon *Israel* from their bondage in *Egypt* till the dayes of *David*; 2. And of *Israels* unbelieving, disobedient, and ingrateful deportment towards God, notwithstanding all his loving-kindnesses and Judgements, *ver.* 9. *to* 67. III. A Narrative, how God rejected *Ephraim*; but chose *Judah*, *M. Sion*, and *David*, *ver.* 67. *to the end.*

§. II. The Version out of the Hebrew.

a *Maschil of Asaph.*

1. GIve-eare my people to my law:
To my mouth's words incline your-eare.
2. My mouth I'le open in b Parables:
Hid-things c of old I will declare.

3. Which we *by sure report* have heard,
Yea *many of* them we have known:
Likewise *them* unto us declar'd
Our Fathers have, *to Gods renown.*

4. Wee from their sons will not conceale,
To th' after Generation
Wee the LORD's praises d will-reveale;
e His might, and marvels hee hath done.

5. How hee in *Jacob* f Witness raisd,
And law in Israel set-*down*,
Which hee our Fathers did command:
Unto their sons to-make-them-known.

6. That-so g the Generations
That-should-succeed, *these things* might know
And those that should be born *their* sons;
Might rise, and to their sons *them* show.

7. That they in God *alone* might set
Their h constant-expectation,
And not the Acts of God forget:
But keep his Precepts *every one.*

8. And not bee a rebellious i age
And froward, as their Fathers *stood*:
k An Age *that* did not fit their heart,
Nor was their spirit l firm with God.

II.

9. Ephraim's sons arm'd, m that *with* bowe
In day of fight turn'd-back *with dread.*
10. Gods Covenant keep did they not,
But in his law refus'd n to tread.

11. o His Acts, his wonders they forgot,
Which hee them shew'd *with mighty hand.*
12. He 'fore their fathers p wonders wrought:
In Tsoan field, in Egypt's land.

13. Hee

a *Heb.* or; An Instructing-*Psalme* for Asaph.

b *Heb* a Parable. *See* Matth. 13 34 35.

c *Heb.* I will utter-from antiquity.

d *Heb.* telling-*or* revealing

e *Heb.* And his might, and his marvels hee hath don.

f *Heb.* or; A Testimony.

g *Heb.* the Generation after, sons that should be borne, might know;

h *Heb.* or; constant-hope.

i *Heb.* Generation.

k *Heb.* A Generation that prepared not——

l *Heb.* faithful.

m *Heb.* shooting *with* bow.

n *Heb.* to walk.

o *Heb.* And his acts, and——

p *Heb.* did a miracle.

13. He cleft the Sea, q pass'd-them *that Way*:
r As heaps made waters stand-*upright*.
14. And led them with a cloud by day:
And with a light of fire all night.

15. In Wilderneſſe he clave the Rocks:
And drink as *from* great deeps did send.
16. And streams hee brought out of the Rock:
And waters made s like-flood descend.

q *Heb.* and passed-them-thorough.
r *Heb.* And as——
s *Heb.* like as rivers.

III.

17. But they *ingrateful* added t Sill
u Against him Sinning-to-transgress:
Against the most-High to rebell
Within the parched-wilderness.

18. And in their heart tempt God did they:
By asking meat x their lust *to feed*.
19. And did against God speak, and say,
Can God in Desert-Table y spread?

20. Lo, Rock he smote, and waters flow'd,
Yea z Rivers swiftly-down-did-slide;
Can hee likewise give Bread *for food*,
And for his People flesh provide?

21. Therefore the LORD did hear, and was-
Extreamly-wroth, likewise a flame
Against *his Jacob* kindled-was:
Yea wrath on Israel up-came

22. Because the mighty-God upon
They did not faithfully-believe,
Likewise in his salvation
They did not hope, *but did him grieve*,

23. Though skies above he did command:
And doores of Heav'ns hee-open-set,
24. And MAN, to eat, on them he rain'd:
a And gave to them a the heav'nly wheat.

25. Man ate the b mighty-*Angels* bread:
c Then meat hee to the full did fling.
26. In Heav'ns an East-*wind* d forth-he-sped:
And by his might South-*winde* did bring.

27. And rain'd upon them flesh as dust:
And winged fowle as Sand of Seas.
28. And made *it* fall amidst his Camp:
His dwellings round about, *with ease*.

29 e They ate, they were well fill'd also:
And their desire bring them did *God*.
30. Their f lust estrang'd they were not fro;
Their meat yet in their mouth *abode*:

31. When up on them Gods anger came,
And of-the-fat-of-them did kill:
Yea he smote down *unto their shame*
The choice-young-men of Israel.

IV.

32. For all this g on-in-sin-they-went:
Nor for his wonders did believe.

t *Heb.* yet.
u *Heb.* To sin against him.
x *Heb.* for their Soule.
y *Heb.* or, prepare, furnish
z *Heb.* streames overflowed
a *Heb.* the wheat of the Heavens.
b *Heb.* bread of the Mighties.
c *Heb.* he sent them Venison to Satiety.
d *Heb.* he made-pass-forth.
e *Heb.* And they ate, and were filled vehemently.
f *Heb.* desire.
g *Heb.* they sinned yet.

33. h In vanity their dayes hee spent:
And *did* their yeares i to trouble *give*.
34. When them hee slew, then him they (sought:
And turn'd, and God k sought-speedily.
35. l Remembred, that God *was* their Rock:
And their Redeemer, God Most-High.

h *Heb.* And in——.
i *Heb.* in hasty terrour.
k *Heb.* sought early
l *Heb.* And remembred.

חצי הספר
Chatsi Hassepher, i.e.
The middle of the Book, *viz.* of Psalmes. These two Hebrew words are here inserted in the Hebrew Bibles. The Hebrewes thereby noting the middle of the Book of *Psalmes*. *Sim. de Muis in Com. ad Psal.* 78. 35.

36. But with their mouth they flattered him:
And with their tongue to him they ly'de.
37. m Nor was their heart set-right with him:
Nor n in his league they-firme-did-bide.

38, But he compassionating *ay*,
o Covered *their Sin*, and stroyd them nor:
And p often turn'd his wrath away,
Nor stirr'd-up all his fury-hot.

39. For hee remembred, q they *were* flesh:
A winde r that-goes, and turnes no-more.
40. How oft did they in Wilderness
s Vex him! In Desert grieve him sore!

41. For *frequently* return they did,
And tempted God *that lov'd them well*:
Yea, they *unduely* limited
The Holy-One of Israel.

m *Heb.* And their heart was not——
n *Heb.* were they faithful in his covenant.
o *Heb.* mercifully covered iniquity.
p *Heb.* he multiplyed to turne away.
q *Heb.* that they.
r *Heb.* going, and will not returne.
s *Heb.* embitter him.

V.

42. Remembred not his hand: The day
When he redeem'd them from *their* strait.
43. Who did his Signes on Egypt lay:
t In Tsoan field, his Wonders-great.

44. And turn'd their Rivers into blood:
u Their streams, they could not drink, *annoyd*.
45. Among them A mix'd swarm he sent,
x *which* ate them: Frog's, which them destroyd

46. Likewise he gave their fruit unto
The Caterpillar, *as a spoile*:
Unto the Locust *hee* also
Expos'd their labour, *and their toile*.

47. Their Vine he killed with the haile,
Their Sycamores with hailstone-*knocks*.
48. And y gave their Cattel to the haile:
And to z hot-thunderbolts their flocks.

49. a His fiercest Ire, and wrathfulness
He sent among them, *them to spill*,
And indignation and distress:
By sending-forth of Angels ill.

t *Heb.* And in——.
u *Heb.* And their——
x *Heb.* and it did eate them and the frogs, and it corupted them.
y *Heb.* shut up.
z *Heb.* or, flying fire coles, or, lightnings.
a *Heb.* the burning heat of his wrath.

50. He *dreadfully* weighed-out a path
b Heb. his nostril. Unto b his Anger *then expreſt*,
Their Soul with-held he not from death:
c Heb. ſhut-up And c gave their wild-beaſt to the peſt.

51. And all the firſt-born ſmote *at length*
That was in Egypt's *habitacles*:
d Heb. of ſtrengths The principal d of all *their*-ſtrength
In Cham's *abhorred* Tabernacles.

VI.

52. And like to *harmleſs* ſheep he made
His people *deare thence* forth-to-paſs:
And like a flock he did them lead
Within the *barren* Wilderneſs.

e Heb. Hope or, confident. ſafety. 53. In e hopeful ſafty *undi'maid*
He them likewiſe conducted *over*,
And they *mean-while* were not afraid:
But *all* their foes the Sea did cover.

54. To border of his Holineſs
Likewiſe he brought them *ſtrangely led*:
This *Promiſ'd* Mountain *to poſſeſs*
Which his-right-hand had purchaſed.

f Heb. from faces of them g Heb. And made them fall in the line of poſſeſſion. 55. f 'Fore them he Heathens-out-did caſt,
g Their heritage by line divide:
And Tribes of Iſrael *at laſt*
He in their Tents did-make-reſide.

VII.

56. But yet they tempted God moſt-high
h Heb. embittered. And *him* h did-bitterly-provoke,
i Heb. kept not And they i obſerv'd not *faithfully*
His Teſtimonies *ſweeteſt yoke*.

57. But backward-they-did-turn-away,
And like their *ſinful* fathers *now*
Unfaithfully-tranſgreſs-did-they:
k Heb. Bowe of deceit. They turned were k like warping bow.

58. And they provoked-him-to-wrath
With their high places *wickedly*:
And with their graven-Images
They ſtirred him to jealouſie.

59. God heard, and was-exceeding-wroth;
l Heb. vehemently. And l much abhorred Iſrael
60. And Shilo's Tabernacle left:
The Tent m he pitched with men to dwell.

m Heb. bee had-pitched, for-a-dwelling with earthy-man. 61. And n into thrall, and th'enemy's hand
He gave his ſtrength and glory *both*.
62. And o gave his people to the Sword:
And with his heritage was wroth.

n Heb. gave his ſtrength into captivity: and his glory into the diſtreſſer's hand. 63. The fire his choice young-men p devour'd
Their Virgins were not prais'd alſo.
64. His Prieſts did fall by *bloody* Sword:
Nor did their Widows weep *for woe*.

o Heb. ſhut-up.

VIII.

p Heb. did eate-up. 65. The Lord as-ſleeping then awoke
As ſtrong-*man* q ſhouts through wine reviv'd
66. Like wiſe his foes behinde he ſtroke:
He r endleſs ſhame for them contriv'd.

q Heb. ſhouting through wine. r Heb. gave them eternal reproach. 67. And Joſeph's Tent he did refuſe:
Nor did he Ephraims tribe ſ approve
68. But did the tribe of Judah chuſe:
Mount Tſion *deer* which he did love.

s Heb. elect. or, chuſe. 69. And built like heighrs his holy-p'ace:
Like earth which he did found for-ay.
70. And choſe his ſervant David's *face*:
And him from t ſheep-folds took-away.

t Heb. folds of ſheep. 71. From *following* after Ewes-with-young
He did him bring: *And him advance*
To feed Jacob, his people *ſtrong*:
And Iſra'l his inheritance.

72. And in his hearts perfection
As faithful Shepheard them he fed:
And by his hands diſcretions
As nurſing Father them he led.

§. III. The Kinde, Penman, and Occaſion.

This Pſalme is one of the *Maſchil's*; See *Pſal.* 32. §. 3. And as to the Kinde of it, is *Hortatory*, *Doctrinal*, and *Hiſtorical* u: as by the Series of it is palpable. By whom, and when it was written, is not ſo evident. *Some* think it was written by *King Hezekiah*, or by the Prophet *Iſaiah*, or ſome other, about the time of the decay and ruine of the Kingdom of *Iſrael* x. But others y rather judge it was written by *David* or *Solomon*, or by ſome Prophet in their dayes: The Subject-Matters contained in the Pſalme being ſuch onely as agree to their times, or to times before them. For herein is an *Hiſtorical Narrative* of things from *Iſrael's* departing out of *Egypt*, till *Davids* ſetting up Gods Tabernacle and Arke in *Mount Sion*, 2. *Sam.* 6. 17. *with Pſal* 78. 69. or till *Solomons* building the Temple there on part of *Mount Sion*, which was after their coming out of *Egypt* 480. years, See 1 *King.* 6. 1. *with Pſal.* 78. 69.

n Paræneticus & Didaſcalicus eſt hic Pſalmus. *Sim. de Muis Arg. in Pſal.* 68.
x *Jun. in Annot. ad Pſal.* 78. 1.
y *Jo. Foord in Expoſ. Pſ.* 78. Tempus.

Occaſion

Occasion, of Penning this Psalme, was the great and manifold unbelief, Hypocrisie, and Rebellion of *Israel* against God, both in the *Wilderness*, and in the Land of *Canaan*, notwithstanding all Gods administrations of Mercy and Justice, towards them both in *Egypt*, Wilderness, and the promised Land, *verse* 8. &c. God labouring to overcome their evil with his goodness, and they striving to overcome Gods goodness with their evil, (Gods goodness and *Israels* evilness being represented in an Elegant Parallel,) *verse* 8. *to* 68. but at last Gods goodness surpassing and exceeding, *verse* 68. *to the end.*

§. IV. The Scope.

The Scope or end intended in this Psalme, is; 1, *To* advance the glory and praise of the LORD God of *Israel*, for all his praise-worthy acts, and excellent Administrations towards his people in *Egypt*, Wilderness, and *Canaan*, *verse* 4, 5. and contrariwise to debase and disgrace *Israel's* great ingratitude, unbelief, and manifold rebellions against the LORD, *verse* 8. *&c.* 2. *To* exhort all after Generations unto Faith and obedience towards God, from consideration of Gods Law and manifold goodness, given and manifested of old to *Israel*, *verse* 5, 6, 7. But to dehort them from diffidence, hypocrisie, ingratitude, and rebellion against God, upon consideration of these sins of *Israel* of old, so greatly here aggravated, and so severely heretofore judged by the LORD, for Admonition to all after Ages z, *verse* 8. &c.

z Recentior & posterior populus admonetur, ut caveat ne sit ingratus beneficiis Dei, ejusque in se provocet iracundiam, cujus obedienter & fideliter debet suscipere gratiam. Ne fiant --(*ut ver.* 7, 8.) Hæc est igitur Psalmi hujus intentio, hæc utilitas, hic ubertimus fructus. *August. Præfat. in Enarrat. Psal.* 77. *Tom.* 8.

§. V. The Analysis, or Principal Parts.

The *Title* of this Psalme sets forth; 1. The Nature of it; *Maschil, An Instructing Psalme.* It singularly *instructs* all following ages, and us, by the example of *Israel* of old, and by Gods dealings with them, how to walk faithfully, obediently, and thankfully with God, *See Psal.* 32. §. 3. 2. The Master-Musician to whom it was, as to the Musick, directed; for *Asaph.*

In the *Psalme it self* consider; 1. *The Exordium* or Preface. 2. *The Proposition.* 3. *The Narration.* 4. *The Conclusion.* (As to these Generals I like *Junius* his Method.)

I. *The Exordium*, Entrance or *Preface* to the Psalme, is *Hortatory.* Herein the Prophet exhorts his people (his, as committed to his instruction, inspection, &c.) to diligent attention unto his Doctrine which he here propounds, *verse* 1. And he laies down divers causes why they should thus attend to his Doctrine, all drawn from the nature of it, *viz.* 1. The dignity of it; *A Parable.* 2. The difficulty; *--Dark-sayings, Hid-things.* 3. The Antiquity. 4. The certainty thereof; *which we have heard, known,* &c. *verse* 2, 3. 5. The end thereof, shewing Gods praises, power, and wonders, *ver.* 4.

II. *The Proposition* of the Summe and Substance of his intended Doctrine, *viz.* Gods *Testimony which he established, and Law which he Commanded the Fathers, at Mount Sinai.* This *Testimony* and *Law* is illustrated by the ends and uses of Gods revealing them; *viz.* 1. *That* parents might communicate them and make them known from Generation to Generation, *verse* 5, 6. 2. *That they might set their hope in God.* 3. *That they might remember his works.* 4. *That they might keep his Commandments, verse.* 7. These ends are *amplified*, by the contrary examples and courses of their Fathers; Being *Stubborn, Rebellious, False-hearted, unstedfast* in spirit with God, *verse* 8.

III. *The Narration of Gods Administrations towards them*, in his beneficence patience, and Justice, and of their Rebellions against him, By unbelief and dissimulation in their afflictions, By their Security, and Idolatry in their prosperity, *verse.* 9, *to* 58. More particularly, here Note,

1. *The first Rank of their Rebellions*; 1. *Described, viz* (1) Covenant-breaking with God. (2) Forgetting Gods works and wonders shewed them. For which the children of *Ephraim*, though valiant Warriours, yet fled before their Enemies, *verse* 9, 10, 11. 2. *Aggravated* by Gods beneficent and merciful Administrations towards them, *viz.* 1. Working wonders for their Fathers in *Egypt*, to bring them thence, *verse* 12. Bringing them strangely thorough the Red-Sea, *verse* 13. 3. Conducting them in the Wilderness by his Pillar of Cloud by day, and of fire by night, *verse* 14. 4. Giveing them Waters plentifully out of the Rocks, *viz.* At *Horeb*, *Exod.* 17. 6. and again at *Cadesh*, *Num.* 20. 1, 11. both these seem pointed at, *verse* 15, 16.

2. *The Second Rank of their Rebellions.* 1. Declared and described, as most greivous and provoking to God, *verse* 17. *viz.* 1. *Tempting God*, by asking meat for their lust, *verse* 8. 2. *Distrusting God*; by questioning and doubting of his power to give Bread and Flesh in the Wilderness, notwithstanding they had lately experimented his power in giving Water out of the Rock, *verse* 19, 20.

ver.19,20. 2. Aggravated by Gods dealings with them hereupon, viz. (1) Hearing this, (2) Being greatly incensed against them, for their distrusting God, ver. 21,22. which distrust was the more grievous and inexcusable by reason of their late experience of Gods power and goodness in raining down Manna from Heaven upon them for Bread, &c. ver.23,24,25. 3. Raining flesh of feathered Fowle plentifully upon them, in displeasure: and whilest the meat was in their mouthes, destroying many of the choicest of them, ver.26.to 32.

3. *The third Rank of their Rebellions*, is 1. *Described*. (1) *Partly*, in that *for all this they sinned still*: Murmuring again the Promised Land, *Numb.* 14.1, &c. (2) *Partly*, in *not believing*, for all Gods wonders, that he would or could give them *Canaan*, ver.32. 2. *Aggravated*, by Gods sore judgement in consuming that murmuring Generation in the Wilderness forty years, that they should never enter into Gods Land of Rest, ver.33.

4. *The fourth Rank of their Rebellions*, is 1. *Described*, 1 *Partly*, as implyed, viz. a That, after God had sworn they should not enter into his Rest, but bade them turn back into the Desert, *Numb* 14.22,23.—25,33,34,35. that that Generation might perish there for their murmuring; They, contrary to Gods Commandment would go up into the Promised Land, *Numb.* 14.40, &c. and the *Canaanites* and *Amalekites* came down and smote them, *Numb.* 14.45. 2 *Partly*, as expressed, viz. That being *slain* by God, they *sought him, returned, enquired early* after him, *remembred God was their Rock and Redeemer*, but all flatteringly, lyingly, hypocritically, unstedfastly. *Their heart was not right with him* b, &c. ver.34.to 38. 2. *Aggravated*, by Gods contrary deportments towards them in Acts of Clemency, Mercy, Mercy, &c. Where note, 1 The rise of these Acts, Gods Compassionateness. 2 The Acts of kindness themselves, viz. Mercifully covering iniquity; *Not destroying them*, that is, not all, not presently; *multiplying to turn away his anger*; *not stirring up all his wrathful heat*. 3 The Motive that swayed with him thus to deal with them, He considered, Their feebleness, *flesh*. Their frailty and mortality, as *a winde or vapour*—ver.38,39.

5. *The fifth Rank of their Rebellions in the Wilderness*, is, 1. *Described* Pathetically. And this, 1. More *Generally*; 1 *Often bitterly provoking* him. 2 *Often grieving him in the Desert*: both laid down in a Pathetical Interrogation; *How oft?* vers. 40. One reckons up sixteen times c. Another seventeen times d. 3 *Returning and tempting God*. 4 *Limiting the Holy-One of Israel*, verse 41. 2. More *Particularly*, in that they ingratefully forgot, (1) Their Redemption and Deliverance from *Egypt* by his mighty hand, ver. 42. (2) The wonders and plagues which God, for accomplishing their deliverance, brought upon the *Egyptians*, ver 43. Here 7 of *Egypts* 10 plagues are instanced in, but not in the same order as God inflicted them, v.44.to 52. II. *Aggravated* exceedingly, by Gods great benefits, which contrary to these Provocations, he heaped upon them, viz. 1. Brings his people as a flock forth from *Egypt*, thorow Red-Sea and Desert, in *Confident-safety*, the Sea covering their enemies, ver.52,53. 2. Conducting them into the Promised Land, called, *The Border of his Holiness*, by Anticipation, in reference to his holy Presence or Sanctuary there, afterwards. And *this Mountain*, by a Synechdoche of the part——vers.54. 3. Driving out by destruction, the Heathens before them. 4. Possessing *Israel* actually of the promised Land, vers.55.

6. *The sixth Rank of their Rebellions* against God after all this, even in the Land of *Canaan*. This is, I. *Described*, 1. More *Generally*, By their tempting and bitterly-provoking God, 1 *Partly*, by not keeping his Testimonies, vers.56. 2 *Partly*, by their Apostacy and unfaithfulnesse. Set forth, By the example of their *Fathers*, and By the similitude of *a warping Bowe*, vers 57. 2. More *Particularly*, by the particular sins wherewith they provoked him, viz. 1 Their High-places. 2 Their Graven-Images. vers.58. II. *Aggravated*, by Gods judgements and by his mercy in midst of judgement. 1. By Gods judgements upon them for these their sins, viz. 1. Abhorring *Israel* in great wrath, (*See Judg.* 2.1. *to the end of the Book*) vers 59. 2. Forsaking his Tabernacle at *Shilo*, viz. when the Ark was fetched thence into the Camp, and never came again thither, 1 Sam 4.3, &c.) ver.60. 3 *Delivering his strength and beauteous glory*, i. e. his Ark itself, *in the dayes of Eli*, 1 Sam. 4.11. *and* 5.1. *into Captivity*; it being taken by the *Philistines*, ver.61. 4 Shutting up his people unto the *Philistines* Sword, ver.62. Gods fiery wrath by the *Philistines* Sword *eating up their choice young men*, so that *their Virgins were not praised*, i. e. not married: *Metonym. of adjunct*, ver. 63. 5 Suffering their Priests, *Ophni* and *Phineas* to be *slain by the Sword*, and no mourning *made for them*, ver. 64. 2. By Gods mercies in midst of judgement, ver.65. *to the end*. But herein we have the *fourth Branch*. The *Conclusion* of this Psalme.

IV. *The Conclusion of this Psalme*, by a Narrative of Gods Acts of Favour and Mercy to *Israel* in *Canaan*, notwithstanding all their Rebellions there, and in the Wildernesse, viz. 1. The Lords *awaking as a mighty-one shouting after wine*, and smiting the *Philistines*, to their eternal reproach ver. 65,66. 2. His returning no more to *Shilo* with his Ark, but *refusing Josephs Tent* and *Ephraims Tribe*, he chose *Judah* and *Mount Sion*, ver.67,68. 3. His building his Sanctuary there, magnificently, and durably, ver.69. 4. His *choosing of David*, from *feeding sheep*, to *feed his people Israel*, ver.70,71. *Davids* Government being commended, by 1. His Integrity: 2. His Prudence, in managing that Government over *Israel*, ver.72.

a Sic Jo. *Foord in Expos. Psal.* 78.34.

b Rectum cor cum Deo est, quando propter Deum quærit Deum, *August. Enarrat. in Psal.* 77.p. 863. *D. Tom.* 8. *Basil.* 1569.

c *Jo. Foord. Expos. in Psal.* 78. 40.

d *Hen. Ains. in Annot. in Psal.* 78.40.

PSALME

Psalme LXXIX.

§. I. The Summary Contents.

1. A sad lamenting complaint of the Desolation of *Jerusalem*, *ver.* 1. *to* 8. 2. An earnest Prayer for deliverance, *ver.* 8. *to* 13. And 3. A Promise of constant thankfulnesse, *ver.* 13.

§. II. The Version out of the Hebrew.

A Psalme a *of Asaph.*

1. O God, the Heathens *rude and wilde*
Did thine inheritance invade,
b Thine holy Palace they defil'de,
Jerusalem on heaps c they laide.
2. They gave thy Servants carkase *to*
Unto the fowle of Heav'ns, for meat:
The flesh of thy *dear* Saints unto
The wild-beast of the Earth *to eate.*

3. *Most cruelly* the blood of them
On ground like waters they have shed,
d Quite-round-about Jerusalem:
And e none to bury *those their dead.*
4. Unto our neighbours *night and morne*
An *infamous* reproach are wee:
A laughing-stock and tauted-scorne
To-those-that-round-about-us-bee.

5. How long, LORD, wilt be wrath, for ay?
Burne shall thy jealousie like fire?
6. On Heathens, which do not thee know,
Do thou poure-out thy burning-ire,
And on the Kingdomes *the same Cup*
Which thy Name do not call-upon.
7. For f hee hath eaten Jacob up,
And g raz'd his Habitation.

a *Heb.* or; To or for——
b *Heb.* The palace of thine holinesse.
c *Heb.* they have put.
d *Heb.* in the rounds, or circuits of Jerusalem.
e *Heb.* not *any* burying.
f For, *They have* Brutalge numeri.
g *Heb* or, desolated

II.

8. Our former h faults (*which we repent*)
Remember not against us *now*,
Haste, Let i thy mercies us prevent;
For wee are k brought exceeding low.
9. O our Salvation's *holy* God,
l For thy Name's glory *and great fame*,
Help us: And rid us *from their rod*,
And our sins m cover for thy Name.

(God?
10. Why say shall Heathens, where's their
Among the Heathens let be known
The vengeance of thy Servants blood
Thus shed, *To* our eyes *bee it shown.*
11. Let come before thy face's light
Thy Prisoners *sad* sighing-cry,
According to thine Arme's n great might:
o Preserve those that are doom'd to dy.

12. And to our neighbours Seven-fold,
Into their bosome, thou p reward;
Their *vile* reproach, wherewith *so bold*
They have reproached thee, O Lord.
13. So wee thy folk, and q pasture's sheep
For ever will confesse to thee:
r To all Gen'rations *we will keep*
Such thoughts, Declare thy praise will wee.

h *Heb.* iniquities.
i *Heb.* thy bowel mercyes.
k *Heb.* attenuated vehemently.
l *Heb.* for the word of the glory of thy name.
m *Heb.* mercifully-cover
n *Heb.* Greatnesse,
o *Heb.* reserve the sons of death.
p *Heb.* render
q *Heb.* thy pasture's sheep.
r *Heb.* to generation and generation.

§. III. The Kinde, Occasion, and Penman.

This Psalme is a *Prayer*, chiefly made up of pathetical Lamentation, fervent Supplication, and professed Gratulation.

Occasion of this Psalme was some fatal calamity and misery which befell the Church of God in great extremity. *Some* s think the words and phrases are such as may agree, Either to the cruel times of *Antiochus*, or to the devastation of *Jerusalem* by *Nebuchadnezzar*. *Some* t incline rather to the later, because of that passage, *Poure out thine Indignation*, &c. *ver.* 6. which is the same imprecation which *Jeremiah* hath against the *Babylonians*, Jer. 10. 25. which makes it somwhat probable that *Jeremiah* might pen this Psalme, towards the end of the Babylonish Captivity.

s *Jo. Calv. Com. in Psal.* 79. 1.
t *Sim. de Muis in Arg. ad Psal.* 79.
u *Jo. Foord in Explic. Ps.* 79. Tempus. *Hen. Moller. in Arg. Psal.* 79.

This *Pſalme*, and *Pſal.* 74. are thought to be penned about the ſame time, and the 102. a little after [u].

[u] *Jo. Foord in Explic. Pſ.* 79. *Tempus. Hen. Moller. in Aig. Pſal.* 79.

Penman of it ſeems not to be *David*. This Hiſtory here lamented falling out long after *Davids* dayes. Nor is it probable, as *Calvin* notes, that *David* by a *Prophetical* ſpirit would ſpeak thus hiſtorically. But whether it were *Aſaph*, whoſe name is prefixed: Or *Jeremiah*, whoſe words are here in part uſed: Or *Iſaiah*, who prayes ſomwhat like to this Prophet here, See *Iſa.* 64. Or ſome other Prophet living about the time of the Captivity: is ſomwhat hard poſitively to determine.

§. IV. The Scope.

The **Scope** in this Pſalme intended, is; To intreat the LORD for Deliverance of his Church from all thoſe woful miſeries and deſolating cruelties brought upon Gods people the Jewes, by their wicked heathenish Enemies, eſpecially ſeeing the glory of God was ſo much impeached by their Perſecutors blaſphemies, *ver.* 9, 10.

§. V. The Analyſis, or Principal Parts.

The *Title* denotes 1. The Denomination of it; *A Pſalme*, compoſed in Meetre. 2. The Direction of it as to the Muſick of it; *To Aſaph*; or, *For Aſaph.*

The *Subſtance of the Pſalme* hath in it, the deſolated Churches 1. *Lamentations*, 2. *Petitions*. And 3. *Profeſſion*. The whole ſeems penned in the Churches name: and moſt pathetically.

I. *The Lamentation or Complaint of the Church*, is twofold, 1. *In reſpect to her Heathen-enemies*. And here is a doleful Complaint, 1. Of the cruelty of ſome enemies: probably the *Babylonians*. As, (1) *Invading* Gods inheritance, *Canaan*. (2) *Defiling* the Temple. (3) *Deſolating*, and *laying on heaps Jeruſalem*, verſ. 1. (4) Cruelly deſtroying Gods Saints and Servants round about *Jeruſalem*, and inhumanely denying their dead Corpſes honeſt burial, *ver.* 2, 3. 2. Of the ſcornful deriſions of others round about them, as *Philiſtines*, *Edomites*, *Iſhmaelites*, *Moabites*, *Ammonites*, &c. rejoycing at their calamity, *ver.* 4. II. *In reference to God Himſelf*. And here ſhe ſadly complaines of Gods ſo long delaying to reſtore her out of her preſent grievous miſeries, into her priſtine felicities in the Holy Land, *ver.* 5. Both theſe Lamentations are *Amplified* by a vehement Imprecation againſt her Heathen-enemies, that had ſo miſerably eaten up and deſolated the Church of God. Herein, 1. The Severity of the Judgment imprecated is pathetically expreſſed; *Poure out, &c.* 2. The Churches Enemies, the Object on whom this Judgment is Imprecated, are deſcribed by their utter Alienation from God, and his Worſhip, and his Church; *Heathens which know thee not*, —— *verſe* 6. 3. The Reaſon of this Imprecation is ſignified, *viz* (1) Their cruel *eating up of Jacob*, the Church. (2) Their ſtrangely *deſolating* Canaan *his habitation*, *ver.* 7.

II. *The Petition of the Church* is alſo twofold eſpecially, *viz.* I. *For themſelves*. And ſo they moſt earneſtly intreat the LORD, 1. *To* forget and pardon former iniquities. 2. *To* haſte unto their help, by preventing them with their tender-mercies. 3. *To* help and rid them free from their preſent miſeries. 4. *To* manifeſt and make known among the Heathens the vengeance of his Servants blood, even in their ſight. 5. *To* heare the ſighing of the Priſoner. 6. *To* reſerve, or make remain, by his great Power, thoſe that are deſtined to death. Sundry Reaſons or Arguments being intermixed with theſe Petitions: drawn from, (1) Their preſent extreme low condition (2) The Glory of Gods own Name. (3) The inſolency and pride of their enemies, even againſt God Himſelf, *ver.* 8, 9, 10, 11. II. *Againſt their Enemies*, *Babylonians*, *Edomites*, *&c.* That God would *recompence into their boſomes ſevenfold the reproach wherewith they reproached God.* Retaliation of reproach with aggravation, *ver.* 12.

III. *The Churches Profeſſion of conſtant Gratitude to God*, if he will compaſſionate her thus complaining, and heare her thus praying. Here, 1. The Church profeſſing and promiſing this is deſcribed; *Thy People*——. 2. Her profeſſed Gratitude is ſpecified; *We will confeſſe to thee, we will tell thy praiſe.* 3. The Conſtancy of this Gratitude is denoted; *for ever, to Generation and Generation*, verſ. 13.

PSALME

Pſalme LXXX.

§. I. The Summary Contents.

The Church of God in great diſtreſſe under her enemies, 1. *Implores* Gods Favour and Succour, *verſe* 1. *to* 4. 2. *Expreſſeth* moſt ſadly her miſeries, *verſe* 4. *to* 8. 3. *Compares Gods* former benefits with her preſent contrary diſtreſſes, *verſe* 8. *to* 14. 4. *Prayes* earneſtly for her ſalvation and deliverance for the glory of God in Chriſt, *verſe* 14. *to the end.*

§. II. The Verſion out of the Hebrew.

To the Maſter-Muſician on [a] *Shoſhannim,* [b] *Eduth, A Pſalme* [c] *of Aſaph.*

I.

1 O Thou that Iſrael doſt feed,
Attentively give ear;
Thou that flock-like doſt Joſeph lead:
On Cherubs ſit'ſt, [d] ſhine-clear.
2. [e] Before Ephraim and Benjamin,
Before Manaſſeh too
Stir-up thy ſtrength: And thou come in
For [f] our Salvation *now.*

3. Turn us, O God. [g] Thy face make-ſhine,
Be ſaved then ſhall wee.
4. LORD God of Hoaſts, at thy folk Pray'r
How long [h] wilt-angry-bee?
5. The bread of Tears, *theſe many years,*
Thou-makeſt-them-to-eat:
And-makeſt-them-to-drink of tears
[i] A meaſure-very great.

6. Thou [k] makeſt us a *very* ſtrife
Unto our neighbours *neere:*
Our foes likewiſe, *at our ſad life,*
Among themſelves do jeere.
7. O God of Hoaſts *to us incline,*
Return us, *ſet us free;*
And make [l] thy Countenance to-ſhine,
And ſaved we ſhall bee.

II.

8. From Egypt-*Land* a Vine *of wor*
Thou didſt *of old* remove:
Yea thou didſt drive the Heathens forth,
But didſt it plant *and love.*
9. Thou didſt-a-way-prepare *and fit*
[m] Before it *by thy hand:*
And thou-didſt-root the Roots of it,
And it did fill the Land.

10. The Mountains *there* were covered
With its *out-ſtretching* ſhade:
And *like* God's Cedars *largely ſpread*
Its Branches *were diſplaid.*
11. *Yea* it did ſend its branches out
Along unto the Sea:
And to the River *farre remote*
Its-ſucking-ſprigs *convey.*

12. *Then* wherefore hath-thou-broken-up
Its Hedges *day by day:*
That all *oppreſſively* it crop
Paſſing-along the way.
13. The Boare out of the Wood *ſo wilde*
Doth root-it-up *with ſpeed:*
Likewiſe the wilde-beaſt of the field
Doth *ſtill* upon it feed.

II.

14. O God of Hoaſt return, O now,
Look-down [n] from Heav'n *to thine,*
And *ſpeedily* behold-do-thou
And viſit this *thy* Vine.
15. And *view* the Vineyard which *below*
Thy right-hand planted *faſt:*
And on [o] the Branch which for thee thou
Strongly confirmed-haſt.

16. *Ah it is* burnt with *flaming* fire,
And wofully cut-down:
They periſh through *thy fervent ire*
Thy countenance's [p] frown.
17. Upon the man of thy right-hand
O let thine hand bee *ſtaid:*
Upon the Son of Man, *whom* thou
For thy ſelf ſtrong-haſt-made.

18. And

a *Heb.* or; Six-ſtringed inſtruments
b *Heb.* or; A Teſtimonie. An ornament
c *Heb.* or; To, For.
d *Heb.* or; ſhine-bright.
e *Heb.* To, the faces of.
f *Heb.* Salvation to us; *or* full Salvation —, there is a paragog added.
g *Heb.* And thy faces.
h *Heb.* wilt thou ſmoak.
i *Heb.* Shaliſh. A third part of the greateſt meaſure. foure times as big as the uſual cup to drink in: *Aquila.*
k *Heb.* puttеſt *or*, haſt ſet.
l *Heb.* thy faces
m *Heb.* To the faces of it.
n *Heb.* from the Heavens.
o *Heb.* Ben. Son, *viz. of the vine, notes in Hebrew phraſe that is the* Son of the floor *i.e. Corne. Iſai.* 21. 10. Son of the coale, *i.e. fire or a ſpark, Iob.* 5. 7. Son of the bowe, *i.e. An Arrow, Iob,* 41. 17. Son of a tree *i.e. Boughs, branches, Gen.* 49. 22. Son of the Vine, *i.e. branch, as here Pſal.* 80. 15.
p *Heb.* rebuke.

18. And back from thee we will not go:
Thou ſhalt us vivify,
Wee on thy *glorious* Name alſo
Will call *inceſſantly*.

19. LORD God of Hoaſts, *at laſt incline*,
Return us, *let us free*:
O cauſe q thy Countenance to ſhine,
And ſaved we ſhall bee.

q *Heb.* thy face.

§. III. The Kinde, Occaſion, and Penman.

This Pſalme is for **Kinde**, *A Prayer*. A fervent Prayer, *A Lamentable Prayer*, ſaith one r, in the perſon of the miſerably diſtreſſed and deſpoiled Church of God, begging Reſtauration from her miſeries and Captivity.

r Precatio lamentabilis, *Jo. Calvo in Arg. Pſal.* 80.

The **Occaſion** of it in *General* was ſome great and long Calamity upon the Church, *verſe* 4, 5, 6, 12, 13, 16. As to the *Particular* it is variouſly apprehended by Interpreters. *Some* think it was written upon Occaſion of *Judah's* Captivity in *Babylon* ſ. *Some*, either upon Occaſion of *Judah's* being carried Captive into *Babylon*, or of the ten Tribes being carried captive into *Aſſyria* by *Shalmanezer* t. But *Calvin* u excepts againſt that Opinion touching the *Babyloniſh Captivity*, there being here ſuch mention of *Iſrael*, *Joſeph*, *Manaſſeh*, *Ephraim*——, which were not carryed captive to *Babylon*. *Others* therefore rather think that ſome great affliction upon *Judah*, and ſome of *Iſrael*, gave Occaſion of this Pſalme. Eſpecially when the ten Tribes forſook the houſe of *David*, 1 *King*. 12. 2 *Chron*. 10. and when *Rehoboam* forſook the Lord, 1 *King*. 14. 22. & 2 *Chro*. 12. 1. Then *Shiſhak* K. of *Egypt* waſted *Rehoboam's* Kingdom, 1 *King*. 14. 25. *and* 2 *Chro*. 22. 2. But the Jews repenting, God ſpared them, 2 *Chron*. 12. 12. and thereupon the Prophet ſeems to have written this Pſalme. For, 1. When this Pſalme was written, God did *ſit between the Cherubims*, *Pſal*. 80. 1. but God did not ſit between the Cherubims under the *Babyloniſh Captivity*, the Temple being deſtroyed. 2. *Ephraim* and *Manaſſeh* mentioned, *verſe* 2. were not carried captive to *Babylon*. But after the diviſion of the Kingdom, not only the Prieſts and Levites, but alſo many of the People out of all the Tribes came to *Jeruſalem* and adhered to *Davids* houſe, 2 *Chron*. 11. 13, 16, *&c* x. However let the Learned judge.

ſ *Ames. Lect. in Pſal.* 80. *Analyſ. Sim. de Muis Jun.*
t *Hen. Moller. in Arg. Pſal.* 80.
u *Jo. Calvin. in Pſal.* 81.

Who was **Penman** of this Pſalme cannot certainly be determined. Probably not *David*: becauſe the Churches afflictions, here lamented, ſeem to have befallen her long after *Davids* death. Nor *Aſaph*: for he lived in the dayes of *David*. And, though *Aſaph's* name be prefixed in the Title, yet the Phraſe may be rendred, *A Pſalme for Aſaph*, or *To Aſaph*, i.e recommended to the ſonnes of *Aſaph*, for the Muſick of it. It is likely to be written by ſome holy Prophet who lived in the time of theſe afflictions on the Church, as *Shemaiah* the Prophet, 2 *Chron*. 11. 2, *&c. and* 12. 5, 7, 15. or ſome other.

x *Joan. Foord. in Expoſit. Pſ.* 80. *Tempus. & Jo. Calvin in Comment. ad Pſal.* 80. 1. *aliquantulum favet huic opinioni.*

§. IV. The Scope.

The **Scope** herein intended, is; *To* intreat the Lord, to return and reſtore his deeply diſtreſſed Church and people out of all their preſent miſeries, and to make his face to ſhine upon them for their Salvation. This is the very Burden y of the Pſalme, *thrice* repeated, and every time augmented: *O God return us*,—— *verſe* 3. *O God of Hoſts, return us*,——*verſe* 7. *O LORD God of Hoaſts return us*,——*verſe* 19. and there is another Paſſage partly like this, in *verſe* 14. So that this is the very **Scope** of this Prayer. And therefore that of *Auguſtine's*, making this Pſalme to intend, *The coming of our Lord and Saviour Jeſus Chriſt* z, *&c.* is utterly beſides the intent of the Pſalme.

y Verſus intercalaris, vel, verſus Amorbæus, *Jun. See Pſal.* 107. *&* 136. *which are of like for me, with a burden.*

z Cantatur hic de Adventu Domini & ſalvatoris noſtri Jeſu Chriſti, & de vinea ejus.——Teſtimonium, &c.] Bonum Teſtimonium veritatis. Denique hoc teſtimonium, & Chriſtum & vineam confiterur: hoc eſt, & Caput & Corpus, Regem & plebem, Paſtorem & gregem, & totum omnium Scripturarum Myſterium Chriſtum & Eccleſiam, *Aug. Enarrat. in Pſal.* 79. *Tit. Tom.* 8.

§. V. The

§. V. The Analysis, or Principal Parts.

The *Title* represents to us, 1. The Direction of the Psalme, as to the Musick of it: More Generally; *To the Master-Musician.* More Particularly, *To Asaph.* 2. The Musical Instruments whereon it was to be tuned; or the Tune, whereunto it was to be set; *On Shoshannim Eduth.* See the Interpretation of these words in the Analysis of *Psal.* 60. *Title. Eduth* signifies a *Testimony* or *Ornament.* This Psalme is an excellent *Testimony of the Faith of Gods People in extreamest afflictions*[a]. 3. The Denomination of it; *A Psalme.*

a *Hen. Ainsw. in his Annot. on Psal.* 80. *Title.*

The *Psalme it self* being singularly pathetical is made up of *Petitions and Lamentations.* 1. *Petitions* Propounded, *vers.* 1. *to* 14. 2. *Lamentations* inserted, *ver.* 4. *to* 14. 3. *Petitions* re-inforced, *ver.* 14. *to the end.*

I. *Petitions of the afflicted Church, Propounded.* Here note, I. *The Object*, to whom the Petitions are directed, Described 1. *By* his Pastoral Office of (1) *Feeding* Israel; (2) *Leading* Joseph. 2. By his special Presence and Residence among them Symbolically, *sitting between the Cherubims.* In these Descriptions are notable Arguments implied for Gods granting their Petitions. II. *The Petitions themselves*, viz. 1. For Audience. 2. For clear manifestation of Gods favour to them; *Shine bright*, ver. 1. 3. For *stirring up his strength before* Ephraim, Benjamin, *and* Manasseh, (An Allusion to their posture and march in the Wilderness, these three Tribes coming next after the Tabernacle, *Numb.* 2.17,18,20,22. and 10. 21,22,23,24.) *to come and save them*, ver. 2. 4. For *returning* them from misery, and *causing his face to shine*, that *they might be saved*, ver. 3.

II. *Lamentations* and *Complaints* of the afflicted Church, are pathetically interwoven: And they are laid down 1. *Positively.* 2. *Comparatively.*

1. *More Positively, and Absolutely.* Here consider, I. *The Object* of their Laments and Complaints: *O LORD God of Hosts.* II. *The Matter* of their Complaints, viz. 1. Gods displeasure at their Prayer. Aggravated, (1) Hot-displeasure, *smoak against Prayer.* (2) *Against Prayer of thy People.* (3) For a long time. *How long?* emphatical Interrogation, *ver.* 4. 2. The extreme mournfulness of their condition. *Teares* their bread and drink from Gods hand. Yea, a *great measure* of Teares, *Shalish*, A *Trientalb.* So called from *three*: containing a *third part* of the greatest measure, foure times as big as their ordinary drinking cup. *Teares* by *flagons*, rather then *Cups*, *vers.* 5. 3. The great reproach that hereupon they were in by reason of their neighbouring enemies, *ver.* 6. III. *The Manner* of their Complaints, with renewing the burden of their Prayer, for returning them from misery, and causing his face to shine for their salvation, *vers.* 7.

b *Fran. Jun. in Annot. ad Ps.* 80. *Hen. Ainsw. in his Annot. on Ps.* 80.

2. *More Comparatively.* So they aggravate their Complaints by an elegant Parallel betwixt their former and present condition, under the similitude of a *Vine* and *Vineyard.* I. *Their former prosperous State* is described what it was from their coming out of *Egypt* till the time of this Psalme, *viz.* How, 1. God brought *Israel* as a *Vine* out of *Egypt.* 2. He cast out the Heathen, Canaanites, &c. 3. He planted this Vine in *Canaan*, ver. 8. 4. He prepared the Land for it, *viz.* By his Promises to *Abraham*, &c. 5 Rooted this Vine there. 6. It filled the Land: covering the Hills, extending its branches and roots far and neer from the River *Euphrates* to the Sea, *ver.* 9, 10, 11. II. *Their present calamitous Condition* is contrariwise, under the same Metaphor or Allegory of a *Vine*, Lamented 1. More Generally, That God had *broken down her hedges*, her defence. 2. More Particularly, That hereupon sundry sad effects ensued unto her, *viz.* 1. Every *Passer-by did crop* her, *ver.* 12. 2. *The Boare out of the Wood wasted it.* 3. *The wilde Beast of the field* devoured it, *ver.* 13.

III. *Petitions of the Church* are hereupon afresh re-inforced, with respect to the foregoing Complaints. And this, I. *Allegorically*, for the whole Church of *Israel.* Wherein note, 1. The Requests; *That God would return, look down from Heaven, and mercifully visit this Vine and Vineyard.* 2. The Reasons of this Request. And they are drawn, 1. *From* the Equity of the thing desired. It being a Vineyard of Gods own planting; *A Son of the Vine*, that is, a Branch of his own corroborating, *ver.* 14,15. (2) *From* the extremity of their misery. *Burnt. Cut down. Perishing under Gods displeasure*, ver. 16. II. *Plainly*, (1) For Gods gracious helping *hand upon the man of his right hand*, Benjamin; and on the Son of man, &c. *Jacob*, beloved of God. Hereby *some* c think Christ also is meant, with his Body the Church, *ver.* 17. (2) For quickening or reviving them. The Arguments by which this is urged, are, 1. A Promise of their constancy with God. 2. A Promise of their worshiping of him, *ver.* 18. III. *Pathetically*, The burden of the Psalm being now the *third time*, with some addition, repeated: For Gods *returning* them from present misery, and *causing his face to shine*, that *they might be saved.* And herewith the Psalme is concluded, *ver.* 19.

c *Fran. Jun. Annot. loc. Hen. Ainsw. Annot. on Ps.* 80. 18.

Pſalme LXXXI.

§. I. The Summary Contents.

1. An Exhortation to a ſolemn worſhiping and praiſing of God, *ver.* 1. *to* 8. 2. The LORD exhorting his people to *Obedience*, complaines of their *Diſobedience*, which turneth to their hurt, *ver.* 8. *to the end.*

§. II. The Verſion out of the Hebrew.

To the Maſter-Muſician upon Gittith,
A Pſalme [a] *of Aſaph.*

a Heb. or; To. For.

(Sing:
1. TO God, our ſtrength, ſhout-forth, *and*
To *Jacob's* God ſhrill-out.
2. Take-up a Pſalme, and Timbrel [b] bring:
The pleaſant Harp with Lute.
3. The Trumpet in New Moon, *I ſay,*
Blow-up *triumphingly*:
In time-appointed, at the day
Of our Solemnity.

b Heb. give yee.

4 For unto Iſrael *of old*
This *was* a-firme-decree:
A judgment *due* to *Jacobs* God.
5. *For*-Teſtimony hee
Put it in *Joſeph*, [c] when hee did
Go-forth from *Egypt* land:
Where I did hear [d] a language *hid*,
I did not underſtand.

c Heb. or; In his going againſt the land of Egypt or, in his going-out upon——
d Heb. A lip I knew not.

6. From load his ſhoulder I remoov'd:
His hands from basket paſſ't.
7. Thou crydſt in ſtraits, *O my belov'd*,
Thee alſo I releaſ'd;
Thee-I-did-anſwe *at the Sea*
In ſecret-place of thunder:
At waters ev'n e of Meribah
I proved thee *with wonder.* Selah.

e Heb. or; ſtrife.

II.

8. Heare O my people *dear*, and I
Will teſtifie to thee:
O Iſrael *obediently*
If thou wilt hark to mee.

9. In thee there ſhall not *once* be known
A ſtrange *an idol* god:
Nor-yet-ſhalt-thou-thy-ſelf-bow-down
Unto a forreign god.

10. I *am* the LORD thy God, from Land
Of Egypt [f] bringing thee,
Do thou thy mouth wide-open, and
[g] It-ſhall-bee-fill'd-by-mee.
11. But to my voice my people *deare*
Did not *then* hearken *well*:
[h] Nor any good affection-beare
To mee did Iſrael.

f Heb. making thee aſcend.
g Heb. I will fill it.
h Heb. and Iſrael was not well-affected to me.

12. So in their hearts perverſe-intent
[i] I-did-them-ſend-away:
In their own counſels *lewdly bent*
Still walk *along* ſhall they.
13. O-that my people *would have bin*
To-mee-obedient:
That Iſrael had walked in
My wayes, *ſtill permanent.*

i Heb. I ſent him away. i.e. every one of them.

14. Their enemies full-ſpeedily
I had debaſ'd *to thrall*:
And turn'd my *mighty* hand had I
On their d.ſtreſſers *all*.
15. The haters of the LORD, to him
Had-crouched-feignedly:
But *yet* the time of them had bin
To perpetuity.

16. Him alſo with [k] the fat of wheat
Compleatly fed had hee:
And from the Rock with Honey-*meat*
I-had-ſufficed-thee.

k Heb. w; flower of corne.

§. III. The Kinde, Occaſion, and Penman.

For **Kinde**, This Pſalme is of a mixt Nature, being both *Hiſtorical* and *Doctrinal*. *Exhorting* Iſrael to praiſe God ſolemnly, and obey him ſincerely: *Teaching* them alſo

also what great and manifold cause they had to be *obedient*, and how much they prejudiced themselves by their *Disobedience*.

Occasion is not so certainly and particularly evident. *Some* think this Psalme was penned after the time of the Judges, when the worship of God was restored by *Samuel* or *David*[1]. *Some*, that it was written after Israel had rebelled in the wilderness, and would not go against the *Canaanites*, that they might subdue them and possess their Land, *Numb.* 14. and this is gathered *from ver.* 1, 2, 13, 14, *&c.* The passages of the Psalme may be very well accommodated to this later *Time* and **Occasion**: but the *Title* seems not to agree thereunto; *Asaph* living in *Davids*, not in *Moses dayes*. And for this cause I cannot think that *Moses* did penne it. When, or by whomsoever it was written, In the general it seems to have been *occasioned* by Israels Disobedience to God, after his many obliging mercies manifested to them, *ver.* 10, 11, *&c.*

[1] Jun. in Annot. ad Psal. 81. 1. & Joan. Foord in Expos. Ps. 81. Tempus.

§. IV. The Scope.

The **Scope** herein intended, is, 1. To Excite Israel to praise the LORD most cheerfully in the set time of their Solemn Feasts, *viz.* The *Feast of unleavened Bread*, *Feast of Weeks*, and *Feast of Tabernacles*, *Deut.* 16. 1. *to* 18. 2. And to provoke them to obedience, by the mercies of God. 3. As also to bring them to repentance for their disobedience by bringing them to know what mercies they came short of thereby.

§. V. The Analysis, or Principal Parts.

The *Title* sets before us, 1. The Direction of it, as to the Musick, Generally, and Particularly; *To the Master-Musician*, To *Asaph*. 2. The Musical Instrument whereon it was to be tuned, *upon Gittith*. Though some, not without good probability, are of opinion, this may point out the **Occasion** of this Psalme, as hath been formerly noted, *See* Psal. 8. §. 3. **The Kinde, Occasion, &c.**

The *Substance of the Psalme* itself is Doctrinally Hortatory. Israel is here Exhorted 1. To *Praise God cheerfully*. 2. *To obey God dutifully*.

I. *The Exhortation of Israel to the cheerful praising of God*, is 1. *Propounded*, and Described diversly, *viz.* 1. *By* the Acts of thankfulness. 2. *By* the Object. 3. *By* the manner, with variety of musical Instruments. 4. *By* the solemne time, when, *ver.* 1, 2, 3. II. *Urged* and enforced by sundry cogent Arguments, taken, 1. *From* Gods instituting and ordaining of this Duty, when Israel came out of Egypt, *viz.* at Mount *Sinai*, *ver.* 4, 5. 2. *From* Gods Redeeming Israel out of Egypt, and from all their oppression there, *ver.* 6. 3. *From* Gods hearing Israel in straits, at Red-Sea, &c. delivering them there. 4. *From* Gods proving them, and giving them waters out of the Rock, at *Meribah*, *ver.* 7.

II. *The Exhortation of Israel to due obedience unto God.* And God himself is brought in as speaking to Israel most pathetically. Here, I. *God* incites Israel obediently to hearken to him, and to his Testimony, *ver.* 8. II. *God* chargeth them strictly not to have, or worship any strange forreign god, *ver.* 9. Because he is, 1. The LORD. 2. Israel's God. 3. His Redeemer out of *Egypt*. 4. He will fulfil his desire, Prayer. If he *open his mouth wide*, ask liberally and freely, he *will fill it*, *ver.* 10. III. *Gods Complaint* against his people, up-braiding them, 1. *Partly*, for their Disobedience to his voice. 2. *Partly*, for their disaffection to himself, *ver.* 11. This is aggravated by Gods spiritual judgements upon them for this; leaving them to their own perverse-intendments, and their own Counsels, *ver.* 12. IV. *Gods* pathetical wish that Israel would have been obedient to him, and have walked in his wayes, *ver.* 13. which he notably *Amplifies*, by the great benefits that thereupon would have ensued to Israel, (which through disobedience they deprived themselves of,) *viz.* 1. *His* debasing and destroying their enemies, *verse* 14. 2. *His* subduing the haters of the LORD to, at least, a feigned submission to him. 3. *His* perpetuating of his peoples time, *ver.* 15. 4. *His feeding them with the fat of wheat*, for necessity: and *satisfying them with Honey out of the Rock*, for delight, *ver.* 16.

Psalme LXXXII.

§. I. The Summary Contents.

The Psalmist, 1. Having taught and exhorted Judges to doe their Duty, and reproved their negligence, *verse* 1. *to* 8. 2. He beseecheth God himself to judge, *verse* 8.

§. II. The Version out of the Hebrew.

A Psalme [a] *of* Asaph.

1. IN God's Assembly *great*
The mighty-God [b] doth stand:
Amidst the Gods *on Judgement Seat,*
He judgeth *in the Land.*
2. *Hee saith,* How long will you
Judge *such* injurious-ill
And faces of the wicked *crew*
[c] Respecting-honour *still?* Selah.

3. Judge yee the poor-oppress't
The Fatherless also:
Unto the poor and much distress't
Impartial Justice do.
4. The weakling *out of hand*
And speedy rescue yee:
Them out of the *oppressing* hand
Of wicked-ones set-free.

5. [e] Nor understand do they,
Nor know *(though oft reprov'd,)*
They will in darkness walk *astray:*
Earth's ground-works all are mov'd.
6. *Thus* say *of you* did I,
Yee Gods *by Office are:*
Likewise the Sons of the most-High
Yee-every-one *appeare.*

7. But-sure, [f] As earthly-men
Dye *at the last* ye shall:
And like one of the Princes *then*
Yee *helplesly* shall fall.
8. Arise O mighty-God,
Judge thou the Earth *below:*
For in all Nations *abroad*
Inherit *power* shalt thou.

a *Heb.* or, To. For.

b *Heb.* stands ing.

c *Heb.* lift up honour, respect &c.

d *Heb.* justifie yee the afflicted and poore.

e *Heb.* They know not, and will not understand.

f *Heb.* As Adam.

§. III. The Kinde, Occasion, and Penman.

This Psalme is *Doctrinal, Hortatory, Reprehensory, and Pesitory.* Occasion; *Generally,* was some great corruption of Rulers and Judges, Neglecting or Perverting Judgement. But *Particularly* what *Judges* were here immediately intended; whether the corrupt Judges in dayes of *King Saul,* as some think [g]; who therefore suppose that *David* Penned this Psalme after he had written, *Psal.* 52. against *Doeg,* and after *Psal.* 58. against *King Saul* and his Court-Parasites, this Psalme notably agreeing with *Psal.* 58. Or the corrupt *Judges* before and in *King Jehoshaphats* dayes; which therefore put him (after Reformation in Religion) upon the appointing of *Judges* and *Magistrates* in all the Cities of *Judah,* and giving them great charge about the due performance of their Function, 2 *Chron.* 19. 4, 5, 6, 7. as *others* think [h]: I say, whether either of these, or some other corruption of *Judges,* gave *Occasion* to this Psalme is very hard positively to determine. The former seems more probable, because this Psalme was Penned in dayes of *Asaph,* and directed to him in respect of the Musick of it.

g *Jo. Foord in Expos. Ps.* 82. *Author & Tempus.*

h *Kimchi,* ut habet *Sim. de Muis in Arg. ad Psal.* 82.

§. IV. The Scope of it.

The Scope intended herein, is; To teach and admonish the Judges, Rulers, and Princes

Princes of the Earth about their Office, and to excite them to all due care in the faithful discharge thereof, *verse* 2, 3, &c. This is, *The Judges Psalme.* And *It is very profitable to Sing this Psalme before new Judges: or others when they are about to sit down on the Judgement Seat* [i].

[i] Utile profecto effet novis judicibus, aut jamjam ad judicandum sessuris percini hoc Carmen. *Sim. de Muis in Argum. Ps.* 82.

§. V. The Analysis, or Principal Parts.

The *Title* contains, 1. The Denomination of it; *A Psalme.* 2. The Direction of it, as to the Musick of it; *To Asaph.* And some [k] think *Asaph* Penned it.

The *Psalme it self* contains

I. *An excellent Doctrine,* or Fundamental Position, fit for all Judges seriously to Consider upon, *viz.* That God himself is Present with, and President over, all Judges, and their Judgements, *ver.* 1.

II. *A notable improvement of this Doctrine* and Position of Gods presence with Judges and Rulers in all their judicial Proceedings, exactly observing them. And this, 1. *Towards Judges.* 2. *Towards God.*

1. *Towards Judges, ver.* 2. *to* 8. Whom I. *He sharply reprehends,* for their corruption contrary to their Office, 1. In their unjust Judgements. 2. In their partial acceptance of the persons of wicked men. Both which are aggravated by their long continuance herein, *verse* 2. II. *He exhorts them* to their duty of doing Justice and Judgement, in defending the innocent, though 1 *Poor-weaklings:* 2 *Fatherlesse:* 3 *Afflicted:* And 4 *Poor,* and delivering them from the oppessing hand of wicked ones, *vers.* 3, 4. Hereunto they are urged by two sorts of Arguments, *viz.* 1. *By Arguments* drawn from the pernicious effect of the contrary to the Publick, *viz.* Confusion of all things will follow through want or neglect of Justice: *All the Foundations of the Earth shall be moved out of place.* Hyperbole. This is further aggravated by the threefold faultiness of the Judges, causes of this great evil; (1) Their ignorance of the Law. (2) Their unwillingnesse fully to understand matters of Fact. 3 Their wilfulnesse to walk on in darknesse, without due respect to Gods will or their own Conscience in matters of judgement, *ver.* 5. 2. *By Arguments* drawn from the pernicious effect of the neglect of Justice and Judgement to the Judges themselves, *viz.* Death, and suddain unexpected punishment, notwithstanding all their present greatness and power, *verse* 6, 7.

2. *Towards God himself.* Who (upon consideration of the incurable and unsufferable Corruption of Earthly Judges and Rulers) is intreated to *Arise,* and take the Reines of Justice and Government, over the Earth, into his own hand. Hereunto he is urged, from his *inheriting* Soveraign Right and power over *all Nations, vers.* 8.

Psalme LXXXIII.

§. I. The Summary Contents.

1. A Pathetical complaint unto God of the joynt Confederacy and Conspiracy of many enemies against Gods people, *verse* 1. *to* 9. 2. An earnest Prayer against them, *verse* 9. *to the end.*

§. II. The Version out of the Hebrew.

A Song, A Psalme [a] *of Asaph.*

1. O God, [b] do thou not cease-to-speak;
Nor deaf, nor still, O God, be thou.
2. For lo thy foes a-tumult-make:
And lift-up Head thine haters do.
3. Against thy people craftily
They secret-Counsel do devise:
They have-consulted-mutually
Against thine-hidden-ones likewise.
4. They said; Come, from a Nation's fame
And let us cut-them-quite-away:

[a] Heb. *or;* To-For——.
[b] Heb. Not silence to thee.

c Heb. And let not the name of Israel be remembred yet.

c That Israel's *Expunged* name
Bee bee no more remembred *ey*.

5. For, they in heart consult together:
Against the Covenant strike they do.
6. *Both* Edom's Tents, and Ishmaelites,
Moab, the Hagarenes also.

7. Gebal and Ammon, and Amaleck:
With Tyre's dwellers the Philistin.
8. Yea joyn'd with them is Ashur's *neck*:
They to Lot's sons an Arme have bin Selah.

II.

d Heb. As to Sisera, as to Jabin at the Brook Kishon.
e Heb. They were abolished.
f Heb. Put, set.

9. Do to them as to Midian;
d Siserah, Jabin, At Kishon's streame.
10. *Which* e were-destroy'd in Endor *than*;
They *as* dung for the Earth became.

11. Them and their Nobles f make *I pray*
Like Oreb and like Zeeb *fall*.

g Heb. And as——

8. As Zebach and as Salmunnah,
Their Authorized-Princes all.

12. Who said, let's in-possession-take
Gods houses to our selves *combinde*.
13. My God, as-rolling-thing them make:
As Stubble *tost'd* h before the winde.

h Heb. To the faces of the winde.

14. As fire burnes up a wood: Also
Like-as the flame doth mountains burn.
15. Pursue them with thy tempest so:
And terrify them with-thy-storm.

16. Their faces fill with shame: that they,
O LORD, may seek thine *holy name*.
17. Let them be bash'd, and i troubled *eye*
And perish, and be-cloth'd-with-shame.

i Heb. Terrified, or, suddenly-troubled to perpetuity.

18. That they may know, *when this is done*,
That thou whose Name *peculiarly*
JEHOVAH is, *That* thou alone
Art over all the Earth Most-High.

§. III. The Kinde, Occasion, and Penman.

This Psalme, for **Kinde**, is a *Prayer*.

Occasion of it; In the *General*, was some malicious confederacy and mischievous conspiracy of the *Edomites*, *Ishmaelites*, *Moabites*, and other enemies against the people of God utterly to ruine them and the very name of *Israel*, *verse* 2. *to* 9. But in *Particular*, At what time this fell out; whether in the dayes of *King Hezekiah* when *Sennacherib* by his own Forces, and by assistance of other enemies of *Israel* round about, did violently and insolently invade *Judah*, &c. as 2 *Kings Ch.* 18. *and Ch.* 19. as *Junius* k thinks: *Or* whether in the dayes of *King Jehoshaphat*, when *Moab*, *Ammon*, and *Mount Seir*, and with them probably many others, came to fight against *Jehoshaphat* and *Judah*, 2 *Chron.* 20. 1, *&c.* as most Interpreters both Jewish and Christians are of Opinion l; or whether at some other time, is hard positively and satisfactorily to determine.

k Fran. Jun. in Annot. ad Psal. 83. 1.

l Sim. de Muis. Arg. in. Psal. 83.—Joan. Calvin. Comment. in Psal. 83. 2.—Hen. Moller. Com. in Psal. 83. 6, 7, *&c.*—Jo. Foord Expos. Psal. 83. Tempus.

Penman also of it, whether it was *King Hezekiah*, or some other Prophet in his time, or in the dayes of *Jehoshaphat*, is much more dubious, and uncertain.

§. IV. The Scope.

The **Scope** intended in this Psalme, is; To implore the LORD's help against the many violent enemies Confederate and Conspiring together against the People of God, and against God himself, *vers.* 1, *&c*, *vers.* 5.—10, *&c.*

§. V. The Analysis, or Principal Parts.

In the *Title* are, 1. The Denominations of it; (1) *A Song*, for voice. (2) *A Psalme* for Musical Instruments. 2. The direction of it, as to the Musick, To *Asaph*.

In the *Substance of the Psalme*, are; 1. *A Petition*: 2. *A Narration*: 3. *An Imprecation*.

I. *A Supplication or Petition to God*, that he would not be a *Silent*, *Deaf*, or *Still*: especially at that time when the enemies made such a tumultuous noise, and lifted up the Head, *ver.* 1. This Petition is Pathetically urged, I. *By Arguments* drawn from the deportment of the enemies and haters of God against Gods people, *viz.* 1. Insolently *tumultuating*, or making a tumultuous noise. 2. Proudly *exalting* themselves, *verse* 2. 3. Craftily *consulting* and devising against Gods people, *his hidden-ones*, (hid of God in day of evil, *Psal.* 27. 5. *and* 31. 21.) *vers.* 3. The summe of their crafty Consultations, being; (1) *Partly*, to *cut off* Gods people *from being a Nation*. 2. *Partly* to *blot out* of memory the very *name of Israel*, *verse* 4. II. *By an Argument* drawn from their conspiracy and wicked confederacy herein against God himself, *ver.* 5.

II. *A Narration or Enumeration of the many enemies against God and his people*. Then are reckoned-up,

up, viz. 1. Edomites. 2. Ishmaelites. 3. Moabites. 4. Hagarens, or Arabians, *ver.* 6. 5. Gebal. 6. Ammonites. 7. Amalekites. 8. Philistines. 9. Tyrians, *vers.* 7. 10. Assyrians also helping *Lots* Children, viz. the Moabites and Ammonites, *verse* 8.

III. *An Imprecation of Gods people against these enemies and haters of God and his People.* And its very severe: they pray for Gods judgements upon them, 1. Under sundry Examples, viz. That God would do to them, as he did of old, 1. To the Midianites, *Judg.* 7. 22, *&c.* 2. To Sisera and Jabin at the Brook Kishon, *Judg.* 4. 15, 24, *&c. who perished at Endor, and became as dung for the Earth, ver.* 9, 10. 3. To make their Nobles, as *Oreb* and *Zeeb*, two Midian-Princes, *Judg.* 7. 25. 4. And all their Princes as *Zebah* and *Zalmunnah* (two Kings of Midian, *Judg.* 8. 12, 21.) *ver.* 11. These examples are amplified, by the sin whereof they were guilty, viz. invading the inheritance of God: and therefore their present enemies, being guilty of the like sin, *ver.* 4. deserve the like judgements, v. 12. II. Under divers Similitudes. As, 1. Of a *Wheel*, or rolling thing. 2. Of *Stubble* before the wind, v. 13. 3. Of a *Wood burnt up with fire.* 4. Of a *Mountain* all in a flame, v. 14, 15. III. More plainly, they pray, 1. That God would *fill their faces with shame*, which is *Amplified* by the good effect desired to them thereby, viz. *That they may seek Gods Name, vers.* 16. 2. That God would abase them, and trouble them perpetually, yea put them to shame and destroy them, *ver.* 17. This is illustrated by the end herein intended, viz. Gods Glory, That all men may know that *JEHOVAH is most-High* and reignes *over all the Earth, verse* 18.

Psalme LXXXIV.

§. I. The Summary Contents.

1. The *Psalmist*, Exiled from the *Sanctuary*, longs for the Communion thereof, *ver.* 1, 2, 3. 2. Declares how happy they are that dwell therein, *verse* 4. *to* 8. 3. And earnestly prayes to be restored thereto, *ver.* 8. *to the end.*

§. II. The Version out of the Hebrew.

To the Master-Musician upon Gittith,
A Psalme, to the Sons of Korach.

1. HOw lovely *are* thine Habitacles
O LORD of Hosts *ador'd!*
2. *Still* for the Courts *and Tabernacles*
Of *thee* the *holy* LORD
My Soul doth long, and also faint:
My heart, [a] my flesh also
Shout-out, *in this my sad restraint,*
The living God unto.

3. Yea, ev'n the Sparrow findes an house,
And Swallow *hath* [b] her nest,
Where she her young-ones [c] doth repose:
Thine Altars, *there they rest,*
O LORD of Hosts, my King, [d] my God.
4. [e] O they *bee* blest *that* dwell
That in thine House have-their-abode:
And still they shall thee praise. Selah.

5. [f] O-happy man, whose strength *art* thou:
Thine high-waies in their heart.
6. They Baca's valley passing-through.
[g] *To* well-spring it convert:
Yea [h] rain *with* blessings covereth *them.*
7. They go from strength to strength:
In Sion shall the God of Gods
Appear *to them at length.*

II.

8. LORD God of Hosts, *that art above,*
Do thou my Prayer heare:
O God of Jacob *in thy love*
Attentively-give-eare. Selah.
9. O GOD our shield *with some sweet glance*
Do thou see *from thy Throne:*
And look-upon [i] the Countenance
Of-thine annointed-one.

10. For, in thy *Sacred* Courts a day
To mee is better farre
Then *elsewhere in the world to stay*
A thousand *others are:*
I chose in house of *thee* my God
[k] The-threshold-to possesse;
Farre-rather then to make-abode
In Tents of wickedness.

a *Heb.* And my——

b *Heb.* A nest to herselfe. c *Heb.* or, may put, lay. d *Heb.* and my——.

e *Heb.* blessednesses of the inhabitants of thy house.

f *Heb.* The blessednesses of the man, to him strength in thee.

g *Heb.* they put it a well spring.

h *Heb.* or, the teacher, *Doctrin is compared to rain, Deut.* 32. 2. *Isai.* 45. 8.——

i *Heb.* the faces.

k *Heb.* to sit at the threshold: or, to be at the threshold.

11. For

11. For, *to his Saints* the LORD God *is*
A Sun, and *mighty* Shield,
Both Grace and Glory *unto his*
The LORD l will freely-yield:

l *Heb.* will give.

From-them-that-walk in perfectneſs
m Withho'd no good will hee.
12. O LORD of Hoſts, n how-bleſſed *is*,
The-man that-truſts in thee?

m *Heb.* hee will not withhold good.
n *Heb.* the bleſſednesse of the man hoping in thee.

§ III. The Kinde, penman, and Occaſion.

This *ſweet Pſalme* is a *Prayer*, a moſt devout, fervent, and pathetical Prayer, for the exiled Pſalmiſts free and full Reſtitution to Gods Sanctuary and Communion with God in his Ordinances there.

Penman of it, Interpreters generally ſuppoſe to be *David* o, though his name be not prefixed. And I much incline to their Judgments herein; 1. *Becauſe* the Subject-matter and Subſtance of the Pſalme is ſo homogeneal and ſuitable to *Pſal.* 63. written by *David*, and to *Pſal.* 42. which moſt probably was penned by him. 2. *Becauſe* the very frame and temper of *Davids* heart and ſpirit towards God and his Ordinances, is moſt lively here repreſented to us. *Compare herewith Pſal.* 23. 6. *and* 27. 4. *and* 42. 1,2, 3,4. *and* 63. 1,2. 3. 3. *Becauſe*, here's mention of Gods *Anointed-one*, which ſtile the Author of this Pſalme ſeems to give himſelf, *ver.* 9. 4. *Becauſe David* was ſeveral times exiled from Gods Sanctuary and publick Ordinances, eſpecially by King *Saul's perſecutions*, and his ſon *Abſalom's Inſurrection*: ſome of which may well agree with the *Argument* of this Pſalme.

o *Sim. de Muis in Arg. Pſal.* 84. —*Fran Jun. Annot in Pſal.* 84 1.—*Jo. Foord Expoſ. in Pſal.* 84. Tempus *&* Author. *G. Ames. Lect. in Pſ* 84. *Hen. Moller. in Pſ.* 84. 1.

Occaſion, *Junius* thinks, was *Davids* exile among the Philiſtines, through King *Saul's* perſecutions p. *Others* referre it rather to the time of *Davids* exile by reaſon of his ſon *Abſalom's* rebellion againſt him q. To this latter alſo I ſhall the rather ſubſcribe: becauſe here is mention made of their *appearing before God in Sion*, verſ. 7. now the *Ark* was not brought to *Sion*, till after King *Saul's* death, yet before *Davids* flight by reaſon of *Abſalom's rebellion*, as the current of the Hiſtory ſhewes. But whoſoever was *Penman*, and whatſoever was the *Occaſion* in particular, its evident by the matter of the Pſalme in the General: That the Pſalmiſt wrote this Pſalme upon *Occaſion* of his Exile and Debarment from his longed for Communion with God by his publick Ordinances in his Sanctuary.

p *Fran Jun in Annot. ad Pſ* 84. 1.

q *Jo. Foord in Expoſ* Pſ. 84. Tempus.

§. IV. The Scope.

The Pſalmiſts **Scope** in this Prayer, is; 1. To ſet forth before the LORD the fervent pantings and longings of his ſoule, (now in his Exile from the Sanctuary) after the publick Sanctuary-Ordinances, and their happy Priviledge, who enjoy the LORD'S Preſence, and gracious influences therein: 2. And earneſtly to beſeech the LORD to reſtore him compleatly thereunto, *verſ.* 1, 2, 4, 9, 10. And if the *earthly Tabernacles of God* be ſo deſirable: how much more deſirable are the *Heavenly manſions!* Sweetly *Auguſtine*; *Here we deſire, there we receive; here we ſigh, there we rejoyce; here we pray, there we praiſe; here we groan, there we exult* r.

r Hîc deſideratur, ibi capitur; hîc ſuſpiratur, ibi gaudetur; hîc oratur, ibi laudatur; hîc gemîtur, ibi exultatur. *Aug. Enar. in Pſ.* 83. p. 917. B. *Tom.* 8. *Baſil* 1569.

§. V. The Analyſis, or Principal parts.

In the *Title* note, 1. The Denomination of it; *A Pſalme.* 2. The Direction of it as to the Muſick. More *Generally*; *To the Maſter-Muſician*: More *Particularly*; *to the Sons of Korach.* 3. The Muſical Inſtrument, or Tune, wherewith it was to be Tuned, *upon Gittith.* See *Pſal.* 8. §. 3.

In the *Pſalm it ſelf* conſider, 1. The Pſalmiſts vehement deſire after Gods Tabernacles. 2. His Declaration of their happineſs that have their abode therein, or free acceſs thereto. 3. His earneſt requeſt that himſelf may be reſtored to this great mercy.

I. *The Pſalmiſts vehement deſire after God and his Tabernacles*, is Propounded and Illuſtrated. I. *Propounded*, 1. *By* way of Admiration or pathetical Exclamation (a ſigne of intenſive deſire,) at the *Amiableneſs of Gods Tabernacles.* Which amiableneſs was the procreating cauſe of this his deſire, even ſnatching his heart after them, *verſ.* 1. 2. *By* way of pathetical Profeſſion of his vehement deſires. Where note, (1) The Object of his deſires; *The Courts of the Lord*: *The living God.* (2) The Quality of them, as to their ſincerity and integrity, being the Deſires of his whole

s Orditur autem Pſalmum ab exclamatione, quæ ingentis deſiderii ſignum eſt. *Sim. de Muis in Com. ad Pſ.* 84. 2.

whole man; *Soul*, *Heart*, and *Flesh*. (3) The quantity of his desires, being most extensive and intensive, in highest degree, expressed by his *longing*, *fainting*, and *shouting-out*, ver. 2. II. *Illustrated*, 1. *Partly*, by the liberty of the very despicable *Sparrow* and *Swallow*, who without impediment can nestle themselves and put their young nigh to the Altars of God: when himself was forcibly debarred of like freedom, ver. 3. 2. *Partly*, by the envyed happiness of them that had free abode in, and access to Gods Tabernacles, ver. 4 to 8. which makes up the second Branch of the Psalme.

II. *His Declaration of their happiness that enjoy the liberty and Ordinances of the Sanctuary*, whereof at present himself was deprived. These happy persons, were I. *They that dwelt in Gods House*: viz. The Priests and Levites. They herein happy, because they were still exercised in the Praises and worship of God, ver. 4. II. *They who had strength in God*, i. e. The people who by God had ability and liberty of coming to Gods house: and did affect to come thither, having the *High wayes* to the Sanctuary *in their hearts*, ver. 5. Such people are here counted happy, 1. *Because*, God prospers their journey with good successe, ver. 6. 2. *Because*, by going to the House of God their number still increaseth, ver. 7.

III. *His earnest Petition for his Restauration to the Sanctuary*. Here consider, I. His vehement and Pathetick request, To the *LORD God of Hosts*, To the *God of Jacob*, To *God our Shield*, that he would *Hear*, *Give ear*, *See*, and *look upon*, *the face of his Annointed*, ver. 8, 9 II. His Arguments whereby he enforceth this his Petition. And they are drawn, 1. *From* the excellency of this Priviledge of enjoying Gods Sanctuary, &c. (1) There *a day, is better then a thousand else-where* (2) There its *better to be at the threshold, then to dwell in Tents of wickedness*, ver. 10. 2. *From* Gods *Properties and Promises*. (1) His Properties are Metaphorically set forth under the notion of *A Sun and Shield*. *A Sun* for Influence and Direction: *A Shield* for Defence and Prorection. (2) His Promises, of *giving Grace and Glory*: of *with-holding no good thing from upright walkers*. Or, the former, of *A Sun and Shield*, may be taken as a Promise also. Nothing in the Hebrew is to the contrary, *verse* 11. III. His shutting up his Prayer with an Emphatical Admiration at that mans happinesse that trusts in the LORD of Hosts, ver. 12.

Psalme LXXXV.

§. I. The Summary Contents.

1. The Psalmist out of Experience of former Mercies, *prayeth* for the continuance thereof, and removal of present troubles, *vers.* 1. *to* 8. 2. He *Promiseth* to wait thereon in confidence of Gods goodness, *verse* 8. *to the end.*

§. II. The Version out of the Hebrew.

To the Master-Musician, A Psalme. To the Sons of Korach,

1. LORD, with thy land well-pleas'd-thou-wast
Hast turn'd-back Jacob's b thrall.
2. Thy folks iniustice c pard'ned hast:
Their sin hast covered all. Selah.
3. All-thy-great-wrath d thou-didst-allwage:
Turn'dst from e heat of thine ire.
4. Turn us, O God f our Health: g Thy rage
Against us make-expire.
5. Wilt thou for-evermore with us
Have-wrath *perpetual?*
6. Wilt thou--draw-out-h thine anger *thus*
To i Generations all?
7. That joy in thee thy people may,
Wilt not turn, make-us-live?
8. k Thy mercy, LORD, to us display:
Us thy Salvation give.
9. I'le hear what God the LORD will speak,
For to his people *all*,
And to his Saints, he peace will speak:
But let them l never *fall*,
Or turn to fickle foolishnesse.
Sure, his Salvation *stands*
Neere m his fearers: That Gloriousnes
May dwell within our Land.
10. Met

a *Heb.* or, for ——.
b *Heb.* captivity.
c *Heb.* or, hast taken away.
d *Heb.* thou didst gather away.
e *Heb.* fervency of thy nostril.
f *Heb.* or, of our salvation.
g *Heb.* and make-cease thine indignation with-us.
h *Heb.* thy nostril.
i *Heb.* generation and generation.
k *Heb.* LORD shew us thy loving-kindness and give us thy Salvation.
l *Heb.* nor m *Heb* to his fearers.

10. Met Truth and Mercy are: *yea* Peace
And Justice kils-have-given.
11. Truth buds out of the Earth *apace*:
And Justice looks from Heaven.
12. Yea, good, the LORD will give: And *so*
Our Land n give her increase.
13. Before his face shall Justice go:
o Her steps in way hee'l-place.

n He shall give her bud or fruit.
o Heb. And hee will put her foo steps in the way.

§. III. The Kinde, Occasion, and Penman.

This Psalme is of a Mixt **Kinde**, made up of *Prayer* and *Doctrine*, and that (as sundry Interpreters p think) *Prophetical Doctrine*, touching *Christ and his Kingdom*, from *verse* 8. *to the end.*

p *Augustine, Hierome, Junius, Calvin, H. Moller, &c.*

Occasion of it (as is evident from the Psalme it self, *verse* 1. *to* 8.) was some renewed trouble and great distress which befell the people of God, after their *Captivity* had been most graciously returned from *Babylon*. But what that renewed distress and affliction was, or when it befell them, is diversly apprehended. *Some* think it is to be referred to the woful times of *Antiochus*, who most cruelly oppressed, persecuted and dissipated the Church of God q. And that its probable this Psalme was then Dictated to some in the afflicted Church of God. *Others*, not satisfied with this, r think it hath reference to the troubles which befell the *Jews* returned from *Babylon*, *Either* about the re-building of the Temple, which was hindred by their enemies for 42 years, *viz.* from the second or third year after their return till the sixth year of *Darius* son of *Hystaspis*, *compare Ezr.* 4.2 *&c. and* 6. 2, *&c. and* 6. 15. *with Joh.* 2. 20. *Or* about their worship, and inhabiting in *Jerusalem*, &c. after the *Temple* was finished; for such were the incursions of their enemies upon them, that though they had built the Temple, yet could they not manage their Solemn Worship in quietness, nor dwell in *Jerusalem* in peace, till they had compleated the Walls and Gates about *Jerusalem*, *Nehem.* 1, *&c.* And to this latter Opinion I the rather incline for the reason given, *viz.* That not this, nor any other Psalme, nor any other Scripture was written in the time of *Antiochus*: because *Malachi*, the last Prophet and Writer of the *Old Testament*, wrote his Prophecy a little before the end of the *Persian Monarchy*, as may appear by comparing his Prophecy with the last Chapters of *Nehemiah* s. Let the Learned Reader judge. **Penman**, who he was, is altogether uncertain.

q *Jun. in Annot. ad Psal.* 85. — *Jo. Calvin. Com. in Psal.* 85. 2.

r *Jo. Foord. Expos. Psal.* 85. *Tempus.*

s *Jo. Foord. Expos. Psal.* 85. *Tempus.*

§. IV. The Scope.

The **Scope** of the Psalmist in this Psalme, is; Upon commemoration of former deliverance from *Babylon* received, to intreat the LORD to rescue the Church of God from her present pressing Calamities, and to incite himself and the Church to wait for this Mercy and Deliverance, (which as a *Type*) was to have its full accomplishment in their Deliverance and Redemption by *Jesus Christ*.

§. V. The Analysis, or Principal Parts.

In the *Title* are, 1. the Direction of it as to the Musick: More *General*, and more *Particular*. 2. The Denomination of it; *A Psalme.*

In the *Psalme it self* note,

I. *A grateful Recognition* or Commemoration of mercy received from God by his people, which is here laid down as an experimental encouragement to Faith in the ensuing Petitions. The mercy acknowledged is here described, 1. *By* the Primary Cause thereof; Gods *good-pleasure to his Land.* 2. *By* the kinde of the mercy, *viz. Returning Jacobs Captivity*, from *Babylon*, *ver.* 1. 3. *By* the sweet way or effectual manner which God took in effecting hereof: He removed all the chief Causes of their Captivity, and impediments to their deliverance, *viz.* (1) Their sin and iniquity: which he had *forgiven and covered*, *ver.* 2. (2) His own exceeding wrath, and fervency of anger; which he had *gathered away, and turned from*, *ver.* 3.

II. *An earnest Prayer* to the LORD for delivering his people again from renewed distresse and affliction. Here note, 1. The Compellation of God, suitably to the raising up of their hope; *O God of our Salvation.* 2. The Petitions, (1) *Partly*, for restoring them; *Turn thou us*: that is, from present trouble, to our former good estate. (2) *Partly*, for cessation and removal of his indignation, *ver.* 4. 3. A Pathetical Expostulation, (1) Against the long continuance of Gods anger upon them, *ver.* 5. (2) About Gods not turning and reviving his people, that they might rejoyce in him, *ver.* 6. 4. A renewed request for Gods Mercy and Salvation, *ver.* 7.

III. *An holy and faithful resolution* of the Psalmist, to expect and wait upon the LORD by hope, faith, and patience, &c. for his gracious answer. Which resolution he confirmes and strengthens by

by sundry choice Arguments. As, 1. *Because* the Lord *will speak peace to his people, and to his Saints.* This is *amplified* by the good effect of both their Trouble and Peace, That they shall *not return again to folly* and wickedness, *verse* 8. 2. *Because*, Gods *Salvation is near to his fearers.* This his *Salvation* is illustrated from Gods end intended therein, viz. *That Glory might dwell in their Land, ver.* 9. This *Glory* is excellently described, wherein it shall consist, viz. (1) *Partly*, In Spirituals. Set down in two Relations mutually embracing, viz. *Mercy*, and *Faith*, or *Truth*: The *Mercy* of God, received by the *Faith* of man. *Righteousnesse and Peace.* Gods *Righteousnesse* working *Peace* in man, as *Rom.* 5. 1. [u] *v.* 10. 11. (2) *Partly*, In Temporals, all confluence of Temporals, *v.* 12. (3) *Partly*, in the Habitual Prevalency and stability of Righteousnesse before the LORD, *v.* 13. All which Glory seems to be here intended to have its *Primary* and most *Plenary accomplishment* in the Kingdom of Jesus Christ: As both *Ancient* and *Modern* Writers expound the same.

[t] Sic *Joan. Calvin. in Com. ad Psal.* 85. 9.

[u] Sic *Fran. Jun. in Annot. ad Psal.* 85. 11.

Psalme LXXXVI.

§. I. The Summary Contents.

1. *David* strengtheneth his Prayer; (1) *Partly*, by the Conscience of his Religion, *verse* 1. *to* 5. (2) *Partly*, by the Goodness and Power of God, *verse* 5. *to* 11. 2. He desireth the continuance of former Grace, *verse* 11. *to* 14. 3. And, Complaining of the proud, he craveth some token of Gods goodness to himself, *ver.* 14. *to the end.*

§. II. The Version out of the Hebrew.

A Prayer of David.

1 O LORD, do-thou-bow-down thine eare,
And answer-mee-do-thou:
For, I *am* poor-afflicted *here*,
And *very* needy *now*.
2. *O* keep my Soul, *I humbly crave*,
For, merciful I *bee*:
My God, do thou thy servant save
[a] That-trusteth unto thee.

[a] *Heb.* Hoping unto—

3. LORD, shew-mee-grace: for, all the day
To thee [b] I-send-my-voice.
[b] *Heb.* I will cry.
4. Sith, Lord, I lift my soul to thee;
Thy servants Soul rejoyce.
5. For thou, O LORD, *art* good; and thou
[c] Dost-pardon-graciously:
[c] *Heb.* mercifully—sparing *or*, pardoning.
Art much of-mercy-kinde also
To all that-to-thee-cry.

6. LORD, to my-supplication
An-ear-*attentive*-lend:
To voice of my [d] Petitions
[d] *Heb.* Petitions for grace.
Do thou likewise attend.
7. In day of my distresse I'le-cry-
To-thee: For, thou'lt mee heare.
8. Lord, none among the Gods like thee:
And like thy works none *are*.

9. All Nations which made hast thou
Shall come *to spread thy Fame*,
And, Lord, [e] before-thee down-shall-bow:
And glorifie thy name.
[e] *Heb.* before thy faces.
10. Because thou *art* A-mighty-one,
And wondrous things [f] thou dost:
[f] *Heb.* doing.
Thou *therefore*, thou-thy self-alone
Art God, *mine only trust*.

II.

11. O LORD, do-thou-teach-me thy way,
Walk in thy Truth I will:
To fear thy Name *both night and day*
Mine heart unite thou *still*.
12. With all mine heart, O Lord my God,
Confesse-to-thee-will-I:
And glorifie thy Name *abroad*
To perpetuity.

13. For, thy [g] kind-mercy towards mee
Is great, *it doth excell*:
[g] *Heb.* loving kindness.
Thou also hast my Soul set-free
Ev'n from the lowest Hell.
14. O God, the proud against mee rose,
And [h] fierce-mens company
Seek my Soul: And do not propose
Thee, Lord, [i] before-their-ey.

[h] *Heb.* the assembly of violent men.
[i] *Heb.* before them.

15. But thou, LORD God, *art* [k] pitiful,
And graciously-inclin'd:
[l] Long-suffering and very full
Of Truth and mercy-kinde.

[k] *Heb.* tenderly, mercifully, and graciously.
[l] *Heb.* long of nostrils, and much of loving-kindness and

16. To mee *then* turn-the-face *so bright*,
And-mee-show-mercy-on.
Unto thy servant give thy might:
And save thine handmaid's Son.

17. *Some* sign for good [m] to mee afford,
And let mine haters see,
And be asham'd: Sith thou, O LORD,
[n] Didst help and comfort mee.

m *Heb.* do with mee.
n *Heb.* hast holpen me, and comforted mee.

§. III. The Kinde, Penman, and Occasion.

This Psalme was *Davids Prayer*, as the Title shewes: This points out clearly both the **Kinde**, and **Penman** of it.

Occasion of this Prayer, was some great distress and affliction wherewith *David* was exercised by violent enemies, *See verse* 1,7,14. But as to the *particular distress* here prayed against; *whether*, it was, His Opposition by the *Syrians*, 1 *Sam.* 10. *Or* his distress by reason of the Rebellion of *Absalom* his Son; as some [o] conjecture. *Or* his trouble from *Sauls* persecution, when he was forced to fly from *King Sauls* Court, and forced to live in a very poor and needy condition, &c. *See ver.* 1, 14. As *Kimchi*, *Sim de Muis*, *Calvin*, and *H. Moller* [p] think: Is not so clearly determinable. Though in my judgment, the whole Tenour of this Prayer doth best agree to this last Opinion. However, This being a *Prayer of David* afflicted and distressed by his many violent enemies, wherein, both the Petitions presented, and Arguments whereby those Petitions are enforced, are of common concernment to all Gods people in like case afflicted: I greatly applaud the judgment of *Junius* [q] and *Calvin* [r], who account this a most fit and excellent Form of Prayer for any of Gods dear people afflicted and distressed by violent adversaries. I may justly stile it; *A sweet Prayer of an afflicted Saint, distressed by violent enemies.*

o *Jo. Foord in Expos. Ps. 86. Tempus.*

p *Sim. de Muis in Arg. ad Psal. 86. Calvin Com. in Ps. 86.1 —Hen. Mol. in Arg. ad Ps. 86.*

q Orationis forma, quam *David* præscripsit piis, ut in gravibus rerum difficultatibus uterentur. Quamobrem nullam adhibuit circumscriptionem temporum, personarum, aut locorum, ut alibi fecit, sed ils tantum argumentis utitur, quæ fidelibus omnibus convenire possunt. *Fran. Jun. Annot. in Psal. 86.1.*

r Quare, ne in summis afflictionibus animos nostros obruat desperatio, succurrat hæc sultura, pauperibus & miseris dictatam esse hanc precationem à Spiritu Sancto. *Joan. Calvin. Comment. in Ps. 86.1.*

§. IV. The Scope.

Davids **Scope** in this choice Prayer, is; 1. To intreat the Lord to hear, keep, save and show favour to him in his deep distresses by reason of his violent enemies; 2. And to establish him in his Truth and Fear notwithstanding all his troubles. *See ver.* 1,2,3, 11,14,17.

§. V. The Analysis, or Principal Parts.

In the *Title* are expressed, 1. The Kinde of this Psalme; *A Prayer.* 2. The Penman of it; *David*: *A Prayer of David*: or, *Davids Prayer*, his Eminent Prayer, &c.

In the *Prayer*, or *Psalme itself*, note, several sorts of Petitions, urged by variety of Arguments, *viz.*

I. *Davids* Petitions for *Audience*, *Preservation*, *Mercy* and *Comfort*, are I. *Propounded* severally, *verse* 1,2,3,4. II. *Urged* by two sorts of Arguments. 1. By Arguments drawn from the Petitioner himself, *David*. Which Arguments severally annexed to the several Petitions. As, he craves; (1) *Audience*. *Partly*, because he was *Poor-afflicted*. *Partly*, because he was *Needy*, *verse* 1. (2) *Preservation*, and *Salvation*. *Partly*, because he was *Holy*. *Partly*, because he *trusted* in God, *verse* 2. (3) *Mercy*. *Because* of his crying to him all the day, *verse* 3. (4) *Comfort* and joy to his Soul. *Because* he *lifts up his Soul unto God*, *ver.* 4. 2. By Arguments drawn from God himself, *viz.* His (1) Goodnes. (2) Readines to forgive. (3) Abundant mercifulnesse to all that call upon him, *ver.* 5. (4) Readines to hear in day of trouble. Therefore he craves audience, and promiseth to call upon him in such a day, *ver.* 6,7. (5) Excellency of the Lord above all Gods, and of his works above all other works, *verse* 8. This Excellency is illustrated, by the influence it shall have upon all the *Gentiles*, bringing them to worship God and glorifie his Name. A secret Prophecy and promise of *the calling of the Gentiles*, *vers.* 9. (6) Greatnes, demonstrated by the effect thereof, his doing wondrous things. 7. Singular unity. *God alone*, *ver.* 10.

II. *Davids* earnest and heavenly request to the Lord to *direct him in his way*, and *unite him*

to

to his fear. This he urgeth, 1. *From* his Reſolution and Promiſe of walking anſwerably, *verſe* 11. 2. *From* his Promiſe of entire and conſtant thankfulneſs to God: (1) In General, *For his great mercy towards him.* (2) In Particular, *for delivering his Soul from the loweſt hell, ver.* 12, 13. 3. *From* the inſurrection and cruelty of his proud violent and Atheiſtical enemies, *verſe* 14. 4. *From* the ſweet Nature of God; being (1) *Tenderly-merciful:* (2) *Gracious:* (3) *Long-ſuffering:* (4) *Much of loving-kindneſs:* (5) *Much of Truth, ver.* 15.

III. *Davids* Petition to the LORD, for his *Return, Mercy, Strength, Salvation,* and *ſome ſign for good* to *David.* Which is urged, 1. *Partly,* from *Davids* Relation to God. *His Servant: Son of his Hand-maid, His born-ſervant.* 2. *Partly,* from the effect hereof upon his enemies, ſhame and confuſion, when they ſhall ſee that the Lord *helps* and *comforts* [f] *David, ver.* 16, 17.

[f] *Adjuviſti* me in certamine, & *conſolatus es* me in triſtitia.

Pſalme LXXXVII.

§. I. The Summary Contents.

1. The Nature and Glory of the Church, *ver.* 1. *to* 4. 2. The Increaſe, Honour, and Comfort of the Members thereof, *ver.* 4. *to the end.*

§. II. The Verſion out of the Hebrew.

To the Sons of Korach, A Pſalme, A Song.

1. [a] A Mong the holy Hills *above*
Is his Foundation.
2. The LORD *peculiarly* [b] doth-love
The gates of *his* Sion:
[c] Farre-more then Jacob's dwellings all.
3. Things-glorious *all abroad*
Are ſpoke of thee, *and ever ſhall*;
O City of *our* God. Selah.
4. I'le mention Rahab, and Babel
To thoſe-that-know-mee *here*,
Lo Paleſtine, and Tyre with Cuſh:
Born was this *perſon* there.
5. And ſaid of Sion *it* ſhall bee,
This man, *that* man alſo
Was born in her: [d] The Higheſt, hee
Shall her eſtabliſh ſo.
6. The LORD, in writing [e] folk, will count:
This-*man*, there born was hee. Selah.
7. And Singers, as Flute-players *there*:
All my [f] Well-ſprings in thee.

a *Heb.* In the mountaines of holyneſs.
b *Heb.* loving.
c *Heb.* or, before-above.
d *Heb.* And he the moſt High ſhall eſtabliſh her.
e *Heb.* people.
f *Heb.* my eyes. Aſpects.

§. III. The Kinde, Occaſion, and Penman.

This Pſalme is *Landatory* or Commendatory, and *Prophetical,* in reference to the Church of God. *Short* (as *Auguſtine* [g] ſaith well) *in the number of words: but large in the weight of all its Sentences.* And by reaſon of its brevity, it hath in it the more obſcurity: inſomuch that another ſaith; *In this Pſalme every where are great darkneſſes* [h].

Occaſion of it, *Calvin* and others think was the low, mean, and weak condition of the Church of God after her return from *Babyloniſh* Captivity, and re-edifying of the Temple and *Jeruſalem:* whereupon perhaps ſome of the Sons of *Korach* took occaſion by the Spirits Inſpiration to write this Pſalme, for the ſupport and comfort of Gods people, againſt all the preſent meanneſs, weakneſs, and deſpicableneſs of the Church of God, by conſideration of her ſtability, and Spiritual Glory in the acceſs of the *Gentiles* to her for the future, &c [i]. And the current of the Pſalme well agrees hereunto. Yet ſome others [k] think, This Pſalme was *Penned,* after *David* had brought up the Ark of God to *Jeruſalem,* and placed it in the Tent prepared for it in Mount *Sion,* 2 *Sam.* 6. *and* 1 *Chron.* 16. 1. Or rather after God had ſhowed to *David* the place where the Temple ſhould be built, 2 *Sam.* 24. 18. which is rather embraced. I leave all to the judgement of the Learned, in a Caſe ſo difficult.

g Pſalmus iſte —brevis eſt numero verborum, magnus eſt ponderе omnium ſententiarum, *Aug. Enar. in Pſ.* 86. *Tom.* 8. *in initio.*

h In hoc porrò Pſalmo magnæ ubiq; tenebræ. *Sim. de Muis in Arg. Pſ.* 87.

i *Jo. Cal. in Arg. Pſ.* 87. & *ante ver.* 1. *Hen. Moll. in Arg. Pſal.* 87.

k *Joan. Ford in Expoſ. Pſal.* 87. *Author & Temp.*

Penman of this Pſalme is conſequently as uncertain as the *Occaſion*: Some [l] as *Kimchi*, *Foord*, and others, thinking it was *David*, and that he wrote it by a Prophetical Spirit before the Temple was founded; Others [m] ſuppoſing it rather to be written by ſome of the *Sons of Korach*, or other *Prophet*, after the Return of the Jewes from Babyloniſh Captivity. Be it how it will, it is not doubted by any, but generally confeſſed by all, that the *Holy Ghoſt* was the Author of it.

[l] Sim. de Muis in Arg. Pſ. 87. Jo. Foord Expoſ. Pſ. 87. *Author.* —— [m] Jo. Calv. Com. in Pſ. 87. *ante v.* 1.

§. IV. The Scope.

The Scope intended in this Pſalme is; To diſplay the ſurpaſſing Stability, Glory, and Amplitude of the Church, under the Type and Figure of *Sion* and *Ieruſalem*; That her ſingular excellency being duely eſteemed, ſhe may bee dearly affected, and God highly glorified in her and for her, by all her true and genuine members.

§. V. The Analyſis, or Principal Parts.

In the *Title* are, 1. The Direction of it as to the Muſick of it; *To the ſons, &c.* 2. The Denominations of it; *A Pſalme, a Song.*

In this Laudatory Prophetical Pſalme, The high Excellency of the Church of God, under the Figure or Type of *Sion* and the City *Jeruſalem*, is moſt elegantly and pathetically deſcribed. But eſpecially theſe three wayes, *viz.*

I. *By her firme Foundation. In*, or *among the Mountains of holineſs.* As the Temple was founded on *M. Moriah* and *Sion*, 2 Chron. 3. 1. Pſal. 2. 6. or *among the holy Mountains round about Jeruſalem*, Pſal. 125 2. So Gods Church is founded by Gods eternal Decree, &c. upon *Chriſt Jeſus*, *verſe* 1. This her firme Foundation is further *Amplified*, By the procreating cauſe thereof, *viz.* Gods peculiar *love to the Gates of Sion*, (i.e. *To Sion*: Synechd.) *more then to all* other *the dwellings of Jacob*, verſ. 2. So God hath choſen us in Chriſt of his meer love, grace, &c. *Eph* 1. 3. *to* 7.

II. *By the glorious Teſtimony of God and his Prophets* touching the City of God, *Jeruſalem*, in Type; The Church, in *Truth*; *O City of God*, (Apoſtrophe.) *Glorious things, &c. verſ.* 3.

III. *By the Diffuſion and Enlargement of the Church* throughout all Nations by the calling of the Gentiles. Here, 1. *The Calling of the Gentiles* to the fellowſhip of the Church is elegantly deſcribed; 1. By Induction or Enumeration of ſundry particular Nations, that ſhould be added to the Church, (though *Partly* through their wealth and pride; *Partly* through their enmity and hatred to Gods City, this might ſeem never ſo improbable.) As, (1) *Rahab*, (i.e. *Egypt*, ſo called *Pſal.* 89. 11. *Iſa.* 51. 9.) (2) *Babel.* (3) *Paleſtina*; the Land of the Philiſtines. (4) *Tyre.* (5) *Cuſh*, i. e. *Æthiopia*, Pſal. 68. 32. Under theſe, by a *Synechtoche*, underſtand all the reſt of the Gentiles. 2. *By* the Profeſſion and Obſervation of that their Call; *I will make mention—— And—— it ſhall be ſaid——* Where, this Call is illuſtrated by the powerful effect it ſhould have upon the called Gentiles; *They ſhould be borne in the Church.* 3. *By* the fruit and end of this their their Calling. Thus *the moſt High ſhall eſtabliſh* the Church, *verſ.* 4, 5. 4. *By* the LORDS own Teſtimony confirming this Call of the Gentiles, in an elegant alluſion to the Practice of men, in *Regiſtring* and *Enrolling* free Citizens, *ver.* 6. II. *This Enlargement*, and the other glory of the Church, is notably Illuſtrated, by the great joy and refreſhment which it ſhall effect in the genuine members thereof, metaphorically ſet forth under the ſimilitudes of *Singers*, *Pipers*, and *Well-ſprings* there; or, *Eyes*, *aſpects there*, The faithful beholding with great joy and delight this Enlargement and Glory of the Church, *ver.* 7.

Pſalme LXXXVIII.

§. I. The Summary Contents.

A Prayer containing a grievous and bitter Complaint, by reaſon of great and manifold miſeries, eſpecially Gods Deſertion and deep Diſpleaſure.

§. II.

§. II. The Version out of the Hebrew.

A Song, A Psalme to the Sons of Korach, To the Master-Musician, on Machalath-a-leannoth, [b] Maschil of Heman the Ezrachite.

1. I cry'd before thee [c] night and day;
LORD God of my Salvation.
2. Before [d] thee let my Prayer come:
Bend to my cry thine eare anon.
3. For, [e] full of evils my soule became:
My [f] life likewise to grave drew-nigh.
4. With Pitt's Descenders [g] rank'd-I-am;
As man, *that hath* no might, am I.

5. Among the dead free, like the slaine
That *in* the grave ly overthrown,
Whom thou [h] remembrest not againe:
And from thine hand they-are-cut down.
6. In [i] lowest pit thou-dost-mee-lay:
In darknesses, in deepest *graves*.
7. Thy wrathfull-heat on mee doth stay:
And thou afflictst *with* all thy waves: Selah

8. My known-acquaintances *deeyd*
From mee far-distant-thou-hast-set,
[k] Abhorr'd of them thou mee hast made:
Shut up I *am*, nor forth can get.
9. Mine ey *quite* languisheth-away
Through mine affliction's *heavy bands*:
I-call-to-thee, LORD, [l] all the day,
I unto thee spread-out [m] my hands.

10. Wilt thou do [n] wonders to the dead
Shall dead arise, *and* thee confess? Selah.
11. Shall thy [o] kindness in grave be spread?
In perdition thy faithfulness?
12. Shall thine *exploit*-miraculous
In darkness *of pale death* bee known?
Likewise thy justice *glorious*
In the land of oblivion?

13. But I cry-out to thee, O LORD:
My Pray'r shall thee prevent at morne,
14. Why dost reject my Soule, O LORD?
Why hid'st thy [p] face from mee *forlorne*?
15. I *am still* poore-afflicted *here*,
And from my youth about-to-dy:
Thy *sore* affrightings I do beare,
I am-perplexed-doubtfully.

16. Thy burning-wraths o're mee do pass:
Thy terrours mee [q] cut-cut-away.
17. They-round-encompass-mee *alas*
Like *drowning* waters all the day:
Together they [r] about mee go.
18. From mee thou-hast-removed farre
My Lover, fellow-friend also:
In darkness 'mine acquaintance *are*.

a *Heb.* to answer, *or* sing-by-turnes.
b *Heb.* *or*, An instruction to ——.
c *Heb.* in the night. by night
d *Heb.* thy faces.
e *Heb.* my Soule is filled with evils
f *Heb.* lives
g *Heb.* I am-counted-reputed.
h *Heb.* remembrest. them not any-more. *Pleonasm.*
i *Heb.* pit of lowest-*places*
k *Heb.* thou hast put me abominations to them.
l *Heb.* in all the day.s; in every day.
m *Heb.* my-palmes.
n *Heb.* a wonder.
o *Heb.* loving kindness. kindenetcy
p *Heb.* faces.
q *Hebrew here hath the last radical letter doubled to intend the signification.*
r *Heb.* go-about against-mee.

§. III. The Kinde, Occasion, and Penman.

This is a most doleful *Lamenting-Prayer* of the Psalmist in extreamest affliction. It is counted a *Doctrinal*, or *Teaching Psalme*: but it is a *Lamenting Expostulation*. One saith; *This Psalme is the most doleful of all the Bible, full of Complaints even to the end*[s]. Both *Augustine*[t], and *Hierom*[u], count this Psalme to be a *Prophetical Description* of the Passion and Sufferings of Christ for us, which were most severe and extream. And *H. Mollerus*[x] inclines so far to them herein as to think, that these extream dolours, whether of *David* or *Heman* here described, may be looked upon as it were *types* of Christs deepest sorrows. Whether Christs sorrowes or sufferings were here at all intended or no by the Holy Ghost, I will not peremptorily determine: But this is evident, that the deepest of these expressions are not beyond the woful sufferings of *Christ*. It is somwhat congruous to those Psalmes, vulgarly called *Penitential*, viz. *Psal.* 6. 32, 38, 51, 102, 130, 143. especially to some of them. There are also some other Psalmes of like nature; as *Psal.* 25, 42, 43, 69. &c. especially *Psal.* 77. Its one of the *Maschil's* or *Instructing Psalmes*, (*See* *Psal* 32. §. 3.) *Instructing* the choicest and deerest of Gods People, That though deepest afflictions and miseries befall them, they should not look upon their condition as desperate, but hopefully look up and pray to the LORD their God for deliverance and salvation. And its one of those which are called both *A Song* and *A Psalme*: the reason whereof is variously apprehended. Probably, it denotes some observable singularity in the Subject-matter of the Psalme. *See what is noted to this purpose on* *Psal.* 30. §. 5.

Occasion of writing this *Expostulating* *Psalme*, was (as the Subject-matter of it in the general hints) some extream afflictions and miseries even almost to death, which

s H. Ainsw. Annot. on Ps. 88. 1.
t Domini hic passio prophetatur, &c. *Aug. Enar. Psal.* 87. p. 962. &c. *B. T.m.* 8. *Basil.* 1569.
u Iste Psalmus passionis Dominicæ continet Sacramenta, ea proferens usque ad consummationem, quæ idem Dominus passus pro mundi Salute ad patrem secutus est. *Hieronym. in Tit. Psal* 87. *Tom.* 8.
x H. Moller. sub fin. Argum. in Psal. 88.

which befell the Penman of it; (what thoſe his miſeries were is not particularly known,) whereupon he repreſents his deep Lamentations and Complaints by Prayer to his God, yet not without hope of his Salvation and Deliverance by the Lord, out of all his extremities. *Annius* a Commentator of *Philo*, thinks (as *H. Mollerus* hath noted) that this Pſalme was ſet forth and ſung in the ſix yeares wherein *Ichoiakim* was in priſon at *Babylon*: And Philo ſaith, the following Pſalm was ſet forth to give thanks for the preſervation of the Jewiſh Nation, when *Evilmerodach* brought *Ichoiakim* out of priſon. But herein *Mollerus* determines nothing: nor dare I in a caſe ſo dark and dubious.

y Hen. Moll. in Arg. Pſ. 88.

Penman of this Pſalme, (as the Title ſeems to inform us) was *Heman the Ezrachite*. There were two *Hemans* and *Æthans*; viz. 1. *Heman* and *Æthan*, Singers and Muſicians of the poſterity of *Levi* the Patriarch, 1 *Chron.* 15. 17, 19. *and* 16. 42. *Heman* being the ſon of *Joel*, the ſon of *Samuel* the Prophet, 1 *Sam.* 6. 33. himſelf being alſo a Seer or Prophet in King *Davids* dayes, 1 *Chron.* 25. 5. And of the Kingdom promiſed to *David* doth *Æthan* treat, *Pſal.* 89. 4. &c. Chriſts Afflictions and Kingdom are in theſe Pſalmes foretold, (thinks z *Ainſworth*,) He was the true *David*, *Hoſ* 3. 5. 2. *Heman* and *Æthan* ſonnes of *Zerach* the ſon of *Iudah* the Patriarch, and thence called *Ezrachites*, 1 Chron. 2. 4, 6. They were men ſo renowned for their wiſdom, that *Solomon* himſelf is in point of wiſdom compared with them, 1 *King.* 4. 31. And *Calvin* thinks, its no wonder, that a man indued with ſuch a ſpirit of wiſdom ſhould be Penman of this Pſalme a. And divers (as *Junius*, *Foord*, b, &c.) think, theſe later *Heman* and *Æthan* were Penmen of theſe two *Pſalmes* 88 *and* 89. But c *Muis* hath a ſhrewd objection againſt this: How could theſe two brothers ſons of *Zerach* pen theſe two Pſalmes, ſeeing *Pſal.* 89. ſpeaks ſo plainly of *Davids Kingdom*, and of ſome ſad events that had befallen it, *verſ.* 3. ——38, &c. which things came to paſs long after theſe ſecond *Heman* and *Æthan* were dead. Therefore he thinks it might be ſome of their poſterity called after their Names, (who probably lived in the dayes of King *Solomon* and *Reboboam*) and *Ezrachites* from *Zerach* Head of their Family. For my part, I ſee no inconvenience in this his Reſolution. But I leave this to the Judgement of the Learned.

z Hen. Ainſw. in his Annot. on tit. of Pſal. 88.

a Joan. Calvin. Com. in Pſ. 88. 1. Tit.

b Fran. Jun. in Annot. ad Pſal. 88. 1. Joan. Foord in Expoſ. Pſal. 88. Author—

c Sim. de Muis Com. in Pſal. 88. 1. Tit. Vid. etiam Jo. Foord Expoſ. in Pſ. 88. Author & in Pſal. 89. Tempus.—

§. IV. The Scope.

The **Scope** intended in this Pſalme, is; 1. *More Immediate* and peculiar to *Heman* himſelf: *viz.* To intreat the LORD for Relaxation and Deliverance from his manifold and extream miſeries, pathetically ſpread before the LORD, *verſ.* 1, 2, 13. 2. *More mediate* and Common to other of Gods deeply afflicted people: *viz.* To inſtruct and teach Gods beſt and deareſt ſervants, that they are not in this life exempt from ſevereſt extremities of deadly diſtreſs and affliction: and yet they ſhould not in any the worſt extremities deſpond or deſpair, but open all their grief by prayer, complaints and expoſtulations to their God in hopes and expectation of relief and ſuccour from him even in loweſt condition. *In this Pſalme we have* (as ſome think) *a Pattern of Prayer and Deportment in our private affliction*: *In* Pſal. 89. *a Pattern of Prayer*, &c. *in caſe of the Churches publick Calamity* d.

d Fran. Jun. in Annot. ad Pſal. 88. 1. Jo. Foord in Expoſ. Pſ 88. 7. Author—

§. V. The Analyſis, or Principal Parts.

In the *Title* of this Pſalme are, 1. The Denominations of it, *A Song*, *A Pſalme*. See *Pſal.* 30. §. 1. *Title*. 2. The Direction or Recommendation of it, as to the Muſick, (1) More Generally; *To the Sons of Korach*. (2) More Particularly; *To the Maſter-Muſician upon Mathalath leannoth*, that is, Either *A winde-Inſtrument*, to ſing or play by tunes. Or, the beginning, or name, of ſome famous ſad Tune. Or the words may be Interpreted; *Touching infirmity*; *to afflict*, or *Humble*. Having reſpect to the Subject-Matter of the Pſalme. 3. The Nature, Kinds, or Sort of the Pſalme: *Maſchil*. See *Pſal.* 32. §. 3. A Pſalme to give Inſtruction to the deeply afflicted children of God. 4. The Author or Penman of it: *Heman the Ezrachite*.

In

In the *Psalme it self*, which is, A most sad Lamenting Expostulating Prayer, note

I. *The Ground and Foundation of his Prayer*, viz. His confidence in God, as sole Author of his Salvation.

II. *His Prayer* grounded hereupon, is described; As Past, As Present. I. *His* Prayer for time past, is set forth, by the 1. Zeale and fervency of it; *I have cryed.* 2. Sincerity of it; *before thee.* 3. Assiduity, and importunity of it; *night and day, ver.* 1. II. *His* Prayer for present, is for Audience of his Prayers now in his distress: set forth in two phrases, *ver.* 2.

III. *His Arguments or Reasons* whereby he endeavours to enforce his Prayer, are drawn from the Extremity of those Miseries and Calamities, wherewith he was even overwhelmed. As

1. His Soul was even glutted with evils of affliction.

2. His very life was in condition of Death: *viz.* He was, 1. As a dying man, *ver.* 3. 2. As a man quite dead, and without strength, going to the grave, *ver.* 4. 3. As a man *buried like the slain, forgotten of God, and cut off from his hand*, ver. 5. yea as a man *in lowest pit, darkness, and deeps*: past all hopes of reviving, *ver.* 6.

3. All Gods waves afflicted him, flowing from Gods wrath permanent upon him, *ver.* 7.

4. His desolate and extream destitute condition, 1. *Being* deprived of his Acquaintance, abominating him. 2. *Being shut-up* as in a Dungeon or Prison, that he *could not come forth* to refresh himself, *ver.* 8.

5. His mournful tears through affliction, mingled with his dayly and instant Prayers, *ver.* 9.

6. His extream low condition of misery into which God had brought him. Being, 1. As *Dead*, 2. In the *Grave*, 3. In *Destruction*, 4. In *Darkness*, 5. In the *Land of forgetfulnesse*. Whereupon he expostulates the case with God: whether God in that his extremity intended to work miracles; And how men in such state could possibly declare and propagate Gods praises, *ver.* 10, 11, 12.

IV. *His Prayer is afresh repeated*, and described by 1. The fervency of it. 2. The earlinesse of it, *ver.* 13. This is again Amplyfied and enforced,

1. By a Pathetical Expostulation with God, 1. For *rejecting* him. 2. For hiding his face from him, *ver.* 14.

2. By a doleful complaint of the extremity and grievousnes of his Afflictions, Described most pathetically and elegantly. He being, 1. *Ready to dy* through affliction, *from his youth-up.* 2. *Distracted*, through Gods *terrours*, *ver.* 15. 3. *Overflowed* with God's burning wrath. 4. *Cut-off quite* with his *terrours*, *ver.* 16. 5. *Surrounded* and encompassed daily with these miseries, as with *waters*, *ver.* 17. 6. Deprived utterly of *Lover, fellow-friend, and Acquaintance*, hiding them as in darknes from him, or hiding them from him thus brought into darknes, *ver.* 18.

Psalme LXXXIX.

§. I. The Summary Contents.

The *Psalmist*, I. *Prayseth* God for, 1. His Covenant, *vers.* 1. *to* 5. 2. His wonderful power, *ver.* 5. *to* 15. 3. His care of his Church, *ver.* 15. *to* 19. 4. His favour to *David*, and therein to Christs, Kingdome, *ver.* 19. *to* 38. II. *Prayeth*, 1. Complaining of contrary events, *ver.* 37. *to* 46. 2. Expostulating, Petitioning and Blessing God, *ver.* 46. *to the end.*

§. II. The Version out of the Hebrew.

a *Heb.* or, an Instructing-Psalme.

a *Maschil of Æthan the Ezrachite.*

1. THe LORD's kinde-mercies *clearly shown,*
For ever sing I shall:
Thy truth I'le with my mouth make-known
To b Generations all.

2. For, I have said, kinde-mercy ay
Shall-bee-built-up *on high*:

b *Heb.* Generation, and Generation.

In-Heav'ns, thou shalt confirme *alway*
In them thy verity.

3. I stricken have a Covenant
With-mine-elect, *so dear*:
Yea unto David my servant
I *faithfully* did swear.
4. Thy seed for evermore I will
Establish, *I alone*:
c And c to all Generations *still*
I will build-up thy Throne. Selah.

c *Heb.* to generation: and generation.

II.

5. Likewise thy wondrous-work, O LORD,
The Heavens shall confess:
Yea in the Church of Saints, *ador'd*
Shall be thy faithfulness.
6. For, to the LORD, who in the skies
May *duely* bee compar'd?
Among the Mighties sons *likewise*
Who likened to the LORD?

7. In secret of the Saints, our God
Most terrible *is found*:
d And dreadful d over all *abroad*
That-are-about-him-round.
8. LORD God of Hosts, O mighty JAH,
Who like thee, *earth throughout*?
e Or *like* thy faithfulness, e *that ay*
Thee-compasseth-about?

d *Heb.* over all his circuits.

e *Heb.* of the circuits of thee.

9. Thou f rulest *most puissantly*
O're-swelling of the Seas:
When rolling waves thereof rise-high,
Thou stillest them *with ease*.

f *Heb.* ruleing in the swelling of the Sea.

10. Thou Rahab g down-hast-shattered
As wounded *man doth fall*:
With h thy might's arme hast scattered
Thine Adversaries *all*.

g *Heb.* hast beaten down
h *Heb.* the arme of thy might.

11. i Thine *are* the Heavens, *to possess*;
And thine the Earth *below*:
The world and *all* its plenteousness;
Fast-founded them hast thou.
12. The North, the right-side-*South* also,
Thou k didst-create-the-same:
Tabor and Hermon, *to and fro*,
Shall-shout-forth in thy Name.

i *Heb.* To thee the Heavens; yea to thee the earth.

k *Heb.* didst create them

13. l Thou-hast an Arme with Potency:
Thine hand is *very* strong,
Thy right-hand is exalted-high
Thy creatures all among.
14. *Pure* righteousness and judgment *are*
Thy Thrones prepared-place:
Unstained truth and mercy *rare*
m Do-go-before thy face.

l *Heb.* To thee an ——.

m *Heb.* prevent thy faces.

III.

15. n O happy folk that-know *aright*
The jubilation!
In thy *sweet* Countenances light
They-shall-be-walking-on.
16. They, in thy Name, shall all the day
Exult-with-gladsomeness:
And be-exalted-high-shall-they
Through thy *great* righteousness.

n *Heb.* The happinesses of the people knowing.

17. Because thou *art* the glory *Still*
Of *all* their-mighty-strength:
Our Horn likewise through thy good-will
Shall be advanc'd *at length*.
18. Because, unto the LORD alone
Our Buckler *appertains*:
Likewise to Isr'els Holy-one
Our King, *that onely* reigns.

IV.

19. Then to o thy Saint by Vision
Thou spak'st, and didst say,
I've laid help on a mighty-one:
I have advanc'd, *to sway*,
One-chosen from the-people *all*.
20. David my servant *deare*
I found: Him with p mine holy oyle
I have annoynted *here*.

o *Heb.* thy gracious Saint; thy merciful one.

p *Heb.* oyle of my holiness.

21. With-whom mine hand q shall stablish'd (be,
r Him strengthen shall mine arme.
22. The foe shall not exact on-him:
And him afflict, *or harme*,
Shall not the son of wickedness.
23. s Before his face I shall
Beat-down the-foes-that-him-distress:
And plague his haters *all*,

q *Heb.* shall be stablished with him.

r *Heb.* And him ——. or; yea him.

s *Heb.* And I shall beat-down his distressers before his faces.

24. And my truth and my t clemency
Shall bee with him *the same*:
Likewise his horne exalted-high-
-Shall-be through my *great* Name.
25. Likewise his *farre-prevailing* hand
I will put in the Sea:
Yea his right-hand *with great command*
In Rivers *farre-away*.

t *Heb.* loving kindness. kinde-mercy

26. He shall-call-on-mee *in this wise*,
My father thou *alone*
Art: *and* my God, The Rock likewise
Of my Salvation.
27. I also *freely* will him give
My first-borne *son to bee*:
Above-the-Kings on earth *that live*
Bee very high *shall bee*.

28. My loving-kindness I for him
Shall-safely-keep for ay:
Likewise my Covenant for him
Shall faithful bee *alway*.
29. And I will set his seed *full sure*
To perpetuity:
Yea as the dayes of Heav'n, *to dure*,
Confirme his Throne *will I*.

V. 30. Yea,

V.

30. *Yet*, if his sons my law forsake:
And [u] from my judgments swerve.
31. If they my statutes [x] lewdly break;
Nor my precepts [y] observe:
32. Then visit with the Rod will I
[z] Their-cross-transgression:
And their *abhorr'd* iniquity,
With stripes *sent thereupon*.

33. But [a] towards him my graciousness
I will not make-to-faile:
Likewise against-my-faithfulness
I will not falsly-deale.
34. My *firmely-stablish'd* Covenant
I [b] never will prophane:
And [c] that which from my lips forth-went
I will not change *again*.

35. Once by mine holyness I swore:
If I to David ly.
36. His Seed shall bee for-evermore:
Likewise his Throne, *set high*,
Shall like the Sun before mee *bide*.
37. Like-Moon, be-stablish'd ay:
And *as* a Witness *doth reside*
In sky faithful *alway*. Selah

VI.

38. But thou hast cast-off, and refus'd:
And wast-exceeding-wroth
With thine Anoynted, *sharply us'd*.
39. Thy Servants Cov'nant-*Oath*
Thou hast aboliſh'd: To the ground
Thou hast prophan'd his crown.
40. [d] Didst all his fortresses confound,
Brak'st all his Hedges down.

41. *So that* all those make-him-a-prey
That *by* the way do pass:
Unto his neighbours *day by day*
A *great* reproach hee was.
42. Right-hand of his distressing-foes
Thou didst exalt *likewise*:
Thou hast rejoyced *much* all *those*
That are his Enemies.

43. Yea thou his Sword's edge *in his hand*
Hast turn'd *to his disgrace*:
And mad'st him not in battel stand.
44. Thou mad'st his brightness cease:
And to the Earth thou-down-hast-cast
His Throne *and royal fame*.
45. [e] His youth's dayes shortened-thou-hast:
Hast [f] him enwrapt with shame.

VII.

46. How long, LORD, hide-thy-face-wilt-thou
To perpetuity?
Shall thine hot-wrath *thus* burn *and glow*
Like fire *unceſſantly*?
47. [g] How transitory *is* my *State*,
To-memory-recall:
To what vainness thou didst create
The sons of Adam all.

48. What mighty-man shall live *for ever*,
And *pale* death shall not see?
From [h] power of the grave deliver
His soul *at all* shall hee? Selah.
49. Thy former loving-kindnesses,
O LORD, where *are they now*?
which in thy *glorious* faithfulness
To David [i] worne hast thou?

50. Thy servants *great* reproach, Lord [i] minde;
Which in [k] my breast I beare,
From all the mighty [l] folk *combinde*.
51. Wherewith, LORD, thy foes [m] jeer.
Wherewith they thine Anoynted's steps
Do *still* reproach *and* slain.
52. The LORD *bee* blest for evermore,
Amen, [n] Amen again.

a *Heb.* shall not walk in my judgments.
x *Heb.* shall prophane.
y *Heb.* conserve, keep.
z *Heb.* their pervarication.
a *Heb.* from with him my loving-kindness.
b *Heb.* will not propane
c *Heb.* the going forth of my lips.
d *Heb.* Hast put a ruine all——:
e His youth's dayes *Heb.* the dayes of his youthfulnesses.
f *Heb.* over him——. or upon him
g *Heb.* Remember. how transitory I.
h *Heb.* the hand of hell.
i *Heb.* Remember——.
k *Heb.* my bosome.
l *Heb.* peoples
m *Heb.* do reproach.
n *Heb.* and Amen.

§. III. The Kinde, Penman, and Occasion.

This Psalme is of a *Mixt* **Kinde**, or Nature: made up of *Praise*, *Prayer*, *Instruction*, *Prophecy*, *Expostulation*, &c. Its one of the *Maschil's* or *Instructing* *Psalmes* o: *Teaching* and *Instructing* the Church of God how to be affected, in regard of the publick Mercies or Miseries of the Church, rejoycing and praising God for the one, lamenting and bewailing the other.

Penman of it (as the Title declares) was *Æthan* the *Ezrachite*. Who this *Æthan* was, is much doubted. *Some* do conjecture, it was not *Æthan* brother of *Heman*, one of the Master-Musicians, a Levite, 1 *Chron.* 6. 33. but the Brother of *Heman*, the Sonnes of *Zerach*, the posterity of *Judah*, 1 Chron. 2. 4, 6. called an *Ezrachite*, from *Zerach*, Head of that Family p. This *Æthan* was a very wise man in his dayes, 1 *King.* 4. 31. Yet because this *Æthan* was probably dead long before *Davids* time, I suppose it may bee safer to understand it of one of his Posterity, and of the same

o *See* Psal. 32. §. 3.

p *Joan. Foord in Expos. Ps.* 89. *Tit. Sim. de Muis in Arg. Ps.* 88. & 89.

name, and living after *Solomons dayes*, when *Davids Kingdom* was so wofully ruined and dissipated. But in a matter so difficult and doubtful, I list not to be to[o] definitive.

Occasion whereupon, and time when this was written; In *General*, was some great ruine and calamity which befel the *Kingdom of David*, which seemed even to make void Gods former Covenant with *David* for the perpetual establishment of his Seed and Throne: But in *Particular* what publick Calamity this was, and when it fell out, is much doubted by Interpreters. *Some* [q] referre it to his Kingdoms future calamity foretold, which befel the Jews, either under the *Babylonish Captivity* or *Antiochus* his Tyranny, &c. But the whole Psalme, especially, *verse* 38. *to the end*, plainly speak the contrary, and declare that these Calamities had actually befallen *Davids Kingdom*, when this was written. *Others* [r] therefore seem better and more probably, to referre the *Time* and *Occasion* to the decay and ruine of *Davids* Kingdom which sadly began after *King Solomons* death: when the ten Tribes forsaking *Rehoboam* and *Davids house*, and Gods pure worship: they followed *Jeroboam*, setting up a new Religion and a new Kingdom, 1 *King.* 12. 1, *&c.* And when *Rehoboam* forsook the Law of the LORD, 2 *Chron.* 11. 17, *&c. and* 12. 1. and when *Shishak* King of *Egypt*, in *Rehoboam's* fifth year invaded *Judah*, overcame *Rehoboam*, and spoiled the whole Kingdom, 2 *Chron.* 12. 2, *&c.* Hereupon *Æthan* considering the wofull ruine of the Kingdom, wrote this Psalme, praising the Mercy and Truth of God, who had promised to perpetuate *Davids Kingdom*: Hereby to raise up the hopes of the Faithful, to expect the Restauration of *Davids* miserably ruined Kingdom; especially in the *Kingdom of CHRIST*, the true *David*, *Hos.* 3. 5.

q *Sim. de Muis in Arg. Psal.* 89. Vid. *Hen. Moll. in Arg. Psal.* 89. *G. Ames. in Anal. Psal.* 89.

r *Joan. Calvin. in Comment. ad Psal.* 89 1. *Hen. Moll. in Ps* 89. 1 *Jo Foord. in Expos. Psal.* 89. *Tempus.*

§. IV. The Scope.

The **Scope** herein principally intended, is; 1. *To praise God*, for his Covenant, Mighty Power, Care of his Church, and singular favour to *David* in promising him a Perpetual Seed and Kingdom, which was to have its chief accomplishment in Christ and his everlasting Kingdom: withall, lamenting the present deplorable condition of his decaid and ruined Kingdom, To pray for the Restauration thereof. 2. *To instruct* Gods People, by this Platforme of Praise, Lamentation, and Prayer, How to be affected with, and carry themselves towards the Lord in all his publick Dispensations of *Mercy* or *Misery* to his Church.

§. V. The Analysis, or Principal Parts.

[s] *See also Psal.* 32. §. 3.

The *Title* sets forth, 1. The Denomination of this Psalme; *Maschil.* Or, *An Instructing-Psalme.* The whole of it tends to *Instruction*, as hath been now noted in §. 3 c. 2. The Penman; *Æthan the Ezrachite*: of him see formerly in §. 3.

The *Psalme it self* consists of 1. *Praise*, and 2. *Prayer.*

I. *Praise* is here presented to God, in sundry respects, *verse* 1. *to* 38. *viz.*

1. *In respect of his Covenant with David, touching his Seed and Throne.* Here note, I. *A Profession* of the Psalmists Resolution, 1. To sing the LORD's Covenant-Mercies towards *David* and his house for ever, (however it were at present beclouded with afflictions.) 2. To make known *Gods faithfulness to him to all Generations*, *ver.* 1. II. *A Confirmation* of his Faith in Gods Covenant with *David*, and of this his professed Resolution of Praising God continually hereupon, by sundry Reasons or *Arguments*. Which are drawn, 1. *From* Gods everlasting Mercy. 2. *From* his firme unchangeable faithfulnesse, *vers.* 2. 3. *From* his Covenant with *David*; whereof note, 1. The manner of its Sanction, by *Gods Oath*, *verse* 3. 2. The Matter of it; Gods perpetual establishment of his Seed and Throne, (this had its chief accomplishment in Christ and his Kingdom, *Luke* 1. 32, 33, 69. *Act.* 2. 30. *and* 13. 36, *&c.*) *ver.* 4.

2. *In respect of Gods wonderful Power.* Whereby he is fully and exactly able to make good and performe his Covenant and faithful promises to *David*, and to relieve his distressed Family to the uttermost, though never so low at present. This **Power** of God is asserted, 1. *From* the testimony of the Heavens; *The Heavens shall confess thy marvellous-work*, h. e. The Fabrick of Heavens shall confess thy marvellous Power and Act in Creating and Governing the World Or, Heavenly Creatures, Angels and godly men, shall confesse thy marvellous Power and Act, in per-

performing thy Covenant, restoring thy afflicted, &c. and *they shall confesse thy faithfulnesse in the Church of Saints*, *vers.*5. 2. *From* the incomparable excellency of God, above all the Angels in Heaven. Above all Sons of Mighties, Princes, Potentates, &c. on Earth; Or, Angels in Heaven, *ver.* 6. 3. *From* the dreadfulnesse of God, (*viz.* in his judgements upon them that believe not his All-sufficient Power, as *Numb.* 14.) and therefore to be greatly feared and reverenced by all his chief Creatures, *his Saints*, &c. which may be understood of holy men, or Angels, *ver.* 7. 4. *From* the unparalleld evidences of his Power and faithfulnesse. Generally hinted, *verse* 8. Particularly evidenced; (1) In his *Ruling the Raging Sea* at his pleasure, *ver.* 9. (2) In his *beating down Rahab* (that is, *Pharaoh* and the Egyptians, as *Psal.* 87. 4.) and scattering his enemies, &c. *vers.* 10. (3) In his Soveraign Right over *Heaven and Earth*. They are his. (4) In his Creating the whole World and all therein: *The North, and Right-side, viz.* The South:) *The West, and East* t, *vers.* 11, 12. (5) In the *might of his Arm*; *strength of his Hand, high exaltation of his Right-hand*, *ver.*13. 5. *From* sundry Essential Attributes of God, *Justice, Mercy*, and *Truth*: whereby he is able and willing to make good his Covenant, advance *Davids* dejected Kingdom, and suppresse the enemies thereof, *ver.*14.

t The North] *Which God hath* stretched out over the empty-*place*,

Job 26.7.—The Right-side] *that is*, the South, (*as the Chaldee Paraphrast explaineth*,) *so called*; *because*, *a man standing with his face to the* East (*as they were wont when they prayed*) the South *is on his right hand. So the* East, *is called* Kedem, before: *And the* West, Achor, *that is*, behind, *Joh* 23. 8. *Isai.*9. 12. *It seemed that this turned to Superstition and Idolatry, that men prayed towards the* East; *Therefore God so ordered his Tabernacle and Temple, that all worshipped there, with their faces to the* West, *Ezek.* 8. 16. *Exod.*27. *Numb.*3. Tabor] *a goodly Mountain in* Galilee, *Josh.*19.22. *Judg* 4.6, 12. Hermon] *Another fair Mountain* Eastward, *without* Jordan, *called also* Shirion, *See Psal* 42.6. *and* 29. 6. *By these are meant the* East *and* West-*parts*, *answerable to the former*, North *and* South: *As the Chaldee Paraphrast saith*; *Tabor in the West*, *and Chermon that is in the East*. H. Ainsworth in his Annot. on Psal. 89. 13.

3. *In respect of Gods benignity and care over his Church and people*: especially in the Kingdom of *David*, and Christ Here, 1. His Church and people are described; *A people that know the joyful sound*, viz. Of the Trumpet calling to Solemn Assemblies wherein they were to have communion with God. 2. Their happinesse is asserted; *O the blessednesses of the people*——. 3. This their happiness is explicated, by the sweet fruits and effects of enjoying Gods ordinances upon the joyful sound, *viz.* (1) *walking on in the light of Gods Countenance*, *ver.* 15. (2) Constant *gladness in God's Name*. (3) Exaltation in his Righteousnes, *vers.*16. 4. All this is illustrated by the Causes thereof, viz. (1) The LORD being the *glory of their strength*. (2) His favour, exalting them, *verse* 17. (3) Their Shield (in *Davids* and *Christ's* Kingdom) being from him. (4) Their King (of *Davids* Race, especially *CHRIST* himself) being of the *Holy One of Israel*, ver.18.

4. *In respect of Gods singular favour to Davids Kingdom and Seed*; and especially to Christ and his Everlasting Kingdom, principally intended therein. In both, Gods great care and love to his Church was Eminently Demonstrated. Here Note, I. *The Manner* of Gods revealing his pleasure and purpose touching *Davids* and Christs Kingdome, *viz.* *By Vision* to his holy Prophets. II. *God's Election* and Vocation of *David* to the Kingly Office, *verse* 19, 20. III. *Gods Promises to*, and Covenant with *David*, 1. *To* establish and strengthen him, *verse* 21. 2. *To* protect him from his enemies power and prevalency over him, *ver.*22. 3. *To* subdue his enemies and haters, *vers.*23. 4. *To* be with him by his mercy and faithfulnes, and to exalt his power, *vers.*24. 5. *To* enlarge his Dominion to the Sea and Rivers, *vers.*25. 6. *To* accept him in a near and dear Relation to himself, as *a Father*, &c. his *first-born*, &c. *ver.*26,27. 7. *To* perpetuate his mercy to him, and establish his Covenant with him, *ver.*28. 8. *To* perpetuate his Seed, and his Throne for ever, *vers.*29. This last Promise is further *amplified*, (1) *From* a divers fity of Dispensation in case of his Childrens disobedience, *viz.* *Castigation* of them with his Rod and Stripes of affliction, *ver.* 30, 31, 32. (2) *From* his fixed resolution notwithstanding, *Not utterly to take from him his loving-kindness*; *Not to suffer his faithfulness to fail*, *vers.* 33. *Not to break his Covenant*; *Not to alter his* Promise, *ver.*34. (3) *From* the Adjunct Oath of God for confirmation of his Covenant with *David*, *vers.* 35. (4) *From* Similitude of things durable in Heaven above, *viz.* The *Sun*, and Moon, the faithful witness in Heaven to this Covenant of God, *ver.* 36,37.

II. *Prayer* to the LORD, is hereupon Pathetically poured forth, *ver.*38, &c. wherein, the Psalmist *Complaineth*, *Expostulateth*, *Petitioneth*, and *Blesseth*.

1. *Complaineth* of sundry sad Events to the Kingdom of *David*, seemingly contrary to Gods former Covenant and Promises, *viz.* 1. *That* God had *rejected, abhorred, and been wroth with his Anointed*, *ver.*38. 2. *That* God had *abolished his servants Covenant*. 3. *That* God had *Prophaned his Crown to the Earth*, *ver.*39. 4. *That* God had ruined all his Kingdoms, *Defences, and strong-holds*, *verse.*40. 5. *That* hereupon he was spoyled by *all passers by*, and reproached by his neighbours, *ver.*41. 6. *That* his enemies were exalted, and rejoyced, *vers.*42. 7. *That* God had deserted him *in the day of Battel*, *ver.*43. 8. *That* God had diminished and *made cease his glory and brightness*. 9. *That* God had *thrown down his Throne to the ground*, *ver.*44. 10. *That* God had *shortned the dayes of his youth, and covered him with shame*, *ver.*45.

2. *Expostulateth* with God, 1. *For* his hiding himself so long from all this misery upon *Davids* Kingdom for ever. 2. *For* the vehemency of his wrath burning like fire, *ver.* 46.

3. *Petitioneth* the LORD, 1. To remember, the shortnesse of his time; The vanity of all men; The certain and inevitable Mortality of Man, *verse* 47,48. 2. To remember and manifest his *former loving-kindnesses sworn to David in truth*, *verse* 49. 3. To remember, *the reproach of his Servants*; His own *reproach from all the mighty-people*; *The reproach of Gods enemies wherewith they have reproached the footsteps of his Anointed, viz.* The wayes, life, actions, sufferings, &c. of *David*, of *Christ* and his Members, *vers.* 50, 51.

4. *Blesseth* the LORD, hoping the LORD will hear, and restore *Davids* Kingdom. And so concludeth this Psalme (and this **third Book of Psalmes**) with, *Amen*, *and Amen* u, *verse* 52.

u De particula *Amen* & *Amen*, facile assentior, distinguendi libri causâ, hic, ut alibi, esse positam. *Joan. Calvin. Comment. in Psal.* 89.53.

x *Bibl. Polyglott. ante Psal.* 90.

After this Psalme, and before *Psalme* 90. next following, The *Syriack Version* x hath it thus;

The end of the Third Book.

The beginning of the Fourth Book.

ספר

ספר רביעי

THE FOURTH BOOK,

Viz. OF

PSALMES.

OF the *Partition* of the Psalmes into *Five distinct Books*, enough hath been noted already. This *FOURTH BOOK OF PSALMES begins with Psal.* 90. 1. *&c. and ends with Psal.* 106. *verse* 48. *Blessed be* JEHOVAH, *God of Israel from Eternity and unto Eternity: And let all the people say, Amen, Hallelu-jah.* So that this fourth Book compriseth in it only *XVII Psalmes.* Whereof, only seven are Titled *Psalmes*, having Titles prefixed, *viz. Psal.* 90. 92. 98. 100. 101. 102. 103. All the rest, *viz. Psal.* 91. 93. 94. 95. 96. 97. 99. 104. 105. 106. are untituled. *Moses* wrote *Psal.* 90. *David* Penned *Psal.* 95. *See Heb.* 4. 7. *Psal.* 101. *See the Title, and Psal.* 103. *as the Title shewes.* Of the Authors of these there's no doubt: who were Penmen of the rest is difficult certainly to determine. But all of them, one as well as another, were Divinely inspired, being indited by the Spirit of God. This Book, considering the shortness of the Psalmes therein, is the shortest of all the *five Books.*

y See the Preface before the Psalmes. §. VI. and before *Psal.* 42.

Psalme XC.

§. I. The Summary Contents.

Moses having mentioned Gods Providence to his People, and his Eternity, *ver.* 1, 2. I. *Complaineth* of 1. Mans common fragility, *verse* 3. *to* 7. 2. Gods Chastisements on his People, *verse* 7, 8. 3. *Israels* brevity of life, and senselessnesse thereof, *ver.* 9, 10, 11. II. *Prayeth* for, 1. Gods instruction wisely to improve their frailty, *verse* 12. 2. Sundry other Divine Favours, *verse* 13. *to the end*

§. II. The

§. II. The first Version out of the Hebrew.

A Prayer of Moses *the man of God.*

1. LOrd, thou a our dwelling-place hast been
In b Generations all, *the same.*
2. Ere Mountains were-brought-forth, *or seen*
c *Ere* thou the Earth and World didst d frame;
Thou from Eternity unto
Eternity *dost* God *remain.*
3. Fraile-man to e ruine turn dost thou:
And sa'st, return ye sons of f men.

4. For in thine eyes, a thousand years,
Are g as *the* by-past yesterday;
And as a watch by night *appeares.*
5. Them-with-a-flood-thou-tak'st-away,
They are *as* sleep: *Or* as the grass
That h sprouteth-up at morning-tide.
6. At morne it flowreth, and i doth pass:
At Ev'n it is cut down, and dryd.

7. For in thine ire consum'd we are
And troubled in thy wrathful-heat.
8. All our iniquities *so bare*
And plain before thee thou hast set:
Our close faults k in thy faces light.
9. For in thy fury-vehement
All our dayes have-declined-quite:
We as a thought our years have spent.

10. *As for* the days of our *few* years,
In them *are* threescore years and ten;
And if in l strength *be* fourscore years,
Yet is their m prime *but* grief and pain:
For it is speedily cut-down,
And hence we fly, *and disappear.*
11. Who knows the strength of thy
o Thy wrath, according to thy fear?

II.

12. To number our *declining* dayes
So make us know, *O thou most high,*
That *unto* Wisdom's *choicest wayes*
The heart we p closely-may-apply.
13. *Yet once* again-return-do-thou,
O LORD, how long *wilt disappear?*
Likewise let it repent thee *now*
Concerning *us* thy servants *deare.*

14. Us in the morning satisfy
With thy kinde-mercy *sweet alwaies;*
That we may shout triumphantly,
And may rejoyce in all our dayes.
15. Make thou us to rejoyce *once more,*
According to the days *wherein*
Thou hast afflicted us *full sore,*
The years wherein we ill have seen.

16. Thy work q apparently-exprels
Unto thy servants, *now down trod,*
And on their Sons thy gloriousnes.
17. The r beauty of our LORD our God
Upon us let it be likewise;
And s unto us establish *yet*
The work our hands *shall enterprise:*
Yea our hands work establish it

a *Heb.* to us an habitation. b *Heb.* generation and generation. c *Heb.* and d *Heb.* or, bring-forth. e *Heb.* contrition. f *Heb.* Adam. g *Heb.* as yesterday when it is past. h *Heb.* changeth. i *Heb.* changeth, *that is,* passeth away. k *Heb.* at *or,* to. l *Heb.* strengths. m *Heb.* pride. n *Heb.* anger. o *Heb.* and thy——. p *Heb.* may bring, *or* cause to come. q *Heb.* let *it* appear. *or,* be seen. r *Heb.* pleasantnes. s *Heb.* *or,* upon us.

The second Version out of the Hebrew, of an easier Tune.

A Prayer of Moses *the man of God,*

1. O LORD, an Habitation
Thou hast been to us *here*
In Generation and Generation.
2. Before a the Hills born-were;
Before thou hadst-brought-forth also
The Earth and World *abroad;*
Ev'n-from-Eternity thou to
Eternity *art* God.

3. To *Deaths utter* contrition
Thou sorry-man dost turne;
And say'st, ye Adam's sons *anon*
Unto your dust returne.
4. For *lo,* a thousand years *at last*
Are but b before thy sight,
As yesterday when it is past,
And *as* a watch by night.

5. Them-as-with-flood-thou-tak'st-away,
Ev'n as a sleep they are:
And in the morning-*season* they
As grass *that's* chang'd *appeare.*

6. It in the morning flourisheth
And c sprouteth *pleasantly:*
It is cut down and withereth
At Evening, *dead and dry.*

II.

7. For, *lo,* we in thine d anger are
Consumed-utterly.
And in thy wrathful-heat we are
e Perplexed-suddenly.
8. Thou hast set our iniquities
Before thee *in full sight:*
Hast brought our hidden-sins *likewise*
Unto thy faces light.

9. For all our days do f turne-away
In-thine-exceeding-wrath:
We have consum'd our years, *that they*
Are as a g thought, *or breath.*
10. The days of our *few* years, in them
Are threescore years and ten,
Or fourscore years, (*how short a time!*)
If *they* in strengths *remaine:*

a *Heb.* the mountaines. b *Heb.* in thine eyes. c *Heb.* changeth *viz.* the state there of is, sprouteth groweth. d *Heb.* nostril. *Metom. sign.* e *Heb.* terrified, *or* troubled. suddenly f *Heb.* or turne the face, declining. g *Heb.* or, meditation.

And

And their prides moleſtation,
And [b] painful-miſery;
For it is ſpeedily cut-down
And we-away-do-fly.
11. O who *judiciouſly* [i] doth know
Thine [k] anger's powerfulneſs?
According to thy fear alſo
Thy-ſervent-wrathfulneſs?

III.

12. So make *us* know *the heavenly Art*
To number-up our dayes.
That we may *then* [l] apply the heart
To wiſdome's *choiceſt wayes*.
13. Return, O LORD *Omnipotent*,
Be wroth how long *wilt thou*!
And let it *greatly* thee repent
Touching thy ſervants *now*.

14. Us in the morning ſatisfy
With thy [m] kinde-mercy's *rayes*:
That wee may-ſhout-triumphantly,
And joy in all our dayes.
15. According to the dayes *wherein*
Thou us [n] afflicted-haſt
The years *wherein* wee ill have ſeen,
Make us rejoyce *at laſt*.

16. Unto thy Servants let-appear
Thy work; Thy glorioufneſs
Likewiſe upon their [o] children *dear*
17. And let the pleaſantneſs
Of our LORD God upon us bee
And work of our hands *now*
Stabliſh on us, yea our hands work
Eſtabliſh it do thou.

b *Heb.* or, painfulls vanity.
i *Heb.* knowing
k *Heb.* no-ſtrill's *meaſure.*
l *Heb.* make come bring
m *Heb.* or, loving-kindeneſs.
n *Heb.* ſons
o *Heb.* IEHOVAH our God.

§. III. The Kinde, Penman, and Occaſion of this Pſalme.

This Pſalme (as the *Title* declares) is *A Prayer.*

Penman of it, was *Moſes the man of God*: it being entituled, *A Prayer of Moſes the man of God*, who can rationally be imagined to be the Amanuenſis of it, but *Moſes*. And (as *Calvin* notes) the rather, becauſe even in *Moſes* times Pſalmes were in uſe [p]. And therefore, *Auguſtine* and others do cauſeleſly doubt of *Moſes* writing this Pſalme [q]. And the conceit of *Saadia*, underſtanding by this Phraſe, *A Prayer of Moſes*, A Prayer of the poſterity of *Moſes*, viz. the *Levites*, by an *Eclipſis*, is juſtly rejected by learned Expoſitors [r], as altogether needleſs and impertinent in this place, where ſuch an honorifical mention is made of *Moſes*; ——*Of Moſes the man of God. Hierome* reſolves better [s], *That the ſame Moſes, who in Geneſis wrote of mans condition, is here brought in by the Holy Ghoſt to diſpute what man is, &c.*

p *Jo. Calv. in Tit. Pſ. 90.*
q *Aug. Enarrat. in Pſ. 89.*
r *Sim. de Muis in Com. ad Tit. Pſ. 90. Jo. Calv. ib.*
s *Hier. in Com. ad Pſ. 89. Tit. Tom. 8.*

Occaſion of *Moſes* writing this Pſalme is variouſly apprehended. *Some* think *Moſes* wrote it when he had numbred the people of *Iſrael* the *ſecond time* in the Plains of *Moab*, *Numb.* 1. 1[illegible]5, 46 [t]. The *Chaldee Paraphraſt* hath it thus; *A Prayer, wherewith Moſes the Prophet of the LORD prayed, when the People of the houſe of Iſrael ſinned in the Wilderneſs, He ſpake and ſaid* [u];——Hereupon, ſundry Interterpreters [x], eying the *Matter* of the Pſalme, incline to follow the *Chaldee Paraphraſt*: Only whereas the *Chaldee* ſpeaks more *Generally*, they point out the *Occaſion* more particularly, *viz.* That, when the Spies, ſent to ſearch the Promiſed Land, had returned and made their report of it, all *Iſrael murmured* ſo grievouſly againſt *Moſes and Aaron*, the Lord was ſo deeply diſpleaſed, that he ſware, that none of them of that Generation that provoked God, ſhould enter into it, but they ſhould wander in the Wilderneſs, till all their Carkaſes ſhould be fallen there, *See Numb.* 13. *and* 14. *throughout.* Hereupon, at Gods dreadful Sentence of Death upon that whole Generation, they conceive *Moſes Penned* this Pſalme, As a Form of Prayer wherein the people were to lament their own exceeding fragility, as well as the common mortality of mankind; confeſſing and bewailing their ſins the Cauſe thereof, and imploring the Lord for his Grace and favour againſt their preſent miſery, and for their preſent and future undertakings. But *Calvin* [y] thinks, if conjecture may have place, it is credible, that *Moſes* wrote this Prayer, when now the time of his death was at hand, that he might lenify the daily grief under which the people had almoſt pined away, and might refreſh their minds oppreſſed with an heap of evils for forty years together in the Wilderneſs. Therefore he opportunely prayes; *Make thou us rejoyce, according to the dayes thou haſt afflicted us, the years wherein we have ſeen evil, ver.* 15. I ſee not any inconvenience, why theſe two laſt *Opinions* may not be joyned together: The *Occaſion* being, *Iſraels* many miſeries, eſpecially their great mortality in the wilderneſs; The time of writing this Pſalme upon that *Occaſion*, being

t *Jo. Ford in Expoſ. Pſ. 90. Tempus.*
u *In Bibl. Polyglott. Pſ. 90.*
x *Sim. de Muis in Arg. Pſ. 90. — Fran. Jun. in Annot. ad Pſ. 90. 1. —— H. Ainſw. in his Annot. on Pſ. 90. 1. Hen. Moller in Arg. Pſ. 90.*
y *Jo. Calv. in Com. ad Pſ. 90. Tit.*

ing a little before *Moſes death*. Let every one herein enjoy his own judgment.

§. IV. The Scope.

The **Scope** chiefly intended in this Prayer, is; In deep ſenſe of humane frailty, and of *Iſraels* great mortality and miſeries in the Wilderneſs, together with the cauſe thereof, their ſins and iniquities, To beſeech the LORD, in the name of *Iſrael*; To inſtruct them in the beſt improvement of this their frailty unto wiſdome; To returne to them with wonted favours, and make them rejoyce according to the long time of their afflictions; To reſtore them and their children from diſtreſs; To accompliſh his Covenant with them, in ſtabliſhing their great work which they were about the taking of the promiſed land into poſſeſſion. Now theſe things throughout this Pſalme are ſet forth with ſuch abundance of elegant Rhetorical figures, metaphors, and ſimilitudes, adorning the Pſalme as the ſtarres the ſky 2, that many things therein are the harder to be underſtood, though the ſtrain be the more ſtately and lofty.

2 Difficile & obſcurum eſt hoc carmen propter figuras & ſimilitudines varias, necnon genera loquendi ſublimi poeſi digna, quibus, ut cœlum ſyderibus, diſtinguitur atque ornatur. *Sim. de Muis in Arg. Pſ. 90.*

§. V. The Analyſis, or Principal Parts.

The *Title* of this excellent Pſalme manifeſts, 1. The kinde of it; *A Prayer*. Many Pſalmes are Prayers: but four are ſo ſtiled, *viz.* *Pſal.* 17. 86. 90. 102. 2. The Penn an of it, deſcribed. (1) By his Name; *Moſes*. (2) By his Office Prophetical; *The man of God, i. e.* The Eminent Prophet of God, or *Seer*. See 1 *Sam.* 9.6,8,9,10,11.

The *Pſalme*, or *Prayer itſelf*, contains

I. *A Preface*, wherein Iſrael (now in great miſery in the wilderneſs) acknowledgeth, 1. *Gods* peculiar providence and protection to them in all former Generations, eſpecially in dayes of *Abraham, Iſaac, Jacob, Joſeph, &c.* when they had no fixed dwelling, *God himſelf was their Habitation, Houſe, &c. ver.* 1. 2. *Gods* eternity, *before Hills were borne, Earth or World brought forth, ver.* 2. Comfortable conſiderations to afflicted, dying Iſrael.

II. *A Lamenting Narrative*, General and Particular. 1. *More General*, Of the common fragility and mortality of mankinde. The Complaint touching mans general fragility is, 1. Propounded; *Thou turneſt man to contrition, &c.* wherein note, (1) The Subject of mortality; *Sorry-man, Adam's* Sons. (2) The Author of it; *Thou*. (3) The manner of Gods effecting it; *Turneſt —Sayeſt Returne*. (4) The frail and mortal ſtate whereunto God brings them; *Contrition.* —— *Returne, viz.* to duſt, *ver.* 3. 2. Expounded and Illuſtrated by many Compariſons and Similitudes. Mans fraile life being reſembled, (1) To *yeſterday when it is paſt*: though a thouſand years long, yet its no more in Gods ſight. (2) To *a watch in the night*, (which was but three houres long, *ver.* 4. (3) To a ſwift *flood*. So God carries us ſpeedily away. (4) To *a ſleep*. That indiſcernably and ſwiftly paſſeth. (5) To *Graſs*, which in *the morning ſprouteth, flouriſheth and groweth up*: *In the evening is cut down and withereth, ver.* 5, 6. II. *More Particular*, of the ſingular fragility, mortality, and miſery of Iſrael in the Wilderneſs, (eſpecially for their murmuring, refuſing to go into the Land of *Canaan*, and to ſubdue their enemies, *Numb.* 14.) This Complaint touching Iſraels particular fragility, ſets forth, 1. The efficient Cauſe thereof, *viz.* Gods *Anger*, and *wrathful heat, ver.* 7. 2. The procuring Cauſe thereof, *viz.* Their own *iniquities*, and *ſecret ſins ſet in the light of Gods countenance, ver.* 8. 3. The exceeding vanity, brevity and vexation of their life through the wrath of God. Being moſt elegantly, (1) Stiled; *The turning-away of all their dayes*. As a man turns away his face. (2) Reſembled, *to a Tale told*, or a *Meditation*, As ſoon forgotten almoſt as told, *ver.* 9. (3) Computed, or caſt-up, to 70 or 80 years at moſt, ordinarily. (4) Aggravated, by the moleſtation and ſorrow attending upon 80 years of age. (5) Illuſtrated by two Similitudes, *viz.* Of ſudden *cutting-down of Graſs*, &c. And of a Birds ſpeedy *flying-away, ver.* 10. 4. Iſraels general ſtupidity under Gods ſevere judgments: not knowing, conſidering, laying to heart, &c. the *power of Gods anger*, or his *exceeding wrath according to his feare*, his Word, *Pſal.* 19. 9. the rule of his *feare, ver.* 11.

III. *Certain Petitions* hereupon preſented to the LORD for ſundry bleſſings. As, 1. *For* Gods inſtruction of them ſo in the ſpiritual Art of *numbering their dayes, that they may apply their hearts to* true *wiſdome*. Here note (1) The Tutour. (2) The Scholar. (3) The Leſſon. (4) The ſingularity of inſtruction deſired; *So teach*. (5) The end hereof, *ver.* 12. 2. *For* his returning unto them favourably, and that it might *repent* him *touching his ſervants* ſufferings, *ver.* 13. 3. *For* ſpeedy ſatisfying them with his mercy, that they might rejoyce all the remainder of their dayes, *ver.* 14. 4. *For* gladning them, proportionably to the dayes and years of their affliction and miſery, *ver.* 15. 5. *For* Gods manifeſtation of his peculiar work and glory upon them and their children, *viz.* in protecting, ſaving, and ſhowing mercy to them according to his Covenant and Promiſes, *ver.* 16. 6. *For* Gods pleaſantneſſe and ſweet favour towards them, in ſtabliſhing and accompliſhing the great work they were about, *viz.* of entering *Canaan*, ſubduing their enemies there, and inheriting their land, as God had covenanted, *ver.* 17.

Pſalme XCI.

§. I. The Summary Contents.

1. The ſtate of the faithful, *verſe* 1. 2. Their truſt in God, *verſe* 2. 3. Their compleat Protection in all reſpects by God, *verſe* 3. *to the end.*

§. II. The Verſion out of the Hebrew.

1. HE that in ſecret-*Tent*
Of *God* moſt-high a dorh dwell:
In ſhade of th' Alſufficient
Shall-lodge-himſelf *full well.*
2. I b of the LORD will ſay,
Hee is my-Refuge *ſtill,*
And-my-ſtrong-hold: My God, *alway*
In him confide-I-will.

3. For, from the Fowlers ſnare
He will thee ſafe-deliver:
From c woful peſtilence *thee ſpare.*
4. Thee with his wing hee'l cover;
d Beneath his plumes alſo
Thou-ſafety-ſhalt-expect:
As Shield and Bucklers, *ſafe from wo*
His truth *ſhall thee protect.*

5. Thou ſhalt not be afraid
For terrour of the night;
Nor for the Arrow *be diſmaid*
By day e that takes-his-flight.
6. *Nor* for the Peſt, *that on*
In darkneſs f takes-his-way;
Nor for the g ſharp-deſtruction
That waſteth at Noon-day.

7. A thouſand at thy ſide
Shall fall, likewiſe *the ſumme*
Of thouſands-ten at thy right-*hand*:
h Nigh thee it ſhall not come.
8. Thou only with thine eyes
The Judgment ſhalt behold:
Thou wicked-men's reward likewiſe
Shalt ſee, *as is foretold.*

II.
9. Becauſe thou *ſaidſt.* The LORD
My-Refuge *is alone;*
Thou putt'ſt the Higheſt, *moſt adr'd,*
Thine-habitation.
10. i None ill unto thee ſhall
Befall-by-accident:
Likewiſe the Plague ſhall not *at all*
Come-nigh k unto thy Tent.

11. For hee his Angels ſhall
l Concerning thee command,
To keep-thee-ſtudiouſly in all
Thy wayes *on ev'ry hand.*
12. They m thee aloft-ſhall-beare
Their *helpful* hands upon:
Leſt thou thy foot ſhouldſt daſh *or teare*
Againſt an *harmful* ſtone.

13. Thou on the Aſp ſhalt tread;
And Lion-fierce, *orethrown:*
The Lion-young, and Dragon-*dead*
Thou-ſhalt-quite-trample-down.
14. Free him therefore will I
Becauſe hee n cleaves to mee:
I-will-exalt-him-up-on-high,
Sith know my name doth hee.

15. Upon-mee-hee-ſhall-call
I'le anſwer him alſo;
Bee with him in diſtreſs *I ſhall,*
Which I will rid him *fro,*
And him I'le glorifie.
16. With length of dayes *and wealth*
Him fully-ſatisfie will-I,
And make-him-ſee o my health.

a *Heb.* Sitting.
b *Heb.* or; To JEHOVAH.
c *Heb.* peſtilence of woe all evils
d *Heb.* or; Under.
e *Heb.* fleeth or, ſhall fly.
f *Heb.* that ſhall walk.
g *Heb.* ſtinging-plague-ſuddenly-cutting-off-and deſtroying.
h *Heb.* unto thee it ſhall not come-neer.
i *Heb.* not.
k *Heb.* in thy Tent.
l *Heb.* for thee
m *Heb.* ſhall beare thee, up upon their palmes or hollows of their hands.
n *Heb.* or; is faſtened on me or embraceth me, or, loves, takes delight in mee &c.
o *Heb.* my ſalvation, or ſavings health.

§. III. The Kinde, Penman, and Occaſion.

This is the *Pſalme, out of which* (as *Auguſtine* hath noted) *the Devil took the boldneſs to tempt our Lord Ieſus Chriſt,* (Mat. 4. 6. Luke 4. 10, 11. with Pſ. 91. 11, 12.) And he ſaith, *Let us hearken, that we may be inſtructed how to reſiſt the Tempter: not preſuming*

ming in our ſelves, but in him who firſt was tempted, leſt we ſhould be overcome in Temptation; for to him Temptation was not neceſſary. Chriſts Temptation, is our Inſtruction. Afterwards he ſaith; ——*Therefore Chriſt was tempted, that a Chriſtian might not be overcome by the Tempter* p.

p Pſalmus iſte eſt de quo Dominum noſtrum Jeſum Chriſtum tentare auſus eſt. Audiamus ergo, ut poſſumus Inſtructi reſiſtere tentatori, Non præſumentes in nobis, ſed in ipſo qui prior tentatus eſt, ne nos in Tentatione vinceremur: Illi enim tentatio non erat neceſſaria. Tentatio Chriſti, noſtra doctrina eſt. *Aug. Enarrat. in Pſal. XC. p. 988. C. Tom. 8.* ——Ideo tentatus eſt Chriſtus, ne vincatur à tentatore Chriſtianus. *Aug. ibid. p. 1097. D. Tom. 8. Basil. 1569.*

§. III. The Penman, Occaſion, and Time.

This Pſalme, as touching the kinde of it, is *Doctrinal*, and *Eminently Conſolatory*. The whole Doctrine of it is moſt comfortable to every one that truly believes in God, and relyes peculiarly upon his All-ſufficient protection; againſt all dangers and diſtreſſes. I may fitly ſtile it;—*The Saints Cabinet of Comfort under Gods Protection againſt all feared or felt affliction.* It is an *Untituled Pſalme* in the Hebrew, as many others are. *See Pſal* 1. 9. 4. and therefore we cannot be ſo certain who was Inſtrumental Author or Writer of it; eſpecially the New Teſtament and other Scriptures being wholly ſilent herein.

Penman is variouſly gueſſed at; and but gueſſed at. The *Hebrews* think it was *Moſes* q, So *Ezra*, and others. And their Reaſon is; becauſe *Pſal.* 90. being Entituled *A Prayer of Moſes*, all the Pſalmes following till *Pſal.* 101. (which is Entituled *A Pſalme of David,*) make no mention in their Titles of any *Penman* at all: whence they judge it probable that all theſe Pſalmes were written by *Moſes*. But the inſufficiency of this Reaſon is eaſily evinced by that conſideration of *Sim. de Muis* r, *viz.* That in *Pſal.* 99. 6. there is mention of *Samuel*, who was born long after the death of *Moſes*. Therefore at leaſt *Pſal.* 99. was not written by *Moſes*. Moſt Writers think, *David* was *Penman* of this Pſalme. The *LXXII.* according to the moſt Ancient *Roman Vatican Copy*, hath this Title prefixed; Τοῦ αὐτοῦ τῷ Δαυὶδ which the *Vulgar Tranſlation* renders; *Laus Cantici David: The Praiſe of a Song of David.* Likewiſe *Davids* name is prefixed to this Pſalme, both by the *Syriack*, *Arabick*, and *Æthiopick* Verſions s. Our later Writers alſo ſundry of them incline to this Opinion, As *Mollerus*, *Muis*, *&c.* And all things well conſidered, eſpecially the matter of the Pſalme agreeing ſo fitly to the times of *David*, that ſeems to be moſt probable.

q *Fran. Jun. in Annot. ad Pſal.* 91. 1. *Sim. de Muis in Arg. Pſal.* 91.

r *Sim. de Muis in Arg. Pſ.* 91.

s *In Bibl. Polyglott. ad. Pſ.* 91.

Occaſion, as divers think t, of penning this Pſalme, was that dreadful *Peſtilence ſent upon Iſrael from Dan to Beerſheba*, upon *Davids* numbring the people, whereby 70000 men were ſlain in three dayes ſpace: but when the Angel was lifting up his hand to deſtroy *Jeruſalem* alſo, the LORD ſtopped his proceedings upon *Davids* Sacrifice and Prayers. *See* 2 *Sam.* 24. *and* 1 *Chron.* 21. *throughout.* This is the more likely, becauſe all the paſſages, phraſes, and words of this Pſalm ſo exactly agree to that Hiſtory.

t *H. Mollerus in Arg. Pſal* 91. *Sim. de Muis in Arg. Pſ.* 91.

§. IV. The Scope.

The **Scope** herein intended is, 1. To teach us the compleat ſecurity and ſafety of the Faithful under Gods All-ſufficient protection againſt all evils and dangers 2. And thereupon ſweetly to encourage all Gods people entirely to reſt and rely upon Gods ſole protection in greateſt ſtraits and perils whatſoever. This Doctrine and Conſolatory Encouragement is here repreſented, in ſuch a *Confluence of Promiſes*, and with ſuch Elegant Splendour, and Curious Ornament of Words and Phraſes; that this Pſalme is not without juſt cauſe accounted as *A precious Gemme among the Pſalmes*; *and a Poeme of ſuch ſurpaſſing Elegancy, that ſcarce another may be compared to it* u. It is a rich *Cabinet of Jewels*, a *Golden Chain* of ſtately *Promiſes*, And a very *Shop of choiſeſt Cordials*, to Gods people, againſt all felt or feared Calamities.

u *Hen. Moll. in Arg. Pſ.* 91.

§. V. The

§. V. The Analysis, or Principal Parts.

In this sweet *Consolatory Psalme*, Consider;

I. *An exellent Doctrinal Position*, touching the state and security of Gods faithful people; Their state and condition is, to *dwell in the secret* (i. e. the Tabernacle, Temple, Church, &c.) *of the most High*, trusting there in God as his Refuge, Covert, Hiding-place. Their constant protection and security thereupon *under the shadow of the Almighty*, ver. 1.

II. *A Profession of Faith and Affiance in God*, in the person of any or every true faithful servant of God. Wherein note, 1. The chief Object of his confidence; *JEHOVAH*. 2. The ground of his Confidence, *Partly*, The LORDs All-sufficiency, set forth in three words; (1) *Safe-hope*, or *Refuge*: (2) *Fortresse*, or *Strong-hold*: (3) *God*. *Partly*, his own peculiar interest in this LORD; *My Refuge, my Strong-hold, my God*. 3. The Resolution of his Confidence in him; *In him will I trust*, ver. 2.

III. *The compleat Protection and safety of every such faithful soul thus confiding in God*, is assured by heaps of sweetest Heart-reviving *Promises* to him, for his compleat Defence against, Support under, Deliverance from, and Triumph over, all imaginable straits and dangers. Which Promises are laid down in Expressions most Elegant, Emphatical, and Comfortable, *verse 3. to the end*. This his All-sufficient Protection of the faithful, is *Described*, *Illustrated*, and *Confirmed*, very Pathetically.

1. *Described*, 1. *By* the Deliverance promised, from Fowlers Snare, and Pestilence of woful evils, *ver.* 3. 2. *By* the Defence promised, under the Metaphor of the Fowles wing covering her young. Which is further illustrated; *Partly*, by the trust of the faithful in this Divine Defence, as the young under the Feathers of the Dam. *Partly*, from the strong Reason of this his Confidence, *viz.* Gods *Truth*, compared for the sureness and safety thereof to a *Buckler* and *Shield*, *ver.* 4.

2. *Illustrated* notably, 1. *By* distribution of Perils, *viz.* By Day or Night, from fear of which he promiseth to secure the Faithful, *ver.* 5, 6. 2. *By* an instance or supposition of the greatest and most overwhelming Calamity, from which he shall be secured, *ver.* 7. 3. *By* comparison of the unlike condition of the ungodly, *ver.* 8. 4. *By* description of the fulness of Protection from evil, which shall ensue upon full affiance in God, *ver.* 9, 10. 5. *By* the Instrumental Means, or Administring Causes of the Faithful persons safety, *viz.* Gods good Angels, and their exact custody, *ver.* 11, 12. 6. *By* his Triumph even over the most terrible and dangerous evils or enemies imaginable, *ver.* 13.

3. *Confirmed* and further *Amplified* by sundry Promises propounded as by God himself, speaking in the first Person. These Promises of Gods Protection, are, 1. Laid down in variety of sweet Expressions; *I will deliver him, I will set him on high, &c.* 2. Amplified; (1) *Partly*, by certain moving Causes as it were inclining the LORD to protect him, *viz.* His *Cleaving to God*: *Knowing his Name*: *Calling upon him*. (2) *Partly*, by the Adjunct benefits or advantages that shall result from that Divine Protection, *viz.* Gods *honouring him*; *Satisfying him with length of dayes*; *Making him his Salvation*, *ver.* 14, 15, 16.

Psalme XCII.

§. I. The Summary Contents.

The *Psalmist* teacheth how Good it is to praise God, Morning and Evening, especially on the Sabbath-dayes, *verse* 1. *to* 4. 1. *For* his great Works, *verse* 4, 5, 6. 2. *For* his judgments on the wicked, *verse* 7. *to* 11. 3. *For* his goodnesse to the Righteous, *ver.* 11. *to the end*.

§. II. The first Version out of the Hebrew.

A Psalme, A Song for the day of Sabbath.

1. O, *it is* good a the LORD to praise:
And b sing unto thy Name, Most-High.
2. In morn thy mercy c forth to blaze:
And in nights thy fidelity.
3. On d ten-strings, and on Psaltery,
On e Higgajon with Harp's *sweet noise.*
4. For with thy work thou-mad'st-me-joy,
LORD: I'le in thine hands Acts rejoyce.
5. O LORD, f How great thine Acts do-show!
Thy thoughts g most deep are, *to be scan'd.*
6. A bruitish man doth not *this* know,
h Nor doth the fool this understand.
7. When th' wicked spring as grass, And all
The workers of iniquity
Do flourish: *It is* that they shall
Bee i stroy'd to perpetuity.
8. But thou, O LORD, *art* high for ay.
9. For lo, O LORD, k the *Foes* of thee
For lo, thine enemies l shall decay:
m Ill workers all shall scattered bee.
10. But thou mine horn shalt-lift-on-high,
As *Horn* of Unicorn *the while*:
n I am anointed *plenteously*
With fresh *and delectable* oile.
11. Mine eye shall see *the doom* likewise
o On-those-to-mee-that-envy-bear.
Upon p ill-doers that up-rise
Against mee, *ill* mine ears shall hear.
12. Like Palm-tree shall the righteous flourish:
And grow as Lebanon's Cedar *tall.* (*nourish*
13. q The Plants the LORD's *own* house *doth*
In our Gods Courts they flourish shall.
14. In hoary-age yet sprout-shall-they:
They shall bee fat, and green *each one.*
15. To shew r the LORD is righteous *ay*?
My Rock, and s ill in him *is* none.

him. *The Heb.* שולחה ghuvlathah *hath a letter extraordinary added to the latter end, which intends the signification.*

a *Heb.* to confess to IEHOVAH.
b *Heb* to sing. Psalme
c *Heb.* to shew forth.
d *Heb.* decachord. *or*; ten-stringed-instruments.
e *Heb. or*; meditation, *or*, meditated song.
f *Heb.* How greatned are thine Acts.
g *Heb.* vehemently.
h *Heb.* and the unconstant-foole doth not understand this.
i *Heb. or*; aboliished exterminated.
k *Heb.* thy foes.
l *Heb.* shall perish.
m *Heb.* all workers of iniquity.
n *Heb. or*; myne-old-age-*or*, when-I-am-old, I *shall be* anointed &c.
o *Heb.* on mine Inviers.
p *Heb.* malignants.
q *Heb.* the planted-ones in the House of IEHOVAH
r *Heb.* that the ——
s *Heb.* not any-manner-of-evil, *or* iniquity, in

The second Version out of the Hebrew, for a more common tune.

A Psalme, A Song for the day of Sabbath.

1. UNto IEHOVAH to confess
It is a a pleasant-thing;
And, O most-High, *with thankfulness*
To thy Name Psalme-to-sing.
2. Thy-loving-kindness forth-to-show
Still in the Morning *light,*
Thy *constant* faithfulness also
To publish b every night.
3. Upon the Ten-string'd-instrument,
And on the Psaltery;
c With meditation *pertinent*
An Harp, *melodiously.*
4. For with thy *wondrous* work, O LORD,
Thou-hast-rejoyced-me;
In thine hands Actions *ador'd*
I will-shout-forth *to thee.*
5. How d great, LORD, are thine Acts! Thy (thoughts
Are e very deep, *unscan'd.*
6. f The bruitish knowes not, and the g fool
Doth not this understand.
7. When th'wicked spring as grass, and all
h That work iniquity.
Do flourish; *It is* that they shall
Bee i stroyd perpetually.
8. But thou, O LORD, art high for ay.
9. For lo, O Lord, thy foes,
For lo, thy foes k shall-quite-decay:
Be scattered shall all *those*
Vile workers of iniquity.
10. And mine horne shall *the while*
As Unicorns bee-lifted-high;
l I nointed With fresh Oyle.
11. *The doom* of mine enviers *here*
Mine eye shall see likewise;
Of m ill-doers mine ear shall hear
That up against me rise.
12. *So* spring-up shall the righteous-one
As n Palme-tree *here-below:*
As Cedar in *Mount* Lebanon
He *pleasantly* shall grow.
13. Within the LORD's house, *grace to nourish,*
They-that-implanted *stay,*
In Courts of our God they shall flourish.
14. Yet sprout o in age shall they:
They *always* shall be fat and green.
15. To shew the LORD *is still,*
Upright: My Rock, and in him *seen*
Is p no injurious-ill.

a *Heb.* good a good-thing.
b *Heb.* in the nights.
c *Heb or*; upon Higgajon with the Harp.
d *Heb.* greatned are.
e *Heb.* vehemently.
f *Heb.* The bruitish man.
g *Heb.* inconstant-foole.
h *Heb.* workers of vain iniquity
i *Heb.* aboolished. *or*, exterminated to perpetuity.
k *Heb.* shall perish.
l *Heb. or*; mine-old-age *shall be* anoynted with——
m *Heb.* malignants.
n *Heb.* Date, tree.
o *Heb.* in grayneſſe.
p *Heb.* no manner-of-injurious-evil, *or*, iniquity. *The Hebrew word hath a letter more then ordinary added to increase the signification*

§. 3. The Kinde, Penman and Occasion.

This Psalme is of a mixt *Nature*, being *Doctrinal*, *Laudatory*, *Prophetical*, and in a sort *Hortatory*. **Penman** of it is not certainly signified here or elsewhere in Scripture. The *Chaldee* thus paraphraseth; *An Hymn, a Song, which the first man* Adam *said for the Sabbath day* q, The Antient *Hebrews* ascribe it to *Moses*, as was noted formerly r: But their ground is not cogent. *Some* attribute it to *David* s, who (as is supposed) foretells here the destruction of *King Saul*, *verse* 7. but his own advancement to the Throne, *verse* 10. And that *David* wrote this Psalme, when *Saul* had justified and cleared *David* (now vexed and pursued by him about four years, 1 *Sam.* 24. 18. *and* 26. 18, 21. from all imputation of Treasonable or Seditious Practises against the King. Thereupon, *David* rejoycing that God had thus vindicated him, and that *King Saul* had so cleared him, and openly professed that the Kingdom belonged of right unto him, wrote this Psalme and destinated it to the Churches use on the *Sabbath-dayes*. Others t think this Psalme was not Penned upon this, or any such like singular *Occasion*: But rather (as the Title not obscurely imports) for the Common use of the Church in the praises of God every *Sabbath-day*. And *Sim. de Muis* reports that *R. Kimchi* saith; *This Psalme was antiently sung in the House of the Sanctuary on the Sabbath-day*. And to these latter I rather incline, because of the *Title*, and *Subject-Matter* of this Psalme, which seems so excellently suited and accommodated to the *Sabbath-day*, and the worship and Meditations then to be exercised touching the works of God. Yet I will not peremptorily exclude, as improbable, the forementioned particular *Occasion*: but leave every one to his own Judgement therein.

q *In Bibl. Polyglott. Ps.* 92.
r *See Psal.* 91. § 3.
s *Jo. Foord Expos. Ps.* 92. *Author.*
t *Ames. Lect in Ps.* 92. *Analys. Sim. de Muis in Arg. Ps.* 92. *Jo. Calvin Com. in Ps.* 92. 2. *Jun. Annot. in Psal.* 92. 1.

§. IV. The Scope.

This Psalme's intended **Scope** is; To Instruct and direct the people of God how to *Sanctifie the day of Sabbath*. 1 Not onely by an Holy Rest (as the word שבת *Sabbath* signifies) *viz.* from our own works, wayes, words, and wills u; according to Gods own example of *Resting from all his works on the Seventh day from the Creation, blessing and Sanctifying it*, and *commanding it to be kept holy to him* x; which was a Token of his mercy unto, and of his *Sanctification* of his People y. 2. But also by an holy imployment and exercise therein both *Morning* and *Evening*, *viz.* 1. By confessing to him, 2. Singing Psalmes to his Name, 3. Shewing forth Gods Loving-kindness and faithfulness, 4. With Meditation, *verse* 1, 2, 3, 4. 5. Rejoycing in and Praising God triumphantly, *For* his great Works, More Generally, *verse* 5, 6. *For* his Judgements upon the Wicked, *verse* 7 *to* 11. and his Mercies to the Righteous, More Particularly, *ver.* 11. *to the end*.

u *Exod.* 20. 10. *Isaiah* 58. 13. *Heb.* 4. 10.
x *Gen.* 2. 2, 3. *Exod.* 20. 8.
y *Neh.* 9. 14. *Exod.* 31. 13, 14.

These were some of the Holy Exercises, wherewith this day of Holy Rest was to be Sanctified, As this Psalme imports. But there were many other Holy Imployments for the *Sabbath*, as other Scriptures informe us z. And therefore *Augustine*, not without cause, condemns the *Jews* for their Resting on the Sabbath for Trifles, Sports, &c. But commends the Christians for Resting unto Religious Exercises, Saying; *Behold this is the Sabbath day, This the Jews celebrate at this time with a kinde of corporally languid, fluid and luxurious idleness: For they Rest unto Trifles: and when God hath commanded the Sabbath to be observed, they Exercise the Sabbath*

z The Sabbath day was sanctified, by an Holy convocation or Assembly of the people, *Levit.* 23. 3. Offering of Sacrifices, *Numb.* 18. 9, 10. Singing of Psalmes, as this Title shews, with 2 *Chron.* 26, 27. Reading and expounding the Scriptures, *Acts* 13. 15. *and* 15. 21. Praying, *Acts* 16. 13. Disputeing, conferring, meditating of Gods word and works, *Acts* 17. 2. *and* 18. 4. And doing works of Mercy to them that were in need, *Matth.* 12. 2, 7, 8, 11, 12. *Hen. Ainsworth in his Annot. on Ps.* 92. 1.

in

in those things which God hath forbidden. Our vacation is from evil works: their vacation is from good Works For it is better to Plow, then to Dance. They Rest from good Work: from nugatory work they Rest not [a], &c.

[a] Ecce & hodiernus dies Sabbati est: hunc in præsenti tempore ocio quodam corporaliter languido & fluxo & luxurioso celebrant Judæi. Vacant enim ad nugas: & cum Deus præceperit observari, Sabbatum, illi in his quæ prohibet Deus. Exercent Sabbatum. Vacatio nostra à malis operibus, vacatio illorum à bonis operibus est. Melius est enim Arare, quam Saltare. Illi à bono opere vacant, à nugatorio opere non vacant, &c. *Aug. Enarrat. in Psal. 92. Tit. Tom. 8.*

§. V. The Analysis, or Principal Parts.

The *Title* sets forth, 1. The Denominations of this Psalme, *viz. A Psalme, A Song.* See *on Psal.* 30. §. 5. *The Analysis.* 2. The special use for which it was designed; *For the day of Sabbath.*

The *Psalme itself*, which is chiefly *Doctrinal* and *Laudatory*, contains

I. *A Doctrinal Proposition*, tacitly but forcibly exhorting and exciting to praise the LORD, and his Name. This duty of praising the LORD, is, 1. *Commended* generally, from its singular *goodnesse, pleasantnesse*, &c. II. *Described* generally, 1. By its Acts; wherein it exerciseth and showes itself, *viz. Confessing to the LORD; Singing-Psalms to his Name; Shewing-forth.* 2. By its Object and Cause of this Prayse, *viz. The LORD, His Name; His Loving-kindnesse; His Faithfulnesse.* 3. By its adjunct time, set forth by Distribution of *Morning* and *Nights*: denoting all set time, and in some sort a constant continuation of time, but especially on every Sabbath day, in Gods solemn worship: *In the morning*, (think some b) *from the third to the sixth houre of the day, See* 1 *King.* 18.26,29. *Nehem.* 8.3. *Acts* 2.15. *declaring his loving kindnesse. In the nights*, i. e. *every night*; *viz. from the ninth to the twelfth houre*, 1 *King.* 18 36. *Acts* 3.1. *Deut.* 16. 6. *Nehem* 9 3. *shewing forth his faithfulnesse, ver.* 1, 2. 4. By its manner; *upon*, or *with musical Instruments*: Among which *Higgajon* (which some count a Musical Instrument) is by some interpreted, *A solemne sound*; or, *Meditation*; or, *Meditated-Song, ver.* 3.

b *Joan. Foord in Expos. Psal. 92. ver. 2.*

II. *An Illustration of this Doctrinal and Hortatory Proposition*, by the cause and matter of this Divine Praise to be performed to the LORD: *viz.* The Work and Acts of God, *ver.* 4. *&c.* The Works of God are described here, 1. More *Generally*: 2. More *Specially.*

1. More Generally, *ver.* 4. Where, by Gods Work and Acts of his hands, I see not any cogent Reason why we may not understand, *Gods Works more generally considered* (as sundry c writers do:) *viz.* His works of Creation, Providence, Redemption, Sanctification, Salvation, &c. In all which Gods loving-kindnesse and faithfulnesse most eminently shine forth: And all which works of God are most suitable matter of Meditation, and Prayse, on the Sabbath-dayes. Consider well, *Gen* 2. 2,3. *Exod.* 20.8. *to* 12. *Nehem.* 9.14. *Deut.* 5.12,13,14,15. *Exod* 31.13,14,15. *Ezek.* 20.12. *Heb.* 4. 1. *to* 12. Now these works of God are illustrated by a doub'e effect, that (duly considered) they had upon the Psalmist, and will answerably have upon every godly person, *viz.* 1. Making him rejoyce thereupon. 2. Quickening him to triumph therein, *ver.* 4.

c *Joan. Calvin. Com. ad Psal. 92. 5 Hen. Ainsw. Annot. on Psal. 92. 5. Hen. Moller. in Prælect. ad Psal. 92. 5.*

2. More Specially, Gods works of Providence, *ver.* 5. *to the end.* Gods works of Providence and Government over the World, especially over man-kinde, are illustrated divers wayes, *viz.* I. *By their Adjuncts.* As, 1. Their admirable Majesty and Greatnesse. 2. The exceeding depth of his Thought therein, *ver.* 5 3. Their unsearchableness, in respect of this their greatnesse and depth, to a brutish fool sh man, *viz.* to every carnal unregenerate person, *ver.* 6. II. *By their Distribution* in regard of their Subjects, *viz.* 1. The Wicked: and 2. The Godly. 1. Gods works of Providence towards the *wicked*, are set forth; (1) *Partly*, By their great Prosperity wherein God suffers them for a season, to *spring up as Grass, and flourish.* (2) *Partly*, By their perpetual destruction, for which they are prepared by their Prosperity, *ver.* 7. (3) *Partly*, By the eternal constancy and immutability of Gods Nature and Will, opposite to the mutable state of the ungodly, He is eternally most high, can crush them at his pleasure, *ver.* 8. (4) *Partly*, By the Causes of wicked mens Perdition and Dispersion, *viz.* Their Enmity to God. Their being workers of iniquity, *ver.* 9. 2. Gods works of Providence towards the *Godly*, are delineated most Elegantly and prophetically, by the effects or fruits thereof upon them: *viz.* (1) Their *horne exaltation, as horne of an Unicorne*: that is, Their power and greatnesse, above their enemies. (2) Their *Annoynting with fresh oyle*, or *green oyle*, pointing out their joy, gladness, prosperity, &c. Or, as the Hebrew phrase may be rendred, *mine-old age* shall be annoynted *with fresh oyle, ver.* 10. (3) Their beholding the contrary hand of God upon their Enemies, and hearing his judgment upon the wicked rising up against them. These three are laid down promissorily, as to the Person of the Psalmist, but proportionably may be applyed to every godly person, *ver.* 11. (4) Their flourishing condition, especially in spirituals. Elegantly prophecyed of, and Described. 1. *Partly*, By illustrating Similitudes, of Palme-tree, and Cedar in *Lebanon, ver.* 12. 2. *Partly*, By the cause of this their flourishing: Their Plantation in the House of the LORD, in the Church, there partaking the soul-enriching Ordinances of God, *ver.* 13. 3. *Partly*, By the Constancy of their flourishing, and fruitfulness even *in grayness, ver.* 14. which fruitfulness is *Amplyfied*, by one eminent End thereof, *viz.* The shewing forth thereby, the *LORD'S uprightness*, or *exact righteousness* for, and his protection or defensiveness of his People, as their Rock, *ver.* 15.

PSALME

Psalme XCIII.

§. I. The Summary Contents.

The 1. Majesty, 2. Power, and 3 Holynesse of Gods (or, as some think *, of *Christ's*) Kingdome.

* Fran. Junius Hen. Ainsworth Jo. Foord. Hen. Moller. in Psal. 93.

§. II. The Version out of the Hebrew.

1. THe LORD doth reigo, he-hath-put-on
Himself high-majestie;
The LORD hath fortitude put-on,
Begirt-himself-hath-hee:
The world is stablished also
Lest it should-moving-start.

a *Heb.* From then. 2. a From ay thy Throne *is* stablish'd: Thou
From everlasting *art*.

3. The floods have-lifted-up, O LORD,
The floods lift-up their voice:
The *swelling* floods *with one accord*
Lift-up-their-dashing-noise.
4. The LORD *more* mighty *is by farre*
On high, *from whence he saves*,
b Then many waters voices *are*,
Then Sea's most-mighty waves.

b *Heb.* Before. *or*, Above.

5. Thy Testimonies *marvellous*
c Most faithful are *always*:
Pure holynesse becomes thine House,
O LORD, to length of dayes.

c *Heb.* Are faithful vehemently

§. III. The Kinde, Occasion, and Penman.

This untituled d Psalme is, as to the **Kinde** of it, *Landatory*; setting down in very few words much eminent matter of Divine Praise. Some (as hath been noted §. 1.) account it also *Prophetical*: in reference to the Kingdome of Christ. e *Kimchi*, *Rasi*, and other Hebrews referre this to the time of the *Messiah*. The *Greek Version* of the LXXII. as also the *Latin Vulgar* Version have this Title prefixed f; *For the day before the Sabbath, when the Earth was founded, The Prayse of a Song of David.* But in the Hebrew, no Title at all is prefixed to this Psalme.

d See *Psal.* 1. §. 4

e *Sim. de Muis in Arg. Ps* 93.

f *Apud Bibl. Polyglott. in Ps.* 93.

Penman of it is not expressed here, or elsewhere in Scripture: But probably it was written by *David*, because (as one g well observes) the beginning of it, *The LORD reigns*—— is a phrase used in another untituled Psalme of *David*, *viz. Psal.* 96. 10. which Psalme was part of that which *David delivered into the hand of Asaph and his brethren to thank the LORD*, at his bringing the Ark into the Tent which *David* had prepared for it, *See* 1 *Chron.* 16. 7.——23.——31. The *Greek*, *Latin*, *Syriack*, *Arabick*, and *Æthiopick* Versions ascribe this Psalme to *David* h. So do also some of our later Writers.

g *Sim. de Muis in Arg. ad Psal.* 93.

h *Bibl. Polyglott. in Ps.* 93. *fin.*

Occasion whereupon, and time when this Psalme was penned, is hard to define. One guesseth i, That *David* might write this Psalme, when he was now annoynted King over all Israel, 2 *Sam.* 5. 1. *Or* when he had subdued the Nations, of which *See* 2 *Sam.* 8. 1. whereupon he might acknowledge the Majesty, Power, and Sanctity of Gods Kingdome, who had so exalted him. This may suit well to the matter of this Psalme: but it is only a probable conjecture.

i *Jo. Foord in Expos. Psal.* 93. *ad init.*

§. IV. The Scope.

The Scope herein intended, is; To Praise and magnifie the LORD, for the Majesty, Power, and Sanctity of his Kingdome. Which is done in few words, but very effectual.

§. V. The Analysis, or Principal parts.

In this Psalme,

I. *The Kingdome of the LORD*, both in Naturals and Spirituals, is affected; *The LORD reigneth.*

II. *The Sufficiency of the LORD unto this his Kingdome* and Regal Government, is described: And this in regard of, 1. His High-Majesty. 2. His Fortitude. The abundance, and prepared readinesse of which his perfections, are set forth under the Metaphors, Of *putting-on*, or *being cloathed*, and *girded* therewith, *ver.* 1. *in the beginning.*

III. *The LORD's Kingdome and Government is further Illustrated* and Amplyfied, 1. *By* the effect thereof, *viz.* His establishing the world immoveably, *ver.* 1. 2. *By* the Adjunct, the eternal stability or foundation of it: evinced from Gods own Eternity, *ver.* 2. 3. *By* Comparison of the most tumultuous impetuous commotions in the world here below, against the LORD and his people, *Metaphorically* represented under the Notion of *Floods roaring*, and *lifting up their waves*, of *noyse of many waters*, and *of mighty waves of the Sea*: with the *LORD on high*, who is *farre mightier* then them all, to tame, suppresse, and still them at his pleasure, *ver.* 3, 4. 4. *By* the exceeding fidelity of his Testimonies in his Church: whether *Precepts*, *Promises*, *&c.* 5 *By* the *Holynesse* of his House, the Church, perpetually to be communicated thereto, according to his Testimonies, *ver.* 5.

Psalme XCIV.

§. I. The Summary Contents.

The *Psalmist*, for his own and others support against the oppressive Tyranny of the wicked, 1. *Prayeth* to the God of vengeances, for justice against the Oppressions of the Atheistical wicked, *ver.* 1, *to* 8. 2. *Convincingly-Reproveth* their Atheisme touching Gods All-seeing Providence, *ver.* 8. *to* 12. 3. *Comforteth* the Godly most sweetly against all their Chastisements, and oppressing Enemies, *ver.* 12. *to the end.*

§. II. The Version out of the Hebrew.

1. O God of vengeances, O LORD,
O God of vengeances shine-forth.
2. Lift-up-thy-self, Returne Reward
Unto the proud, O Judge of th' Earth.

3. How long *shall* wicked ones, O LORD,
How long shall wicked-ones exult?
4. Shall they belch-out, *and* speak *so* hard?
Shall all ill workers [a] *thus* insult?

5. Thy people, LORD, beat-small-do-they:
And thy *deare* Heritage [b] distress.
6. The widow they and stranger slay:
And murder *Orphans*-fatherless.

7. And say, JAH [c] shall see at-no-hand,
Nor shall the God of Jacob [d] know.
8. Yee [e] bruitish people understand:
And [f] fools, be prudent when will you?

9. Who-plants the eare, shall he not hear?
Shall hee not see, who formes the eyes?
10. *Or* shall not hee correct *severe*,
That Heathen-*people* doth chastise?

Hee that doth teach man knowledge, *How*
Shall hee not know most perfectly? (know,
11. The LORD the thoughts of man doth
That they *are very* vanity.

II.

12. [g] Blest man-whom LORD thou chastenest,
And learn'st him from thy Law, *is Hee.*
13. From dayes of ill [h] to give him Rest:
Till pit for wicked digged bee.

14 For, leave his folk the LORD will not,
Nor will his Heritage desert.
15. But judgement shall to justice turne;
And after him, all right in heart.

16. Who

a *Heb.* speak themselves.
b *Heb.* afflict.
c *Heb.* shall not see.
d *Heb.* understand.
e *Heb.* bruitish among the people.
f *Heb.* yee inconstant-fooles.
g *Heb.* O the blessednesses of that man whom thou O LORD, chastenest him.
h *Heb.* to cause rest to him.

16. Who will rise up for mee against
i Heb. malig-nants. i Ill-doers, *and their villany*?
Who will stand-up for mee against
The workers of iniquity?

17. Unless the LORD mine aid *had proov'd*,
k Heb. well-nigh almost My Soul in silence had k nigh dwell'd.
l Heb. In the multitude of my per-plexed thoughts in my inwards m Heb. or; molestation 18. When I did say, my foot is moov'd,
O LORD, thy mercy mee upheld.

19. l In my thoughts multitude in mee,
Thy comforts did my Soul delight.
20. The Throne of mischiefs, by Decree
Still framing m trouble *with despight*,
Shall it have-fellowship with thee?
21. They-run-by-troops *against the good*,
Against the just-man's Soul *they flee*:
And do condemn the guiltless blood.

22. But *yet* the LORD is unto mee
For an-high-Refuge-of-defence;
And mine *Almighty* God *will bee*
For Rock of my-safe-confidence.

23. And he will-back-return *(with frown)*
Upon them their unrighteousnes,
And in their malice cut-them-down:
The LORD our God will-them-suppress.

§. III. The Kinde, Penman, and Occasion.

This Psalme is of a mixt **Kinde**, being *Petitory*, *Doctrinal* or *Reprehensory*, and *Consolatory*. **Penman** of it cannot certainly be demonstrated. The *Greek Version* of the LXXII. and so the *Vulgar Latin*, prefixeth this Title (though there be none in the Hebrew original,) *A Psalme of David, on the fourth day of the Sabbath.* The *Syriack*, *Arabick*, and *Æthiopick* Version do also ascribe this Psalme to *David* n. And so do sundry of our later Writers o.

Occasion of penning this Psalme, In the General, was some cruel Tyranny and oppression of Gods people by the insolent and atheistical wicked among them, (probably within, rather then without the land of Israel:) As the current of the Psalme doth palpably evince to any attentive Reader. But in *Particular*, when and what this oppression was, is very hard upon any satisfactory ground to determine. The *Syriack Version* saith thus; *Of David, touching the company of Korach, and of Dathan and Abiram: but spiritually of Persecution against the Church* p. But why this Psalme should be thought to treat of *Korach*, *Dathan*, *and Abiram*, there seems to be no Reason at all from this Psalme or any other Scripture. *One* thinks this Psalme was set forth, *when the Ark was brought up into Sion* q: but gives no Reason for this his Opinion. *Another* thinks it was written by *David* in the dayes of *Saul*: 1. *Because*, he foretels his own deliverance, but the destruction of *Saul* and his followers, *ver.* 12, 13, 14, 15, 22, 23. 2. *Because*, he complains of his being forsaken by the great ones of Israel, *ver.* 16. 3. *Because*, he acknowledgeth the LORD to be alwaies present with him in danger, and to deliver him from present Death, *ver.* 17, 18. 4. *Because*, the LORD favoured not *Sauls* enterprizes in the Persecution which he suffered, *ver.* 20, 21. r Thus he. But its more safe to rest in the *General Occasion*, which is evident and certain: then to be peremptory touching the *Particular*, which is doubtful and uncertain.

n Bibl. Polyglott. in Psal. 94.
o Sim. de Muis in Arg. Psal. 94. — Joan. Foord. Expos. Psal. 94. ad init.
p In Bibl. Polyglott. ad Ps. 94.
q Sim. de Muis in Arg. ad Psal. 94.
r Joan. Foord in Expos. Psal. 94. ad init.

§. IV. The Scope.

The **Scope** of the Psalmist herein is; To support and comfort himself, and other the afflicted people of God, against the Tyrannical insolencies and cruel Oppressions which proud atheistical ungodly men did, or might exercise upon them: by flying unto God by Prayer for justice against them; and by declaring the vigilancy of Gods Providence, The blessednes of Gods people under his Chastisements, and the security of Gods afflicted under his Protection.

§. V. The Analysis, or Principal Parts.

In this Psalme, in order to this intended *Scope*, are three *Principal Parts*: *viz.*

I. *Prayer*. Wherein he intreats the LORD for justice against the cruel and wicked Enemies of his People: and that upon many considerations, *ver.* 1. *to* 8. In this Prayer, I. His Petition or Request is propounded, under a double Metaphor, *viz.* of the clear rising or shining forth of the Sun; and of a Judge's ascending and shewing himself on his judgment-seat, *ver.* 1, 2. II. This his

Petition is urged by many cogent Arguments. As, 1. *From* the Nature and Office of God, being *A God of Vengeances*, and *The Judge of the Earth*. And therefore one from whom exact justice and recompences may be expected againſt his peoples cruel oppreſſours. 2. *From* the Nature and Properties of his peoples Enemies. Being, 1. Proud, *ver.* 1, 2. 2. Wicked, *ver.* 3. 3. *From* the wretched carriage and Deportment of theſe proud wicked Enemies, laid down by way of pathetical Lamentation; *viz.* (1) Inſolently triumphing for a long time together, *ver.* 3. (2) Belching-out hard ſpeeches. (3) Haughtily boaſting themſelves, *ver.* 4. (4) Cruelly *breaking in pieces Gods People, and afflicting his Heritage*, *ver.* 5. (5) Bloodily murdering the poor helpleſs *Widow, Stranger and Fatherleſs*, *ver.* 6. (6) Obſtinately encouraging and confirming themſelves in all this their wicked villany and cruelty, by their blaſphemous and atheiſtical denying of Gods All-obſerving Providence, *ver.* 7.

II. *Doctrinal Conviction and Reprehenſion.* Wherein he ſharply Rebukes theſe wicked and cruel Oppreſſours for their Atheiſtical Preſumption, and Security. 1. *Charging them* juſtly with bruitiſh and fooliſh ſtupidity in denying Gods Providence. 2. *Admoniſhing them* to apply themſelves to true underſtanding and wiſedom herein, *ver* 8. 3. *Refuting their impious and blaſphemous Atheiſme*, By certain pregnant effects of Gods Power and Providence: As, *Planting the Eare*; *Forming the Eye*; *Chaſtizing the Heathen*; *Teaching man knowledge*. From all which, he clearly, and by way of pathetical convincing Interrogations, concludes; That, God not only *hears* all their wicked words, *Sees* all their wicked and cruel deeds, And will *correct* them accordingly and that more leverely then he doth the Heathens, *ver.* 9, 10. But alſo *knowes* all their thoughts, and the vanity and frivolouſneſs of them, *ver.* 11.

III. *Conſolation.* Herein he comforts himſelf and all Gods afflicted and oppreſſed People, againſt the inſolent cruelties of all their Enemies, many wayes: *viz.* 1. Pronouncing them admirably bleſſed under Gods *Chaſtiſements*, accompanyed with Gods *teaching* them out of his Law; *O the bleſſednesses of them, &c.* When *Correction* and *Inſtruction*, *Nocuments* and *Documents* ſ go together, *ver.* 12. 2. Declaring their deliverance and *Reſt from the dayes of Adverſity, till* mean-while the *Pit be digged for the wicked*. And this is noted as one eminent end and effect of Gods teaching, *ver.* 13. 3. Confirming both the bleſſed-ſtate of Gods afflicted-ones, and the certainty of their deliverance, &c. (1) *By* ſundry ſweet Promiſes; *Partly*, of Gods not rejecting or Deſerting his people, *ver.* 14. *Partly*, Of *judgments returning unto juſtice*, (when the godly are delivered, and the wicked puniſhed; judgment ſeeming to be *ſevered* from juſtice, while the godly were *afflicted*, and the wicked *ſpared* t.) Whereupon all the upright in heart ſhall more cheerfully *follow after him*, after God, thus reconciling *judgment* and *juſtice* by his Providence and Diſpenſation. The Hebrew ſeems better rendered, *after him*, then *after it*, *ver.* 15. (2) *By* the Example and Experience of the Pſalmiſt: who experimentally found; 1. *That*, when ſtone would appear for him, in his deepeſt dangers and oppoſitions of evil-doers, yet the *LORD was his aid* and ſuccour, *ver.* 16, 17. 2. *That*, when his foot was in danger of ſlipping, the LORD's *mercy upheld him*, *ver.* 18. 3. *That*, when *multitude of perplexed-thoughts* were *within him*, yet Gods *comforts delighted his Soul*, *ver.* 19. 4. *That*, when the wicked moſt powerfully, politiquely, unanimouſly and cruelly ſet themſelves againſt the righteous, God would not own them, have fellowſhip with them: but rather became his *Defence*, and *Rock of his Refuge*, *viz.* His All-ſufficient Protection, *ver.* 20, 21, 22. 5. *That*, God will recompence upon the wicked at laſt their own iniquity, and will moſt certainly (for the phraſe is pathetically doubled, and an Argument from Gods Relation to his people inſerted) *cut them off in their own wickedneſs*, *ver.* 23.

ſ Παθήματα, Μαθήματα. *i.* Nocumenta ſiunt Documenta.

t Sic *Joan. Calv. in Com. ad Pſ.* 94. 15. *H. Ainſworth in his Annot. on Pſal.* 94. 15.

Pſalme XCV.

§. I. The Summary Contents.

The Holy-Ghoſt by *David*, 1. *Exhorteth*, 1 To praiſe the LORD, for his Greatneſs, *ver.* 1. *to* 6. 2 To worſhip him, for his Goodneſs, *ver.* 6, 7. 2. *Dehorteth*, from diſobedience to his voice and word, and from hardening the heart, as of old Iſrael did, leſt we be ſhut out of his Reſt, as Iſrael was, *ver.* 7. *to the end.*

§. II. The Verſion out of the Hebrew.

1. O Come, unto the *living* LORD
a Let-us-ſing-joyfully;
To our Salvation's Rock *a*dor'd

a *Heb.* let-us-ſhout-joyfully.

b Let-us-ſhout-gladſomly.
2. Let us prevent his face c with laud:
With Pſalmes to him let's d ſing.

b *Heb.* let-us-ring-out-triumphantly.

c *Heb.* with confeſſion. d *Heb.* ring-out-triumphantly

3 Becauſe

3. Because the LORD's a mighty God;
e 'Bove all Gods a great King.
4. f Sith in his hand Earth's deeps *are laid*,
And Hills heights his *became*.
5. Sith, Sea *is* his, and it he made,
g His hands dry-land did frame.
6. O come yee, *And* let-us-adore,
Let-us-bend-down likewise;
O let us *humbly* kneel before
The LORD our Maker's h eyes.
7. Because hee *is* our God, and wee
His pasture people *are*,
And of his hand the sheep; If yee
To day i his voice will heare.
8. As *in provoking* Meribah
O harden not your heart;
Or as in Massah's *tempting* day
Within the Desart-*part*.
9. Where mee your fathers tempted, k proov'd,
Yea saw my work *displaid*.
10. With *that* Generation I l was moov'd
Full fourty years, And said;
They *are* m a folk in heart that stray,
Nor they my wayes did-know.
11. n That in my wrath I swa're, if they
My Rest shall come into.

e Heb. and above ——
f Heb or that in his hand are earth's deep places.
g Heb. And his ——
h Heb. faces
i Heb in his voice.
k Heb. and proved.
l Heb. was irked.
m Heb. folk of strayers, or errors, or wanderers.
n Heb. or so that.

§. III. The Kinde, Penman, and Occasion.

This Psalme is in the Hebrew, (as many others, *See Psal.* 1. §. 4.) without *Title*. Though the Greek Version of the LXXII. and the vulgar Latin have this Inscription; *The praise of a Song of David* o. *The praise of the Song* (said *Augustine*) *signifies both Mirth, because it is a Song: and Devotion, because it is Praise* p. The Syriack; *Of David*, &c. The Arabick; *Of David, A Benediction and a Song.* As to the Nature of this Psalme, it is of a mixt Kinde: being *Hortatory*, *Laudatory*, and *Prophetical*. *Hortatory*, inciting both to the worship of God and obedience to him: *Laudatory*, praising God for his Greatness, in creating the world; for his Goodness, in adopting the Church: *Prophetical*, having a Prophetical aime at Christ, and eminent tendency to him, who is *the LORD*, and *the Rock of our Salvation*; that is, our most strong Saviour, *ver.* 1. For the Apostle Interprets this Psalme of Christ, *Compare ver.* 7. *to the end, with Heb.* 3. 6, 7, &c. 14. 15. and elsewhere, their *tempting of the LORD*, is Interpreted to be *their tempting of Christ*, Compare *ver.* 9. with 1 *Cor.* 10. 9. And the whole Current and Subject-matter of the Psalme is such, as may most fitly be accommodated to *Christ*, who is to be praised and worshipped for his *Greatness* in Creating the world, and for his *Goodness* in adopting his Church, and whose voice or word is obsequiously to be obeyed, lest he shut us out of his eternal Rest in Heaven. *Kimchi* and other Hebrew-writers think this Psalme is to be referred to the future times of the *Messiah*.

o *Bibl. Polyglott. in Psal.* 95.
p Laus cantici & hilaritatem significat, quia cantus est: Et devotionem, quia laus est. *Aug. in Enarrat. Psal* 94.

Penman of it, is not here expressed; but the Apostle, alledging this Psalme, referres it plainly to *David*; *Again he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if yee will hear his voice, harden not your hearts, Heb.* 4. 7. And elsewhere the *Holy-Ghost* is asserted to be the Author of it, (as he is of all Holy Scripture;) *Wherefore as the Holy-Ghost saith, To day if yee will hear his voice, Heb.* 3. 7. with *Psal.* 95. 7, &c.

Occasion of *Davids* Penning this Psalme, is variously apprehended. *One* thinks *David* wrote it, when he took in hand his martial expedition against those many forreign Nations in *Syria* and *Arabia*, from *Euphrates* to *Egypt*, and from the *Mediterranean* to the *Persick* Sea, 2 *Sam.* 8, &c. and that by this Psalme he encouraged his Army in God against his Enemies q: But this seems too much forced, and restrictive. *Another* rather referres this Psalme to the time of *Davids* bringing up of the Ark from the house of *Abinadab*, or *Obed-Edom*, 2 *Sam.* 6. 1 *Chron.* 13 *and* 15. *and* 16 r. But this satisfies not: because upon this *Occasion David* delivered other Psalmes to thank the LORD into the hand of *Asaph* and his Brethren, 1 *Chron.* 16. 7, *to* 37. I like *Calvin's* judgment herein best of all: who saith; *This Psalme agrees to the Sabbath day, wherein we know sacred Assemblies were had for praising the Name of the LORD. For here he exhorts not every godly person to praise him privately, but in the Publick Assemblies. And to this end he spreads before them singular matter of praising God, with incitements to worship and obey him dutifully* s. And therefore this is an Excellent Psalme to begin the Solemn Worship of God withal in Church-Assemblies on the LORD's-day-Sabbaths.

q *Joan Foord in Expos. Ps.* 95
r *Sim. de Muis in Aug. Ps.* 95.
s *Joan Calvin. Aug. in Ps.* 95. & *Com ad ver.* 1

§. IV. The Scope.

The Scope of the Holy Ghost in this Psalme is, To exhort and incite the Church of the Jews *Immediately*, and in them all the Christian Churches and People of Jews and Christians *Mediately*; 1. To *Praise* the LORD, even the *LORD Christ*, joyfully, for his Greatness in creating the World: 2. To *Worship* him reverently for his Goodness in Adopting and accepting his Church: 3. And to hearken obsequiously to his voice and word in *this day of Grace and Salvation had in this World*, lest otherwise they come short of his Spiritual and Eternal, as *Israel* of old did of his Typical, Rest. *Compare Heb.* 3. 6, 7. *to the end, and* 4. 7. &c. *with Psal.* 95.

§. V. The Analysis, or Principal Parts.

In this choice *Hortatory* and *Prophetical Psalme*, The *Holy Ghost* by *David* sweetly and forcibly Exhorts and incites Gods people solemnly, 1. *To Praise*, 2. *To Worship*, and 3. *To Obey* the LORD, even the *LORD Christ*.

I. *To* Praise the LORD, *O come let us sing joyfully unto the LORD*, &c. *He invites to great banquets of exulting* (said one) *not to the World, but to the LORD* t. Now here, I. *The Object* of this Praise, is described, 1. *By* his essential Name; JEHOVAH. 2. *By* one speciall Attribute of his goodness to his people; *The Rock of our Salvation*, i. e. Our strong Saviour, *ver.* 1. II. *The Acts* of this his Praise, whereunto they are exhorted, are set forth in sundry choice expressions; As 1. *Singing-joyfully*, or *Shouting-joyfully*. 2. *Shouting-triumphantly*, or *ringing-out*, &c. 3. *Preventing his face with Confession*. That is, readily, speedily, chearfully, as it were, meeting the LORD, anticipating him with Confession, *viz.* with *confession of Praisers*, not of *Penitents* u. 4. *Shouting-triumphantly*, or *ringing out to him with Psalmes*, ver. 1, 2. III. *The Arguments* inciting to this divine and triumphant Praise of the LORD, even the *LORD Christ*, are drawn, 1. *From* his divine Majesty and the greatness thereof, Which is illustrated by Comparison, *ver.* 3. 2. *From* his Efficiency, in Forming and Governing the World, intimated *Synechdochically* by mentioning some special parts thereof, As *Deeps of the Earth*, *Heights of the Hills*, *Sea*, and *Dry land*, in which his greatness is most conspicuous, *ver.* 4. 5.

t Invitat ad magnas epulas exultandi, non seculo, sed Domino. *Aug. in Enarrat. Ps.* 94. *Tom.* 8.

u Est confessio laudantis, & est confessio gementis. Confessio laudantis, ad honorem pertinet ejus qui laudatur. Confessio gementis, ad pœnitentiam pertinet ejus qui confitetur. Confitentur enim homines cum laudant Deum: Confitentur cum accusant se, & nihil dignius facit lingua ——— Ergo quia & hic exultationis locus est, fortè illam debemus intelligere Confessionem, quæ est in laude Dei, —— Ut non hic intelligamus Confessionem pœnitentium, sed laudantium. *Aug. in Enarrat. Psal.* 94. *Tom.* 8.

II. To Worship *the LORD our Maker* most reverently. Here also note, 1. the Acts of Worship incited unto, *viz.* 1. *Adoring*. 2. *Bending-down*, 3. *Kneeling before his face*. 2. The Arguments urging hereunto, which are drawn from his singular Goodness to his Church and people. He being 1. Their *Maker*. 2. Their *God*, *viz.* Their Covenant God. 3. Their *Shepheard*: and they *the people of his Pasture and Sheep of his hand*, ver. 6, 7.

III. To obey the LORD, hearkening obsequiously *to his voice*, his word, &c. Here, This Obedient *hearkening to his voice*, his Word, is, 1. *Propounded*, 2. *Illustrated*, 3. *Urged*. I. Propounded; *If ye will hear his voice*. II. Illustrated, 1. *By* the Adjunct Season, wherein this Obedience is required; *To day*, *viz.* In this day, Season, or time of Grace during the preaching of his word in this life, *ver.* 7. *compare Heb* 3. 6, 7. *&c. and* 4. 7. *&c.* 2. *By* the opposite impediment to this obedience, *viz. Hardening their Hearts*, which is dehorted, *verse* 8. *in the beginning of it*. III. Urged. This obedience to the LORD's voice and word is urged and enforced, 1. *Partly*, by former Arguments, drawn from the LORD's goodness, *verse* 7, 8. 2. *Partly*, by a tacit Commination of greatest evils, in case they disobey and harden their hearts. Which Commination or Threat is laid down, and confirmed by the Example of their fore-fathers disobedience to the LORD in the Wilderness. Touching which their disobedience, Note here, (1) *The* Nature of it. (2) *The* Place of it; *in the Wilderness*, *verse* 8, 9. (3) *The* Continuance of it, and of the LORD's grief and offence at them for it; *forty years long*. (4) *The* Rise and Root of it; *Their error of heart and Ignorance of Gods wayes*, *verse* 10. (5.) *The* sad and woful Fruit of it, *viz.* Gods *swearing in his wrath they should never enter into his Typical Rest* of *Canaan*: Consequently, nor shall like disobedient persons enter into the LORD's Typified and true Rest of Heaven, *verse* 11. *with Heb.* 3. 7. *to the end, and* 4. 7. &c.

Psalme XCVI.

§. I. The Summary Contents.

David Exhorteth, 1. To *praise* the LORD, for his many praise-worthy Excellencies, *ver.* 1. *to* 8. 2. To *worship* him duly, *ver.* 8, 9. 3. To *declare* among the Gentiles, the Kingdome and righteous judgment of the LORD, even the *LORD Christ*, over the whole world, *ver.* 10. *to the end.*

§. II. The first Version out of the Hebrew.

1. NEw Song sing to the LORD's *high fame:*
Sing to the LORD all th' earth.
2. Sing to the LORD, bless yee his Name:
From day to day [a] preach forth
His saving-health, *to great and small.*
3. In Nations declare
His glory: Among peoples all
His marvels, *what they are.*

4. Because great *is* the LORD our God,
And praised vehemently:
Above all *other* Gods *abroad*
Hee fearful *is, and High*
5. For, of the *Heathen*-peoples, all
The Gods vain-idols *are*:
But *yet* the LORD, *on whom we call,*
Did make the Heavens *rare.*

6. [b] Before him glorious-majesty
And comely-honour *tarry*:
Great strength, and [c] beauteous-dignity
Are in his Sanctuary.
7. O kindreds of the peoples *dear*
Give yee unto the LORD;
Both glory and strength *farre and neer*
Give yee unto the LORD.

8. The glory of his Name *alone*
Give to the LORD *also*:
Take-up a *pure* oblation,
And his Courts come into.
9. In comelinesse of Sanctity
Unto the LORD [d] down-bow:
O all the Earth *most awfully*
[e] At his face tremble you.

10. In Nations say, The LORD doth reign;
Likewise the world shall bee
Stablish'd, lest it should move *again*:
Folk [f] justly judge will hee.
11. O let the Heav'ns *greatly* rejoyce,
And Earth [g] gladness expres:
O let the Sea roar *with its noyse*,
And all its plenteousnes.

12. Let Field, and all that's in it [h] joy:
Let all trees of the wood
Then *in their kinde* shout-joyfully.
13. Before the LORD *our God*,
For hee doth come, for hee doth come
The Earth to judge [i] and try;
With justice hee the world [k] will doome,
And Peoples [l] faithfully.

a *Heb.* evangelize his salvation, *or* preach-the glad-tidings of his salvation.

b *Heb.* At his face. c *Heb.* beauteousness-glory, *or* beauteousnes.

d *Heb.* bow-down-your-selves. e *Heb.* From his faces tremble, as in pangs.

f *Heb.* in righteousnesses.

g *Heb.* be glad, *or* exult.

h *Heb.* them-gladness.

i *Heb.* At the faces of —— k *Heb.* will judge. l *Heb.* in his faithfullness, *or*, in his trueth.

The second Version out of the Hebrew.

1 O Sing a new Song to the LORD;
Sing to the LORD, O all the earth.
2. Sing to the LORD, Bless yee his Name
[a] Still his Salvation preach-forth.

3. In Nations tell his glory *raised*:
Among all folk his marvels *spread*.
4. For, great's the LORD, [b] and greatly praised:
Above all Gods hee's [c] full-of-dread.

5. For all the folks Gods idols *bee*:
But Heav'ns the LORD did make *and grace*.
6. With him is Glory and Majestie:
Strength and [d] beauty in his holy-place.

7. Yee Peoples kindreds give the LORD,
Glory and strength to the LORD give you.
8. His Name's *due* glory give the LORD:
[e] Bring Guift, and come his Courts into.

9 Unto the LORD *all-glorious known*
In [f] beauty of the Holy-place
Devoutly yee-your-selves-bow-down:
O all earth [g] tremble at his face.

10. Do yee among the Nations say,
The LORD reigns; And the world shall bee
Establish'd, lest it move *from stay*:
With [h] justice judge the folk will hee.

11. Let Heav'ns rejoyce, exult let Earth:
Let Sea, and her full-store, roar-out.
12. Let Field, and [i] all therein, shew-mirth:
Let all trees of the wood then shout.

13. Before the LORD; for hee doth come,
For come to judge the earth hee doth:
With justice hee the world [k] will doome,
And Peoples [l] with his faithful troths.

a *Heb.* From day to day evangelize his —— b *Heb.* and vehemently c *Heb.* dread, full-of, fearfull. d *Heb.* or, beauteous-glory in his Sanctuary.

e *Heb.* take up an oblation, ——

f *Heb.* comelinesse of holiness. g *Heb.* tremble as-in-pangs from his faces.

h *Heb.* right-nesses.

i *Heb.* all that *is* in it.

k *Heb.* will judge. l *Heb.* with his trueth *or* faithfulness.

§. III. The

§. III. The Kinde, Penman, and Occasion.

This Psalme is of mixt Kinde; being *Hortatory*, *Laudatory* and *Prophetical*. Exhorting unto the Praises and due Worship of God the LORD; yea, to the declaring of the Kingdom and Judgment of the *LORD Christ* in all the World, among *Gentiles* as well as *Jews*. That it is Hortatory and Laudatory, is palpably evident, by the phrase, forme and matter of the Psalme, all along. That it is also *Prophetical*, Prophecying of *Christs Kingdom and Judgment*, and of the *Calling of the Gentiles* from vain-idols, to serve and praise the Living God, is evident; 1. *From* the Persons, who are here exhorted to praise the LORD, and among whom they are exhorted to praise him, *viz. All the Earth*, ver. 1. 9. *Ye Kindreds of the People*, ver. 7. —— *Among the Heathen.* —— *Among all People*, ver. 3, 10. which plainly imports the Conversion of the Heathen, the Calling of the Gentiles from vain-Idols to the true God, *verse* 5, *&c.* For, *how shall they call on him*, or praise him, *on whom they have not believed? or how shall they believe on him, on whom they have not heard?* &c. *Rom.* 10. 14 &c. As *Calvin* well argues [m]. 2. *From* the *Occasion* of the Penning of this Psalme. It was penned by *David*, as is evident, 1 *Chron.* 16 7. —— 23. *to* 34. And this, upon *Occasion* of his bringing up the Ark of God from *Obed-Edom's* house with joy into the City of *David*. Then *on that day* David *delivered first* that Psalme there recorded (whereof this 96. *Psalme*, a few words only changed, is a chief part) *to thank the LORD into the hand of Asaph and his brethren*, 1 Chron. 16. 1. —— 7. —— 23. &c. Now the Ark of the Covenant was a special Type of Christ: as I have elsewhere sufficiently manifested [n]. As therefore the Gentiles (often overcome by so many miracles wrought by the Ark, and now brought to his place) are exhorted to praise, feare and worship the LORD, because of his glorious Power and Presence with his Ark: So much more to magnifie him for *Christ* the true Ark of God, which should propagate his Kingdom far and near, to subdue all the Nations of the Earth unto himself. So its a *Prophecy* of Christs Kingdom throughout the world. 3. *From* the Matter or Grounds of Praise here recited: all which do excellently agree to the *LORD Christ*, viz. *Evangelizing his salvation*, vers. 2. *His Glory among Heathen, His Wonders among all People*, vers. 3. *His making the Heavens, &c.* vers. 5. *His Reigning and Righteous judging in all the World*, vers. 10, &c. 4. *From* the mention here of a *New Song*. Which imports (thinks *Calvin*) unwonted and extraordinary grace [o]. As in the Lords extraordinary and wonderful raising up of his Church, they are called *to sing a New Song*, Isa. 42. 10. And *Rasi* was of opinion, that whersoever we reade of a *New Song*, that place is to be understood of *the future*, and that this Psalme is to be referred to the *times of the Messiah* [p]. 5. Not only *Kimchi*, *Rasi*, and other Hebrew-Writers; but also *Hierom*, *Augustine*, *Junius*, *Calvin*, *Mollerus*, *Ainsworth*, *Sim. de Muis*, and other both Ancient and Modern Writers judge this to be *a Prophetical Psalm* touching *Christ and his Kingdom over the Converted Gentiles*. It is much of the same Argument with *Psal.* 47. And one [q] thinks, these four Psalmes next following, are of the same Argument also with this *96th. Psalme*. And indeed the phrase, language, current, and matter of them seems very Homogeneal.

Penman of this Psalme was *David*, 1 *Chron.* 16. 7. as hath been noted.

Occasion of his writing it, was his bringing up of the Ark, &c: as is evident, 1 *Chron.* 16. 1, 7, 23, *&c.*

[m] Jo. Calv. in Arg. Ps. 96. & in Com. ad Ps. 96. 1.

[n] In my **Mystery and Marrow of the Bible**, viz. **Gods Covenants** p. 921, 973, 974. Lond. 1657. And my **Key of the Bible**, in the Appendix to 1 Chro.

[o] Joan. Calv. Com. ad Ps. 96. 1

[p] Sim. de Muis in Arg. Ps. 96.

[q] Sim. de Muis in Arg. Ps. 96

§. IV. The Scope.

Davids **Scope** in this Psalme, is; 1. *More immediately*, To exhort pathetically the Israelites duely to celebrate the Praises of the LORD for his many Excellencies, To Worship him, and to spread abroad of the Kingdom of Christ among the Gentiles. *David* being singularly transported with zeal and joy in the LORD, at the bringing up of the *Ark*, an eminent Type of *Christ*. 2. *More mediately*, To prophecie

cie of the calling of the Gentiles from vain-Idols to the true and living God, and of the propagation of the Gospel and Kingdom of Christ throughout the World; which Prophecies are tacitely, but obsevably, comprized in sundry Exhortations of Jews and Gentiles, duly to *praise*, *worship*, *fear*, and *declare* him: And are concluded with an Elegant Invitation of Heaven, Earth, and the Creatures therein (by a kind of *Prosopopeia*) to celebrate the LORD Christ for his Kingdom and the singular benefits thereof unto Mankind.

§. V. The Analysis, or Principal Parts.

In this un-tituled *Psalme*, we have an excellent *Prophecy*, of the *calling of the Gentiles* from vain-Idols to serve and praise the true and living God, and of the *Propagation of Christs Kingdom* from the Jews to the Gentiles throughout the whole world. This is laid down in Form of an *Exhortation* to the Jews to preach the LORD's Salvation, Glory, and wonders shewed in *Israel*, unto the Gentiles: that they forsaking vain-Idols, might praise, worship, fear, and serve the true God only, acknowledging and celebrating his Benefits and Kingdom by the LORD Christ. This Exhortation is, 1. *Proposed*. 2. *Enforced*. 3. *Amplified*.

I. Proposed, *ver.* 1. *to* 4. Wherein consider, 1. The persons who are exhorted; *All the Earth*, viz. all the Land of *Israel* [c]. 2. The duties whereunto they are Exhorted, *viz.* (1) To *sing a new Song to the Lord. Singing*, being thrice Pathetically mentioned. (2) To *bless his Name.* (3) To *Evangelize his Salvation day.* Especially his Salvation by Christ, *verse* 1,2. (4) To *declare his Glory and Wonders*, (viz. revealed in *Israel*,) *among the Heathen, among all peoples*, *ver.* 3. Therefore Christs Salvation and Gospel was to be preached among all the Heathen.

[c] *Jun. Annot. in* 1 *Chro.* 16.23.

II. Enforced, *ver.* 4 *to* 7. And this by sundry Cogent Arguments, drawn from 1. Gods greatness. 2. Gods praiseworthiness. 3. The LORD's dreadfulnesse above all gods, *verse* 4. This his dreadfulnesse is demonstrated by the vast disparity betwixt him and all other gods. *All they are vain-Idols: But the Lord made the Heavens*, that is, the World. *Synechd.* This should move all the Heathens to turn from Idols to the true God, *ver.* 4,5. 4. The LORD's Majesty, Honour, Strength, and Beauteous-glory in his Sanctuary, *ver.* 6.

III. Amplified hereupon, *vers.* 7. *to the end.* And here, I. The Jewes (or the Gentiles thus preached to and instructed by the Jewes [f]) are incited, 1. To *give the LORD his Names due glory*, &c. 2. To *bring an Oblation, and worship him in the beauty of Holynesse.* 3. To *fear before him*, ver. 7, 8, 9. 4. To *proclaim the LORD's Kingdom among the Heathen*, *ver.* 10. *beginning.* II. The settlement and establishment of the whole world, shattered and shaken by mans sin, is promised in the Kingdom and righteous judgement of the Lord Christ, *ver.* 10. III. The universal triumph and gladness, as it were, of Heaven, Earth and all Creatures, is in a most Elegant *Prosopopeia* represented, upon the *LORD Christs Presence and Dominion with Righteousness and Truth*, among the Gentiles as well as among the Jewes, *ver.* 11,12,13.

[f] *Fran. Jun. in Annot. in* 1 *Chro.* 16.28.

Psalme XCVII.

§. I. The Summary Contents.

1. The Majesty of the LORD's Kingdom, *ver.* 1. *to* 7. 2. The Churches joy, at Gods judgements upon Idolaters, *vers.* 7,8,9. 3. An Exhortation to Godliness and Gladnesse in the LORD, *ver.* 10, 11, 12.

§. II. The Version out of the Hebrew.

1. THE LORD reigns, let the Earth rejoyce
Let many Isles be glad.
2. The Cloud and gloomy-darkesomness
Are a round-about-him *spread*:
Hee for his Throne's b prepared place
Justice and Judgement *chose*.

3. A fire doth walk c before-his face:
And flames about his foes.

4. His lightnings do illuminate
The World *where darkness dwelt*:
The Earth beholds and quakes *thereat*.
5. Like wax the Mountains melt

a *Heb.* his circuits.
b *Heb.* or, firmel, prepared place. *Table-place.*
c *Heb.* at his faces.

d Before

d Heb from before the faces of the LORD. from-before-the-faces—

d Before the LORD: Before the Lord
Of all the Earth's *low ſtory.*
6. The Heav'ns his righteouſneſs declar'd:
And all folk ſaw his glory.

e Heb. be-abaſhed. f Heb. glori-ouſly boaſting-them-ſelves. g Heb bow-down yours ſelves to him all yee gods.

7. Let all that-ſerve a graven-thing
e Be ſham'd *for evermore,*
In vaineſt-idols f glorying:
g Him all yee gods adore.
8. *Then* Sion heard, and did rejoyce,
Exult triumphantly
All Judah's daughters did likewiſe;
LORD, for thy judgments *high.*

9. For, over all the earth *below*
Thou, LORD, *art* very-high:
Yea farre above all gods art thou
Advanc'd exceedingly.
10. Hate ill, yee lovers of the LORD,
His Saints *dear* Souls *for ever*
Hee h keeps: From hand of wicked-ones
Hee will them *ſtill* deliver.

h Heb. keeping.

11. *Like ſeed in furrowes* ſown is light
i For-him-that-righteous-is:
To thoſe that are in heart upright
Likewiſe *ſweet* joyfulneſs.
12. Yee righteous-ones *with gladſomneſs*
Joy in the LORD *alwaies:*
To memory of his Holyneſs
Likewiſe confeſs-*with praiſe.*

i Heb. For-the-juſt-one

§. III. The Kinde, Penman, and Occaſion.

This Pſalme is without *Title* in the Hebrew: The *Greek Verſion* of the LXXII, as alſo the *Vulgar Latin* have this Title prefixed; *A Pſalme of David, when his Land was reſtored* [k]. Whence ſome have thought it probably penned by *David*, when he had conquered the bordering Nations, 2 *Sam.*8. and affixed their lands to his own Dominions [l]. Wherein King *David* might be a *Type of Chriſt*, extending his Kingdome to the Gentiles, and ſubduing them by the Scepter of his Goſpel. The **Kinde** of this Pſalme is *Mixt*, made up of *Doctrine, Exhortation*, and *Proſhecy* interwoven together. But chiefly it ſeems to be an *Excellent Prophecy of Chriſts Kingdome*: as the former Pſalme was. Yea it is thought, [m] That this Pſalme is but an Appendix to the foregoing Pſalme, and a certain exegetical Illuſtration or Adorning of that paſſage eſpecially; *The LORD reigns, ver.*10. That this is a *Prophecy of Chriſt and his Kingdome*, is evident, 1. *From* that paſſage, *ver.*7. *Worſhip him all yee gods*: that is, as the Greek ſaith, All yee his Angels. All yee Angels of God. Angels are called ſomtimes *Gods*, *Pſal.*8.5. And the Apoſtle, ſpeaking of Chriſts Supereminency above Angels, ſeems to alledge this paſſage, ſaying; *When he bringeth in his firſt-begotten into the world, he ſaith, And let all the Angels of God worſhip him*, *Heb.* 1.6. (Although the very words of the Apoſtle are found in the *Greek Verſion* of the LXXII. on *Deut.*32.43. yet in the Hebrew there no ſuch thing is to be found.) See the fulfilling of this, *Luke* 2.13, 14. *Mark* 1.13. *Revel.* 5.11, 12. As one hath very well noted [n]. 2. *From* the homogenealneſs of all the other paſſages in this Pſalme, which are very ſuitable and applicable to the LORD Chriſt and his Kingdome. 3. *From* the manner of this Pſalmes ſetting forth of the LORD's Kingdom. For, as *Calvin* well notes, *This Pſalme deſcribes Gods Kingdome, ſuch as was not extant under the Law. Whence it followes that it is a Prophecy of Chriſts Kingdome, which ſuddenly ſhined forth by the Goſpel* [o]. 4. *From* the joynt Teſtimony of Expoſitors. As, *Auguſtine, Hierome, Calvin, Junius, Mollerus, Ainſworth, Simeon de Muis*, &c. who unanimouſly acknowledge this Pſalme to bee *a Prophecy of Chriſt, and his Kingdome.*

Penman of it, is thought to be *David.*

Occaſion of his writing it, his ſubduing of his Enemies round about him, as the Greek Title ſeems to hint. But theſe things are uncertain.

k *Bibl. Polyglott. in Pſal.*97.
l *Sim. de Muis in Arg. Pſal.*97. *Jo. Foord in Expoſ. Pſal.*97.

m *Sim. de Muis in Arg. Pſal.*97.

n *H. Ainſw. in his Annot. on Pſal.*97.7.

o Hic quoque Pſalmus deſcribit regnum Dei, quale ſub lege non extabat. Unde ſequitur vaticinium eſſe de Chriſti regno quod per evangelium repentè illuxit. *Joan. Calv. in Argum. Pſ.*97.

§. IV. The Scope.

The **Scope** chiefly intended in this Pſalme, is; Prophetically to foretel and magnifie the LORD Chriſt's Kingdome: That all may religiouſly and joyfully ſubmit themſelves unto it.

§. V. The

§. V. The Analysis, or Principal Parts.

In this *Psalme*, to this end

I. *The Kingdom of the LORD Christ* is Prophetically *Declared* and *Described*. 1. *Declared* and foretold; *The LORD reigues*. How elegantly and pathetically, as with a suddain eruption of joy and affection! Admirably *Augustine*; *He who stood before the Judge, he who was buffeted, he who was spit-upon, &c. he is risen. The LORD reigns, &c* p. This his reign is *Amplified*, 1. *By* the sweet effects thereof, *joy and gladnesse*, whereunto his Subjects are exhorted. Christs reign is his Subjects rejoycing. 2 *By* the extent of his reign, not only to the land of *Jews*, but to *the many Iles*, that is, the *Gentiles* (*compare Isa.* 42. 4. *with Matth.* 12. 21.) who are exhorted to rejoyce in his reign, which they could not do, till he actually reigned over them, *verse* 1. II. *Described*, very figuratively under sundry Metaphors: shewing that as it were all Creatures in Heaven and Earth yeild Testimony and obeysance to Christ Reigning, and that more gloriously then at the giving of the Law in *Mount-Sinai*, *Exod.* 19. *Deut* 4. & 5. His Reign is described, 1. *By* his inaccessible and incomprehensible Majesty; *The cloud and darknesse round about him*. 2. *By* the righteousnes of his Throne, (1) Towards his own, *verse* 2. (2) Towards his Enemies. To whom he is as *a devouring fire*, *verse* 3. 3. *By* his power and terribleness to the whole World: So that the most strong and senslesse Creatures quake and melt at his presence, *verse* 4. 5. 4. *By* the universal conspicuousnes of his Righteousnes and Glory, *verse* 6.

II. *The consequent effects or uses of this Kingdome* of the LORD Christs are represented, 1. In regard of all Idolaters: *They shall be confounded*. 2. In respect of the Angels: *they all shall worship him*, *verse* 7. 3. In respect of the Church, Typified by *Sion*, and the people of God. (1) They shall observe and acknowledge the LORD's judgments and righteous administrations. (2) They shall rejoyce and be glad at the hearing thereof, *verse* 8. These consequent effects are all amplyfied by the reason why they should ensue from this Kingdom of the LORD: which reason is drawn from the LORD's incomparable excellency and supereminent Majesty above all in Heaven and Earth, (*as Eph.* 1. 20. 21. 22.) *ver.* 9.

III. Finally, *An Hortatory conclusion* is annexed. Wherein consider, I. The Persons exhorted; *The Lovers of the LORD*. A periphrasis of Christs true Saints and Subjects. II. The Duties whereunto they are incited, *viz.* 1. *Hating of evil*. This Duty is urged, (1) *From* the LORD's constant Protection, or keeping the Souls of his Saints. (2) *From* his delivering them out of the hand of the Wicked, *verse* 10. (3) *From* his preparing for future, *Light and Gladnesse*, i.e. Soul-refreshing Comforts after troubles for the just and upright in heart. (ἐν δικαίοις) The same thing in several expressions as *Esth* 8. 16.) this is Elegantly set forth in the Similitude of *Sowing Seed*, Which comes not up till afterwards, *verse* 11. 2. *Rejoycing in the LORD, their King*. 3. *Thankfull confession at the remembrance of his Holines*, who is the Author of all good, and the Averter of all evil from his Saints, *verse* 12.

p *Dominus regnavit*] ille qui stetit ante judicem, ille qui alapas accepit, ille qui flagellatus est, ille qui conspitus est, ille qui spinis coronatus est, ille qui colaphis cæsus est, ille qui in ligno sulpensus est, ille cui pendenti in ligno insultatum est, ille qui in cruce mortuus est, ille qui lancea percussus est, ille qui sepultus est, ipse resurrexit: Dominus regnavit. Sæviant quantum possunt regna. Quid sunt furtura Regi Regnorum, Domino Omnium Regum, Creatori Omnium Sæculorum? &c. *Augustin. in Expos. Psal.* 96. *Tom.* 8. *Basil.* 1569. p. 1082. A.

Psalme XCVIII.

§. I. The Summary Contents.

The *Psalmist* Exhorteth, 1. The Jewes, *verse* 1, 2, 3. 2. The Gentiles, *verse* 4, *to* 7. 3. All the Creatures: to Praise the LORD for his Salvation and Judgements by *Christ*, *verse* 7, 8, 9.

§. II. The first Version out of the Hebrew.

A Psalme.

1. O Sing a new Song to the LORD,
For, wonders he hath done:
His right-hand, and a his holy Arme
b Him victory-hath wonne.
2. The LORD hath his Salvation
Made-known, so long conceal'd
Hath to the eyes of Nations
His righteousnes reveal'd

a *Heb.* the arme of his holiness.
b *Heb.* hath caus'd Salvation to him.

3. His c Mercy and his Truth did hee
To Israel's house d record:
All Confines of the Earth did see
Salvation of e our LORD.
4. Unto the LORD, O all the Earth
Shout-yee-triumphantly:
Shout-chearfully, and shout-with-mirth,
And sing-Psalme *pleasantly*.

5. Sing-Psalme with Harp unto the LORD:
With Harp, and Psalme's *sweet* voice.
6. With Corners voice, and Trumpets *loud*:
Triumphantly-rejoyce
f Before the King, the LORD *alway*.
7. The Sea let roar *and swell*,
And her fulness: The World, and they
That *now* therein do dwell.

8. O let the *restless* rivers *all*
For gladness g clap the hands:
Together let the Mountains *tall*
Shout-forth *in all the Lands*.
9. h Before the LORD; For, hee doth come
The Earth to judge *and bless*:
The World in Justice i hee will doome,
And folk in k righteousnesse.

c *Heb.* or, loving kindness. d *Heb.* remember. e *Heb.* our God.

f *Heb.* at the faces of the King IEHOVAH.

g *Heb.* clap the palmes. h *Heb.* At faces of IEHOVAH i *Heb.* hee will judge. k *Heb.* of uprightnesse.

The second Version out of the Hebrew.

A Psalme.

1. A New Song to the LORD sing-yee,
For done things-marvellous h.th hee:
His right hand a hath for him prevail'd,
His Holinesses Arme l kewise,
2. The LORD b his health shewd, his Justice
To Nations eyes hee hath reveal'd.
3. His c mercy hee remembred hath,
And unto Israels house d his faith:
Our God's e health all Earth's confines saw.
4. Shout to the LORD triumphantly
O all the Earth: shout chearfull,
f Shout-joyfully, Sing-Psalme also.

5. Sing-Psalme with Harp unto the LORD:
With Harp, and voice of Psalme *record*.
6. With Corners voice, and Trumpets shrill
g Before the King the LORD shrill-shout.
7. Let Sea, and her fulnesse roar-*out*:
The world, and they that therein dwell.
8. Clap h hands *for joy* let i every-River:
Let Hills shout-joyfully together.
9. Before JEHOVAH's *holynesse*;
For, he to judge the Earth doth come:
The world in Justice hee k will doom,
And peoples *all* in l righteousnesses.

a *Heb.* hath caused Salvation to him. b *Heb.* made known his Salvation. c *Heb.* loving kindness. d *Heb.* His trueth. e *Heb.* salvation. f *Heb.* And shout——

g *Heb.* at the faces of——

h *Heb.* palms i *Heb.* the Rivers. k *Heb.* will judge. l *Heb.* or, uprightnesses.

§. 3. The Kinde, Penman and Occasion.

This is the only Psalme, that hath meerly this Title; מזמור Mizmor, *A Psalme*. The sense of this word hath been formerly explicated [m]. This Psalme is of mixt **Kinde**, being *Hortatory*, *Laudatory*, and *Prophetical*. *Hortatory and Laudatory*, Exhorting Jews, Gentiles, and all Creatures to praise the LORD for his Salvation, &c. *Prophetical*, foretelling the marvellous victoriousnesse of Christ our King over his and our Spiritual enemies by his own power, so working our Salvation, and revealing it to all the Nations of the World: So that both Jews, Gentiles, and all Creatures are incited to triumph with praises in the LORD's triumphs. It is evidently of like Argument with the two Psalmes foregoing. Yea, not only the Matter, but the very words and Phrases are many of them the same with those in *Psal.* 96. which further confirmes; that as that, so this, is *Prophetical* also. And most Expositors do account it *A Prophecy of Christ and his Salvation*: and so interpret it. As *Augustine*, *Hierome*, *Junius*, *Calvin*, *H. Mollerus*, *Ames*, *Ainsworth*, *Sim. de Muis*, &c.

Penman of it, is most probably supposed to be *David*, because it so notably agrees with Psalme 96. both in Matter and Expressions: which 96. *Psalme* was Penned by *David*, See 1 *Chron.* 16. 7.—23. *&c.*

Occasion of *Davids* writing this Psalme, is not particularly any where laid down. But possibly it might be some wonderful and glorious victory given by the LORD unto *David* and *Israel* over their enemies the Heathen-Nations about them, as those recorded, 2 *Sam.* 8. which were great matter of peace and joy to *Israel*, as this Psalme imports. But in this Psalme *David* reaches higher, under these Types and Shadows of his Victories, to celebrate Prophetically the most glorious and wonderful Spiritual Victories of the King Christ over his Spiritual enemies for the Salvation and surpassing Consolation of all his among *Jews and Gentiles* [n]. And this *New Song*, imports not any vulgar or ordinary, but an exquisite and extraordinary *occasion* of Mercy and Salvation: such as is peculiarly found in *Christ our Saviour* [o].

m See the Preface before the Psalmes, §. VI. numb. III.

n *Hen. Moller. in Arg. Psal.* 98. o *Joan. Calvin. in Comment. ad Psal.* 98. 1.

§. IV. The

§. IV. The Scope.

The Scope herein especially intended, is; To incite both Jews, Gentiles, and all Creatures in their kind to rejoyce and praise the LORD triumphantly; for his marvellous Salvation wrought for his people against their Heathenish enemies: but most of all for his miraculous Victories over all our Spiritual enemies by *Jesus Christ* and his Kingly power, for the Salvation of both *Jews* and *Gentiles*, throughout the World.

§. V. The Analysis, or Principal Parts.

The *Title* prefixed, contains only the Denomination of it; *A Psalme.*

The *Psalme it self* contains a threefold Exhortation to joy and praise, especially in reference to Christ and his Victorious, Salvifical, and Righteous Kingdom.

I. *Jews are Exhorted.* Where note, 1. The Excellent Duty Exhorted to; *Singing a new Song to the LORD. A new Matter calls for a new Song*, said *Hierome* p. II. The Grounds or Reasons of this Duty. *More Generally*, because he had done wonders. *More Particularly*, because, 1. The LORD, by his own meete power, had *wrought Salvation and got him the victory* over his enemies; Sin, Death, Hell, Satan, &c. especially, *ver.* 1. 2. The LORD hath *made known this his* Salvation. 3. He hath *revealed his Righteousness* in Christ, *to the very eyes of the Nations*, *ver.* 2. 4. The LORD *hath remembred his Mercy and Truth to the house of Israel*, (sweetly accomplishing them in Christ and his Kingdom. 5. *All the ends of the Earth have seen the Salvation of our God.* God *hath made it known*, there's the Cause: *all have seen it*, there's the Effect, *vers.* 3. These *the wonders* which the LORD hath done.

p *Hieronim. in Comment. ad Psal.* 97.

II. *Gentiles are Exhorted.* Where consider, 1. Who are Exhorted; *All the Earth. All the Nations of the Earth.* 2. What they are exhorted to do; To expresse and testifie all manner of joy, and thankful praises. This is laid down in an heap of Pathetical expressions full of Elegancy. 3. To whom all this joy and praise is to be peculiary directed; *To the LORD, to the King* JEHOVAH, *ver.* 4, 5, 6.

III. *All Creatures are Incited* also (by an elegant *Prosopopeia*) in their kind, to rejoyce and triumph in the LORD Christ. Here we have, 1. An Enumeration of Creatures incited to all possible acts of joy and triumph. *Sea, and its fulness. World, and its indwellers. Rivers* and *Mountains* 2. The acts of joy, and expressions of triumph required from them, *Metaphorically*, *Roaring*, *Clapping the hands*, *Shouting-joyfully together*, *verse* 7, 8. 3. To whom, or in whose presence these exultations are to be performed; *Before the face of the LORD.* 4. The Cause or Reason of all this, (1) Because *the LORD comes to judge the Earth.* He is Judge of the World. (2) Because, *he will judge the World and people therein with Righteousnesse and uprightnesses*; that is, most righteously and most uprightly, *ver.* 9.

Psalme XCIX.

§. I. The Summary Contents.

The *Prophet*, 1. Setting forth the LORD's Kingdome in *Sion*, *ver.* 1. *to* 5. 2. Exhorteth all, by the example of Fore-Fathers, to worship the LORD God at his holy Mountain, *ver.* 5. *to the end.*

§. II. The first Version out of the Hebrew.

1. THe LORD doth reign, the people a quake:
Hee sits *in Royal state*
On Cherubims, The Earth doth shake.
2. The LORD's in Sion great:
And he *is* high ore peoples all.
3. Thy great and dreadful Name
Let them confess, *and on it call*,
For holy *is* the same.

a *Heb.* ware-stirred. *vid.* with anger.

4. b For judgment doth the Kings ſtrength
c Right-things preparedſt thou: (love
Judgement and Juſtice thou *above*
In Jakob didſt *below*
5. Do-yee-exalt the LORD our God,
Likewiſe your ſelves-bow-down.
At footſtool *where* his feet *have trod*,
Hee *is* an Holy-One.

6. Moſes and Aaron with his Prieſts:
d Samuel with them-that-call
Upon his Name: They called on
The LORD e, hee heard them *all*.

7. In pillar of the cloud ſpake hee
To them, *whom hee did ſave*:
His Teſtimonies and Decree
They kept, *which* he them gave.

8. O LORD our God, thou didſt them heare,
Thou waſt f their pardoning God:
But on their g deeds thou *moſt ſevere*
Took'ſt-vengeance *with thy rod*.
9. Do yee exalt the LORD our God,
And h at his holy Hill
Bow-down-your ſelves: Becauſe our God
The LORD *is* Holy *ſtill*.

b *Heb.* And judgements, c *Heb.* righteouſneſſes.
d *Heb.* And Samuel—— e *Heb.* and Hee——
f *Heb.* to them a God taking-away or, Forgiving-pardoning. g *Heb.* practiſes, machinations, inventions. h *Heb.* at hill of his holyneſs.

The ſecond Verſion out of the Hebrew.

1. The LORD doth reign, the peoples (a quake:
He ſits *on* Cherubs, Earth doth ſhake.
2. The LORD is great in Sion *Hill*,
And he is High o're Peoples all.
3. Thy great and dreadful Name they ſhall
Confeſs, *For it is* Holy *ſtill*.
4. And the Kings ſtrength loves Judgment *beſt*,
Thou ſtabliſhedſt b right things; thou haſt
In Jakob Judgment c, Juſtice done.
5. The LORD our God exalt-do you
And at his foot-ſtool your ſelves-bow,
Becauſe hee *is* an Holy-one.

6. Moſes and Aaron with his Prieſts,
d Samuel with Callers on his Name:
They on the LORD call'd, and hee e heard.
7. In pillar of cloud to them ſpake hee:
His Teſtimonies and Decree
which he gave them, they did regard.
8. LORD our God, anſwered them thou haſt,
f Their *Sin*-forgivir g God thou waſt,
But didſt their g deeds avenge *with rod*.
9. The LORD our God exalt yee *ſtill*,
And bow-down at h his holy Hill:
For, Holy *is* the LORD our God.

a *Heb.* are ſtirred.
b *Heb.* righteouſneſſes. c *Heb.* and juſtice.
d *Heb.* And Samuel. e *Heb.* heard them. f *Heb.* thou waſt to them a God taking-away, &c. ſin. g *Heb.* practiſes. h *Heb.* Hill of His holyneſs.

§. III. The Kinde, Penman, and Occaſion.

This Pſalme, as many others, (*See Pſal.* 1. §. 4.) is without Title in the Hebrew. Though it be intituled, *A Pſalme of David:* by the Greek Verſion of the LXXII. by the Vulgar Latin, and by the Æthiopick Verſion [i]. The **Kinde** of it is mixt: being *Hortatory*, *Laudatory*, *Prophetical* and *Conſolatory*. *Hortatory*, inciting Gods People to *Praiſe* his Name, *ver.* 3. To *exalt him* and *worſhip before him*, ver. 5 9. And this Exhortation is recited as the Burden of the Pſalme elegantly in three diſtinct verſes, *viz. ver.* 3, 5, 9. *Laudatory*, Praiſing and magnifying the Majeſty and matchleſs greatneſs of the LORD's Kingdom in *Sion*, in his Church: As alſo the benefits of his Kingdom, doing *Judgement* and *Juſtice*, *hearing his Peoples Prayers*, *forgiving their ſins*, *&c*, *Prophetical*, under this Kingdom of the LORD's, and the benefits thereof, pointing out *Chriſts Kingdom*, and the ſpiritual advantages thereof to his Church: The LORD ruling therein, and ſhewing theſe favours thereunto, in and by *Jeſus Chriſt*, to whom hee *hath committed all judgment*, John 5. 22, 23. For, as *divers* obſerve, This Pſalme is of like nature to *Pſal.* 96 97, 98. which are *Prophetical*. *Auguſtine*, *Hierom*, and many our later Writers interpret this Pſalme of Chriſt [k]. It is *Conſolatory* alſo to the Church of God againſt the Croſs, and all her potent violent enemies under Satan: They rage againſt her, and the Saints, but *the Lord Chriſt reignes*, to Protect his, and deſtroy their enemies, *ver.* 1, *&c.*

i Bibl. Polyglott. in Pſ. 99.

k Hen. Moller. in Arg. Pſ. 99. —— Fran. Jun. in Annot ad Pſ. 99.

Penman of it cannot certainly be determined upon. But probably *David* wrote it: for the Language is like his, Compare *ver.* 1. *with Pſal.* 96. 10. *and* 93. 1. *and* 97. 1. The *Greek*, *Latin*, *Arabick*, *Syriack*, *and Ethiopick Verſions* [l], referre it to *David*. So doth *Hierom* [m], and other Writers.

Occaſion of the Pſalmiſts writing this Pſalme in particular is not evident. It ſeems to be penned upon ſome ſuch like *Occaſion* as the three former Pſalmes. But, as *Calvin* notes, herein this Pſalme differs from them, that its only directed to the Jewes [n].

l In Bibl. Polyglott. ad Pſ. 99.
m Hier. Com. in ad Pſ. 98.
n Jo. Calv. in Arg. Pſ. 99.

§. IV.

§. IV. The Scope.

The Scope herein is, To exhort and incite Gods Church and People, from the Majesty of the LORD their King, The benefits of his Kingdome, and the Example of Fore-fathers, To praise his Name, Exalt him, and Worship before him at his Holy Hill, *ver.* 3, 5, 9.

§. V. The Analysis, or Principal Parts.

In this *Psalme* is laid down elegantly, as the burden thereof, a threefold Exhortation, for substance the same, but in variety of Expressions. As,

I. An Exhortation to *Confess the Name of the LORD*: To confess it with praise, *ver.* 3. This Exhortation is urged, 1. *From* the LORD's Kingdome. Amplyfied, by the vexation of his and his peoples enemies thereat. 2. *From* the Presence of this King in his Church; *sitting between the Cherubims.* Illustrated, by the *Earth's shaking* thereat, or being moved with indignation or fear, *ver.* 1. 3. *From* the LORD's greatness, and matchless Highness in his Church over all people in the World, *ver.* 2. 4. *From* his Names *Greatness, Dreadfulness,* and *Holyness, ver.* 3.

II. An Exhortation, to *Exalt the LORD,* and to *Worship at his foot-stool, ver.* 5. This is briefly but forcibly pressed, 1. *From* the eminent righteousness of this King the LORD, set forth in three Expressions; (1) *His Strength* (whereby he is able to execute judgment for his own against his and their enemies) *loveth judgment.* (2) *Hee hath established righteousness*: i.e. Lawes and things most righteous. (3) *Hee hath done judgment and justice in Jacob,* in the Church, actually, *ver.* 4. 2. *From* his Covenant-Relation to his people; *Our God.* 3. *From* his Holyness, *ver.* 5.

III. An Exhortation to *Exalt the LORD, and Worship at the Hill of his Holyness.* At Mount *Sion*: in his Church, &c. *ver.* 9. This is enforced, 1. *From* the Example of Fore-fathers worshipping the LORD: whereof three eminent persons are mentioned, *Moses, Aaron,* and *Samuel,* who as Priests and Intercessours were wholly employed in Gods Worship, and especially in *calling upon the LORD.* And therefore the highest and greatest should not disdain nor despise Gods Worship. 2. *From* the LORD's gracious Acceptance of their worship performed to him, (1) Answering them; and *speaking to them, in the pillar of cloud,* his will and pleasure: (They keeping his Testimonies and Decree which he gave them,) *ver.* 6, 7. (2) *Pardoning and taking away their sin: yet taking vengeance of their Practises and Inventions. That,* for their and our comfort: *This,* for their and our Caution, *ver.* 8. 3. *From* the LORD's Covenant-Relation to his people; *our God.* 4. *From* the LORD's Holyness. Who therefore is to be sanctified by his peoples holy worship of him, *ver.* 9. Now all these Exhortations, and Arguments enforcing them are very applicable unto *our LORD and King* Jesus Christ.

Psalme C.

§. I. The Summary Contents.

An Exhortation to praise the LORD cheerfully, For his 1 Greatness, 2 Grace, 3 Goodness, 4 Loving-kindness, And 5 Truth, or Faithfulness.

§. II. The first Version out of the Hebrew.

A Psalme for Confession.

1. UNto the LORD, O all the Earth,
Do-yee-shout-forth-triumphantly.

2. Serve yee the LORD with gladsom-mirth:
[a] Before him come with shouting-joy.

[a] *Heb.* before his faces.

3. Know that JEHOVAH hee *is* God;

Hee

b Heb. to him wee belong. Or, not wee made our selves. Here are two Readings in Hebr.

Hee did us make, and b his wee *are*:
His *Covenant*-people *known abroad*,
Likewise his Pasture's sheep *full dear*.

4. O enter with Confession
His *lovely* Gates, his Courts with praise:
To him confess yee *every one*,
Bless yee his *holy* Name *alwaies*.

5. Because the LORD *alone is* good,
His c mercy *doth* for-ever *dure*:
Likewise his faithfulness *hath stood*
Unto d all Generations *sure*.

c Heb. loving kindness
d Heb. generation and generation.

The second Version out of the Hebrew.

A Psalme for Confession.

a Heb. before his faces.
b Heb. or, And to him wee vil, belong, the Heb. hath here both these readings.

1. UNto the LORD, O all the Earth,
Shout-yee-triumphantly.
2. Serve yee the LORD with gladsom-mirth:
a Before him come with joy.
3. Know that JEHOVAH, hee *is* God;
Hee made us, b and not wee:
His *Covenant*-people *known abroad*,
And c Pasture's sheep *wee bee*.

c Heb. his pasture.

4. O enter with Confession
His Gates, his Courts with praise:
To him confess yee *every one*,
Bless yee his Name *alwaies*.
5. Because the LORD *is* good, *so shall*
His d mercy *bee* for-ever:
And unto e Generations all
His Truth *doth firme persever*.

d Heb. loving kindness.
e Heb. generation and generation.

§. III. The Kinde, Penman, and Occasion.

This Psalme is *Hortatory* and *Gratulatory*. It Exhorts unto thankful Gratulation and Confession of praise unto the LORD: and this from sundry cogent Motives. It is very short, but very full and *sweet*: short in words, but full and sweet in Matter. *A few verses* (said *Augustine*) *bigg with great things* f. It Exhorts hereunto, not only the Church of the Jewes, but *all the Earth*, *ver.* 1. Whereupon some think this Psalme to be in a sort *Prophetical*, and indited by a Spirit of *Prophecy*, foreseeing and foretelling the calling of the Gentiles into one Church-body with the Jewes, by Jesus Christ g. For, till *all the Earth*, the *Gentiles* be called, they cannot (as here is required) *confess unto God*, or praise him for those spiritual mercies, which are here made the matter and ground of Gods praise. And therefore I see not, why we may not account this Psalme *Atacit Prophecy of the calling of the Gentiles unto Christ*, as elsewhere upon like ground the Apostle accounts, *Psal.* 117. *to bee*: *See Rom.* 15. 9, 10, 11. So that both Jewes and Gentiles should with triumphant cheerfulness sing this *Psalme of Confession* and Praise in their solemn Assemblies.

Penman of it is supposed to be *David*, because the Matter and Current of it is so suitable to these foregoing Psalmes, *viz.* 96, 97, 98, 99.

Occasion, seems pointed out in the *Title*, That it might be used, by the *Catholick Church* consisting both of *Jewes* and *Gentiles* throughout *all the Earth*, as a Forme of Solemn Confession and Praise to God, for his Greatness, Graciousness, Goodness, Loving-kindness and Truth. The *Chaldee*, *Rasi*, and *Kabnenaki* think this Psalme was written, that it might be sung at Sacrifices of Confession or Thank-Offerings h.

f Pauci versus sunt magnarum rerum gravidi. *Aug. in Enarrat. Psal.* 99. p. 111. *A-Tom.* 8. *Basil.* 1569.

g Quia autem promiscuè compellat totam terram, videtur Spiritu Prophetico ad Tempus respexisse quo ex variis gentibus colligenda erat Ecclesia. *Joan. Calv. Com. ad Psal.* 100. 1.

h *Sim. de Muis in Arg. Ps.* 100.

§. IV. The Scope.

The intended **Scope** of this Psalme, is; To Exhort and Incite all the Earth, all the Church of God throughout the Earth, To Confess unto and Praise the LORD with all possible Devotion, Joy, and Cheerfulness, in their Solemne Assemblies: especially for his 1. Greatness, 2. Graciousness, 3. Goodness, 4. Mercy or Loving-kindness, And 5. Truth or Faithfulness.

§. V. The

§. V. The Analysis, or Principal Parts.

The *Title*, which is peculiar to this Psalme onely, hath in it, 1. The Denomination of this part of Scripture; *A Psalme.* 2. The special end and use of the Psalme, *For Confession*; viz. Thankful confession unto the LORD: As the current of the whole Psalme evinceth.

The *Psalme itself* contains principally An Exhortation *of all the Earth*, to confess and praise God. Wherein are,

I. *A Description* of that Confession to, and Praise of God, whereunto all the Earth is Exhorted. It must be, 1. Compleat in all its parts. As is hinted in the abundance of Hortatory Expressions. *Shouting Triumphantly, Serving the Lord with gladness, Singing-joy, Confession, Praise, Blessing*, &c. 2. Most zealous and fervent; *Shout triumphantly to the LORD, ver.* 1. 3. With religious service and observant-worship to the LORD; *Serve yee the LORD.* Herein especially the essence of it must consist. 4. Most cheerful, joyful, and free-hearted; *with gladness, with singing-joy, ver.* 2. 5. Grounded on knowledge of God, and of the great causes which we have of praising him; *Know yee that—— ver.* 3. 6. Solemn, in publique Assemblies; *Enter yee his Gates with Confession, his Courts with Praise, ver.* 4.

II. *A Declaration* of the Grounds or Motives, inciting forcibly to this so eminent Prayse of the LORD. And they are drawn, 1. *From* the LORD's glorious Nature and Greatness; *He is God.* 2. *From* his eminent Graciousness to us; *He made us*: viz. Not only Naturally, by Creation, *Gen.* 1. 26. but also, and especially Spiritually and Supernaturally by Regeneration, Sanctification, Adoption into Covenant with himself, and other high blessings, &c. As the word [*made*] elsewhere imports, 1 *Sam.* 12. 6. *Deut* 32. 6. *Isai.* 43. 7. *and* 29. 23. *Ephes.* 2. 10. This his *making us*, is Illustrated, (1) By the Contrary; ולא אנחנו ve lo anachnu, *and not wee*: that is, we have not made our selves what we are, either in *Nature*, or in *Grace*; All is wholly from the LORD alone. *Or*, this passage may bee an Illustration of Gods making us, by the effect thereof: here being another reading in the *Margin*; ולו אנחנו ve lo anachnu, *and to him wee*: viz. appertain. Or; *and his wee*, viz. *are*. Either reading is good or suitable enough here in this place. (2) By two choice fruits and advantages resulting from the LORD's thus making us, viz. 1 Our Covenant-state and Relation to God; *His People.* 2 The LORD's constant care of us, (thus brought to be his by Covenant,) as a Shepheard hath of his Sheep. *Metaphor. ver.* 3. This verse also may be thus read, with a Parenthesis; *Know yee that the LORD he is God, He made us (and not we) his People, and Sheep of his Pasture* h. But the sense comes all to one. 3. *From* the LORD's Goodness. 4. *From* his Loving-kindness, or loving-kinde-mercy. Amplyfied by its Adjunct, Perpetuity. 5. *From* his Truth or Faithfulness. Illustrated also by its Adjunct, Constancy, *to all Generations, ver.* 5.

h *So Junius in Psal.* 110. 3.

Psalme CI.

§. I. The Summary Contents.

David maketh an holy Profession of Godliness, touching 1. His own Person, *ver.* 1, 2, 3. 2. His House, *ver.* 4. *to* 8. 3. His Kingdom and the City of God, *ver.* 8.

§. II. The Version out of the Hebrew.

A Psalme of David.

1. SIng Mercy and Judgment will I;
LORD, I'le sing-Psalme to thee.
2. I'le-wisely-do in perfect way,
When thou shalt come to mee:
[a] I will walk in-midst of mine House
In mine heart's perfectness.
3. Before mine eyes [a] will not propose
[b] A thing of wickedness,
I hate [c] their doing that-divert:
Mee it shall not cleave to.
4. The froward heart from mee shall part,
I will not evil know.
5. In secret [d] who-with-tongue-doth-hurt
His neighbour, Him [e] I'le stroy:
The proud of eyes, and vast of heart,
Him *suffer* cannot I.

[a] Heb. I will not set or put.
[b] Heb. word (or thing) of Belial.
[c] Heb. the doing of decliners-of-turners-aside.
[d] Heb. who-backbiteth.
[e] Heb. I will cut off.

6. Upon the faithful of the Land
Mine eyes *shall bee*, f That *they*
May dwell with mee: He shall g mee serve,
That walks in perfect way.
7. Within my House sit shall not hee
That doth deceit; Who lyes
Doth speak, shall not establish'd bee
Before my *piercing* eyes.

8. All wicked of the Land I shall
h Betimes cut-down *with sword*:
For to cut-off i ill workers all
From City of the LORD.

f Heb. for to sit with me.
g Heb. minister to mee.
h Heb. at morning.
i Heb. all workers of iniquity.

§. III. The Kinde, Penman, and Occasion.

This Psalme is *Doctrinal*. Wherein *David* solemnly and seriously professing unto God his godly and upright Resolutions for the due management of his Kingly Office and Government, both as to his *Person*, *Family* or Court, and *Kingdome*; notably teacheth, what are the most desirable Properties and Perfections in a good and religious King. *Hence*, This Psalme setting forth so many choice Excellencies and Duties of a *Good King*, is justly stiled by some; *Speculum Regum*, A *Looking-Glass for Kings* [k]. And indeed herein *Kings* may behold the beauty of good *Kingly Government*, lively represented in the principal Vertues of *Kings*, whereunto all their other Vertues may easily be referred: and contrariwise the deformity of bad Government in the contrary Vices of wicked Princes, such as *King Saul* was, whose ill administration probably *David* did tacitly glaunce at in this Psalme. O that all *Christian Kings and Princes* would seriously study and meditate upon this *Royal Psalme*, and Resolve to conforme themselves, their Families or Courts, and Government, to this *Princely Pattern* laid before them therein! Nor need the greatest Prince or Emperour in this world disdain to imitate the Royal Example of *King David* the first King of Israel of Gods choice, *A man after Gods own heart*, one of the choicest of all Israels Kings, and an eminent *Type* of *Jesus Christ the King of Kings*

k *Sim. de Muis in Arg. Psal.* 101.

Penman of this Psalme was *David*: as the *Title* shows. Thirty three Psalmes have this very Title prefixed: as I have formerly showed [l].

l *See the Preface before the Psalmes.* §. *VI. numb. IV.*

Occasion of his writing it, is not particularly noted here or elsewhere: But it may probably be gathered from the Psalme more *Generally*, That after *David* was Annoynted King over all Israel, applying himself religiously and conscienciously to the well-administration and Government of the Kingdome, he solemnly, in the integrity of his heart, Professeth and promiseth before the LORD, to behave himself in his *Person*, *Family*, and *Kingdome*, as is expressed in this Psalme. *Calvin* thinks [m], this he wrote before he came to the Throne, after he was Annoynted. But because he mentions here his Government in the City of God, *ver.* 8. which was *Jerusalem*, where he reigned not, till he was Annoynted *King over all Israel*; its probable he wrote not this Psalme till then.

m *Ioan. Calvin. in Arg. Psal.* 101.

§. IV. The Scope.

Davids **Scope** herein intended, is; Solemnly and sincerely to profess unto the LORD his religious and conscientious Resolution touching the well-governing of himself, his Family or Court, and Kingdome: and therein to propound himself a Pattern of a Good King to all in Regal Authority; Laying down before them the chief Vertues and Duties wherein they should especially imitate him.

§. V. The Analysis, or Principal Parts.

In the *Title* are signified, 1. The Denomination of it; *A Psalme*. 2. The Penman of it; *David*.

The *Psalme itself* hath in it, *Davids* Profession or Promise of his Good Government. Touching which note two things: *viz.*

1. *A General and Summary Proposition of his good Government intended*, *ver.* 1. Where note, 1. The two great Points or Acts of good Government are mentioned; *Mercy*, and *Judgment*. Some referre these two to Gods Government, in *Mercy* over his People, in *Judgment* over the wicked [n]: but they are rather to be referred to *Davids* Government. 2. *Davids* thankful acknowledgment of God, as the fountain of these, for which he resolves to sing Psalmes and Praise to him.

n *Aug. in Enarrat. Psal.* 100. cum *Ioan. Calv. Com. ad Psal.* 101. 1. *Joan. Foord in Expos. Psal.* 101. *in Analys.*

II. *A Particular Explication of this Propoſition*, Unfolding wherein his *Good Government* intended ſhould conſiſt. And this in reſpect of 1. His *Perſon*, 2. His *Court and Family*. 3. His *Kingdome*.

1. *In reſpect of his Perſon*, He Reſolves and Promiſeth, To *walk in a right way* or courſe of life; *I will do wiſely in a perfect way*. This his perfect and upright way is deſcribed and illuſtrated, 1. *By* its directing Cauſe, *Wiſdome* or Prudence. 2. *By* its mooving Cauſe; Gods *viſiting*, or *coming to him* to call him to an account. Some make this, The aſſiſting and helping Cauſe. 3. *By* the eſſential manner of a good life; the integrity of his heart. 4. *By* the Subject-place wherein; *In midſt of his Houſe*. Privately and Publickly, *ver.* 2. 5. *By* his eſchewing and utter abandoning of all contrary evils. This is gradually laid down; (1) He will not intend or *ſet before his eyes any word*, or thing *of Belial*, of diſſoluteneſs or wickedneſs. (2) He will *hate the doing of thoſe that turne-aſide*; having nothing to do with it, *ver.* 3. (3) He will abandon *a perverſe and froward heart*, not enduring it himſelf. (4) He *will not know*, or approve, or have any fellowſhip with, *any evil*, *ver.* 4.

2. *In reſpect of his Family and Princely Court*, He Reſolves and Promiſeth. I. To ſet himſelf againſt, and remove or keep out of his Royal Family, wicked Perſons. Inſtancing in ſome ſorts which are more dangerous and pernicious Peſts in Kings Courts, *viz.* 1. Calumniators: who *betongue* and traduce *their neighbours ſecretly*. 2. Proud Perſons. Whether (1) Outwardly; *Haughty of eyes*. (2) Or Inwardly; *Vaſt of heart*, *viz.* proud hearted; *as Prov.* 21. 4 *and* 28. 25. Theſe he would not endure, but ſuppreſs, *ver.* 5. 3. Fraudulent deceitful perſons. They ſhould not *dwell within his Houſe*. 4. Lyers, *ver.* 7. II. To accept and admit contrariwiſe into his Family and Court, 1. The *Faithful in the Land*, to be his Counſellours and Favourites. 2. *Upright-walkers*, To be his Miniſters, Officers, or Servants, *ver.* 6.

3. *In reſpect of his Kingdome*, He Reſolves and Promiſeth to *Suppreſs the wicked of the Land*, (who are the Calamity of any Kingdome.) And this, 1. Speedily; *At mornings*. 2. Impartially; *All*. Without reſpect of Perſons. 3. Advantagiouſly, *that the City of God*, the Church of God, may thus be delivered from all workers of iniquity, *ver.* 8.

Pſalme CII.

§. I. The Summary Contents.

The *Pſalmiſt* in his Prayer, 1. Craves ſpeedy Audience, Deprecating God's hideing his face from him in day of his trouble, *ver.* 1, 2. This he preſſeth, (1) *From* his deep miſeries complained of, *ver.* 3. *to* 12. (2) *From* the Eternity and Mercy of God, *ver.* 12. *to* 14. (3) *From* the happy fruits and effects that ſhall enſue upon Gods hearing him, *ver.* 14. *to* 23. 2. Deprecates Gods immature taking him away, from the LORD's (even the *Lord Chriſts*) unchangeableneſs, *ver.* 23. *to the end.*

§. II. The Verſion out of the Hebrew.

a With, or, for.

b Heb. w, at the face.

A Prayer a *of the poor-afflicted when hee-ſhall-bee-overwhelmed, and ſhall poure-out his Meditation* b *before the faces of* JEHOVAH.

1 O LORD my Prayer hear do thou,
And let my cry come unto thee.

c Heb. thy face.

d Heb. cry anſwer mee.

2. Hide not c thy countenance mee fro,
In day of ſore diſtreſs on-mee
To mee incline thine-eare *attent*:
In day I call, Haſte, and d mee heare.

3. For, e as the ſmeak my dayes are ſpent,
And as an hearth my bones burnt are.

e The more accurately printed copies have בעשן in ſmeak. Stevens hath כעשן *As ſmeak*. This latter ſeems to be the true Reading, becauſe in both Copies the parallel ſimilitude in this ſame verſe hath כחרוך Chrmoted, *As an Oven*: not כמוקד Bemoched, *inſtead* whereof theſe ſymbolical Letters כ and ב, ſo like each other, and eaſily exchanged one for another, might probably occaſion this diverſity.

4. Mine heart's ſmit, and withred as graſs;
That I forget to eat my bread.

f *Heb.* from the voice of my groaning
g *Heb.* to my flesh. *i.e.* to my skin.

5. f Through my *sad* groaning voice *alas*
My bone cleaves g to my skin *half dead.*
6. I am like Desert's Pelican,
Like Owle of Wildernesses *weary.*
7. I watch, and as a Sparrow am.
Upon the House-roof solitary.

8. My foes reproach mee all the day,
Those-that-at-mee-are-raging-mad
Against mee *causlesse* sworne have they.
9. For, I do ashes eat as bread:
h *Heb.* with-weeping.
I mix my drinks h with tears also.
10. i Through thy *sharp* indignation's *frown,*
i *Heb.* from the faces of thine indignation.
And thine enflamed-wrath: for thou
Hast lift-mee-up, and cast-mee-down.

II.

11. Like shade declined, *are* my dayes;
And withered as the grass am I.
12. But LORD, thou k shalt endure alwaies,
k *Heb.* shalt sit for ever.
And l to each age thy memory.
l *Heb.* to generation and generation.
13. Thou shalt arise, On Sion *dear*
Thou-bowel-mercies-shalt-express:
For, *lo* the time to favour her,
For, come the fixed-season is.

m *Heb.* thy servants take pleasure in the stones thereof.
14. For, m to thy Saints her stones are dear:
And they her dust commiserate. (fear:
n *Heb* shall be seen.
15. And Heathens shall the LORD's name
And all Earth's Kings thy Glory *great.*
o *Heb.* To the prayer of the solitary (*or,* naked, destitute, quite-ruined &c.) hee hath respect.
16. When Sion *feire* the LORD erects,
17. o The lowly's Prayer hee respects,
And hee doth not despise their Prayer.
18. For th' after Generation
This shall bee writ *upon record:*
And folk created, *thereupon*
p Exceedingly-shall-praise-the LORD.
p *Heb.* shall vehemently-praise JAH.
19. Because that hee hath looked-down
From high-place of his Sanctity:
The LORD, *for succour of his own,*
q Beheld the Earth from Heavens *high.*
q *Heb.* beheld to the earth
20. To hear the Captives sighing *sad,*
The sons of death for-to-release.
21. In Sion the LORD's Name r to spread,
And in Jerusalem his praise.
r *Heb.* to declare.
22. s When folk in-one shall gathered bee,
s *Heb.* In gathering of peoples together.
And Kingdoms for to-serve-the LORD.
23. My strength in way afflict did hee:
My dayes hee shortned, *as abhorr'd.*

III.

24. I said t make mee not hence bee gon,
t *Heb.* make mee not ascend.
My God, in midst of my *few* dayes:
Thy years through Generation
Of Generations *are alwaies.*
25. Ev'n u from-the-first-beginning, thou
u *Heb.* Afore time, viz. *as the beginning* Or, *from the beginning.* Buxt. Ainsw.
The Earth's foundations-hast-laid:
The *glorious* Heavens *are* also
The *curious* work thine hands *have made.*
26. They perish shall, but thou shalt stand,
x Wax-old as garment shall they all:
Them like a vesture thou shalt change,
x *Heb.* And.
And *wholly* changed bee they shall.
27. But thou y *art still* the same *indeed,*
y *Heb.* art Hee, and thy yeares shall not bee——
Nor shall thy years bee finished.
28 Thy Servants sons shall dwell: z their seed
z *Heb.* and their Seed before-thy-faces shall.
Before thee shall bee stablished.

§. 3. The Kinde, Penman, Occasion, &c.

This Psalme is in the Nature and Kinde of it, *A Prayer:* as the *Title* expresseth it. *A very mournful, yet comfortable Prayer:* Penned, either *by the poor-afflicted, when he was overwhelmed;* or *for the poor-afflicted, when he should be overwhelmed,* &c. as the Title declares the use of it.

a *Fran. Jun. in Annot. ad Psal.* 102. 1. *Joan. Foord Expos. Psal.* 102. *tit, Sim. de Muis in Arg. Psal.* 102.

Penman of it is by sundry Interpreters a supposed to be *Daniel:* though hereof they can give no cogent grounds.

Occasion of writing this Psalme, (whether by *Daniel*, or some other Prophet) seems to be the extream afflictions and miseries of the Jewes through their being carried captive into *Babylon*, as seems not obscurely to be hinted in *verse* 23. thinks *Junius in his Annotations thereon.*

And the particular *time* of writing it, was doubtless a little before the seventy years of their Captivity, foretold by *Jeremiah c.* 25. 12. *and* 29. 10. were accomplished, and their promised deliverance was now at the doors: *As verse* 13, 14. *do notably evince.* And as at that time *Daniel* afflicted himself, and Prayed for the Captives Restauration, *Dan.* 9. 1, *&c.* So it may be thought about the same time *Daniel* or some other Prophet wrote this Psalme b as a Forme of Prayer to be used then by the poor-afflicted Church of God, for the Reparation of the Temple, and of *Jerusalem*; as *Calvin* hath noted c. And its an Excellent Prayer which Gods Church and People may use, in lamenting the Churches ruined and miserable condition, and imploring her Deliverance, Restitution, and Reformation.

b *Joan. Foord in Expos. Psal.* 102. *Tit.*
c *Joan. Calvin. in Comment. ad Psal.* 102. 1.

§. IV

§. IV. The Scope.

The Scope intended in this Prayer, is; 1. To direct the Church of God (deeply distressed in *Babylon*, but now near the time of her deliverance thence according to Gods Promises,) earnestly to importune the LORD for her deliverance, and for an happy Restauration of the Temple and *Jerusalem*[d], *verse* 13,14, &c. 2. And consequently, To instruct the Church of God in all after times, (by this Example) how to behave her self towards God in her deepest miseries and persecutions, trusting in him and flying to him by earnest Prayer for Restauration and a thorow Reparation of her Ruines. 3. Yea to teach every poor-afflicted Soul how to poure out his Meditation before the Lord in his deepest overwhelming afflictions. *Title.*

d Quisquis ex Prophetis fuerit Author Psalmi, certum est, eum dictasse precandi formam pro Templi & Urbis reparatione. *Jo. Calvin in Com. ad Psal* 102.1.

§. V. The Analysis, or Principal Parts.

The *Title* sets forth, 1. The Kinde of this Psalme; *A Prayer.* 2. The use of it; *A Prayer of the poor-afflicted*: or, *for the poor-afflicted*, i. e. A Form of Prayer, fit for the poor-afflicted Church to use, or which any poor-afflicted person may make use of. 3. The Season of such use; *when he shall be overwhelmed, and shall poure out*———.

The *Psalme it self* contains 1. The *Preface.* 2. The *Substance of the Prayer.* 3. The *Conclusion.*

I. The *Preface.* Wherein he earnestly craves Audience from the LORD. Here note, 1. The vehemency and fervency of his Prayer. *Partly* signified by the Effects, *viz.* His *crying* and *calling*. *Partly*, illustrated by the Cause thereof, *viz.* Distress upon him. 2. The LORD's Audience begged, is described, (1) *By* the Nature of it. It consists, in *Hearing*, in *letting his cry come unto him*, in *not hiding his face from him*, in *inclining his ear to him*, and *in answering him.* (2) *By* the adjunct speedinesse of such Audience, *ver.*1,2.

II. *The Substance of the Prayer* hath in it, 1. A Pathetical complaint of present miseries. 2. An earnest request or Petition for relief, urged by sundry Arguments. By all which the Petition for speedy Audience is notably enforced.

1. *A Pathetical complaint* of the present overwhelming miseries, upon the poor afflicted: These are declared, 1. By their parts, *viz.* (1) The outward Consumption of his flesh, *ver.*3. (2) The inward *burning up* and *withering of his heart*; aggravated by the sad Effect thereof, his *forgetting to eat his bread*, *ver.*4. (3) His deep *groaning*, whence his *bone cleaves to his skin*, *ver.* 5. (4) His extream *desolation* and *solitarinesse*. Represented by three Similitudes of three Solitary Birds. *ver.*6, 7. (5) His enemies constant *Reproaches*, *madness*, and *swearing* against him, *verse* 8. (6) The extream meanness and mournfulnesse of his condition, *verse* 9. 2. *By* their Cause. Gods *indignation and wrath* having brought all these distresses upon him. God having *lift him up, and cast him down*, *ver.*10. 3. *By* the sad result and fruit of all these miseries upon him, *viz.* The decaying and vanishing of his life and strength, *ver.* 11. 4 *By* their contrary, and sufficient remedy against all this frailty and misery, *viz.* Gods Eternity, *verse* 12. and his Mercy, *verse* 13, *&c.*

2. *An earnest Petition* for mercy to *Sion*, laid down by way of assured and comfortable perswasion that God had heard according to the former request, and would *have mercy upon Sion*, ruined, desolated, &c. thou wilt restore the Temple and City, and bring back thy Captives. This is excellently illustrated and confirmed, 1. *By* the Adjunct Opportunity of time. The promised *time of deliverance* being *come*, *ver.*13. 2. *By* the earnest desire of Gods people the Jewes, longing for the Re-edifying of the Temple and City, *verse* 14. 3. *By* the Effects hereof upon the Heathen, and Kings of the Earth; thereupon fearing God, *ver.*15. 4. *By* the Effects hereof upon and towards Gods people, when he shall build up *Sion*, &c. For, then; (1) The *LORD shall appear* to them, and among them, *in his Glory*, *ver.*16. (2) He shall demonstrate, that he hath actually heard the Prayer of the destitute and desolate, *verse* 17. (3) This Proceeding and Providence of God shall be left *upon Record* to Posterity, and *people that shall be hereafter Created shall for it praise the LORD*, *ver.*18. This their recording of Gods Acts, and praising him, is illustrated; *Partly*, From Gods gracious proceeding herein, *viz.* Looking down from Heaven to the Earth: *To hear the groans of the Captives, and release the Sons of Death*, designed for Death, or nigh to Death, *ver.*19,20. *Partly* from Gods end herein intended, *viz. Declaring* hereby *his Name in Sion*, and *his praise in Jerusalem*, *ver.*21. which is illustrated by the Adjunct time when God shall thus be magnified, *viz.* when People and Kingdoms (that is, either the people of the Jewes out of all Kingdoms: or Jewes and the Kingdoms of Gentiles, which was fulfilled in dayes of Apostles, *Act.*2.) should be gathered together at *Jerusalem*, or into one Church body, to serve the LORD. *ver.*22.

III. *The Conclusion of the Prayer*, is Petitory. Wherein, 1. A great and grievous affliction is commemorated, *viz.* That which befell the Jewes in their being carried to *Babylon*, *ver.* 23. 2. A Petition thereupon presented, deprecating imminent ruine, is declared, *verse* 24. *beginning.*

3. The Argument whereby this Petition was urged, is signified to be drawn from Gods Eternity and unchangeablenesse, *verse* 24. This Eternity of God is proved, (1) *Partly*, because God was before the Worlds Creation, *verse* 25. (2) *Partly*, because God shall remain after the Worlds Consummation, *ver.* 26, 27. 4. The sweet Consolation received from God upon this Praying to him is Celebrated: viz. Assured perswasion of the *Continuance of his Servants Children*, and of their *Seeds establishment* before the LORD, *ver.* 28.

Psalme CIII.

§. I. The Summary Contents.

David in this Excellent Psalme, 1. *Prepares* and incites himself to blesse and praise the LORD for his Benefits, *verse* 1, 2. 2. *Commemorates* some choice Benefits for which the LORD is to be blessed and praised, *verse* 3. *to* 20. 3. *Provokes* other Creatures to blesse the LORD also, *verse* 20, 21, 22. 4. *Reiterates* his incitation to his own Soul, for the Performance of this Duty, *ver.* 22.

§. II. The Version out of the Hebrew.

A Psalme of David.

1. MY Soule, JEHOVAH a bless't-pro-
And all mine inwards *now* (claim:
Bless-yee his Holynesse's Name.
2. My Soul, The Lord bless-thou:
And all b his-gifts do not forget.
3. All thine iniquities
That-mercifully-doth-remit;
Heales all thy c maladies.

4. From *Death's* pit-of-corruption
Thy life redeemeth *hee*:
With d bowels-of compassion
And kindness crowning thee.
5. With goodnesse *full of pleasantnesse*
Hee-satisfies thy mouth:
So that as Eagles *youthfulness*
e Renewed-is thy youth.

II.

6. The LORD f just-things and judgements
To all oppressed-ones. (doth
7. To Moses hee-made-known his wayes,
His Acts to Israel's sons.
8. The LORD g entirely-pitying
And gracious *we finde*:
Though sore provok'd, h long suffering,
And much in i mercy-kinde.

9. Hee *in displeasure* will not chide
Unto-Eternity:
Nor keep *his wrath unpacifyde*
To perpetuity.
10. According to our sins *likewise*
To us he hath not done;
Nor after our iniquities
Rewarded us-upon.

11. But as the height of Heavens *high*
Doth o're the Earth *Appeare*:
So strong is his k benignity
O're them-that-do-him-feare.
12. As far-remote as is the East
From West, *Where Sun doth fall*:
l *So* farre from us Hee-hath-displac't
Our *vile* transgressions *all*.

13. As Father m takes compassion
Upon his children *deer*:
So doth the LORD n take pitty-on
All those-that-do-him-feare.
14. Because our brittle-fashioning
He knows, *in whom we trust*:
Continually remembering
That wee *are very dust*.

III.

15. Fraile-man, As Grass his dayes *do fade*:
Hee so o buds as Fields flow'r.
16. p Winde blowes thereon, and it is dead,
It's place knowes it no more.
17. But on his fearers q ever and ay,
The r Mercy of the LORD;
Likewise his righteousnesse *alwayes*
For Childrens sons, *is stor'd*.

18. For-those-that-keep his Cov'nant *kinde*:
For those *his folk* also
That *all* his Precepts s keep-in-minde
Them *constantly* to do

19. The

a *Heb.* bless. thou.
b *Heb.* his rewards.
c *Heb.* sicknesses.
d *Heb.* bowel mercyes and loving-kindnes.
e *Heb.* shall be renewed.
f *Heb.* justices
g *Heb.* commiserating-with-bowels
h *Heb.* long of nostrils.
i *Heb.* or, loving-kindnes.
k *Heb.* loving kindness over his fearers.
l *Heb.* Hee hath made farre-distant from us.
m *Heb.* hath bowe-bowels-pity, or compassion.
n *Heb.* hath bowels-of-pity on his fearers.
o *Heb.* or, flourisheth.
p *Heb.* for winde passeth on it, and it not: and its place
q *Heb.* from ever
r *Heb.* loving kindness.
s *Heb.* remember.

19. The LORD in Heav'ns hath ſtabliſhed
His Throne *Magnificall*:
Likewiſe his Kingdom *honoured*
Still ruleth over all.

20. O yee his Angels bleſſe the LORD,
Potent in ſtrength *alway*,
t Effecting *readily* his Word:
u That his word's voice obey.

21. O all his *formidable* Hoaſts
Bleſſe yee JEHOVAH *ſtill*,
His Miniſters *in all the Coaſts*
Doing his *holy* x will.

22. O all his works in places all
Of his y Rule *and controule*,
Bleſſe yee the LORD *Imperial*:
O bleſs the LORD my Soule.

t *Heb.* ws. Doing u *Heb.* to hearken in the voice of his word.

x *Heb.* pleaſure.

y *Heb.* Dominations.

§. III. The Kinde, Penman, and Occaſion.

This Pſalme is moſt Sweet, Deſirable, and Comfortable: As the choice Matter thereof clearly evidenceth. The **Kinde** of it is *Laudatory* and *Euchariſtical*: wherein the Pſalmiſt highly tranſported with zeal of Gods Glory, moſt thankfully bleſſeth and praiſeth him for his many remarkable Benefits. And he provokes himſelf, the Angels, Hoaſts, and all works of the LORD to bleſs the LORD; Circularly returning again to the Provocation of himſelf unto this Duty, *verſe* 1.——22.

Penman of it, as the Title ſhowes, was *David*. When he wrote it is altogether uncertain.

Occaſion of his writing it, in the *General*; were the Lords manifold and eminent Mercies to himſelf, and others of Gods people, which here he thankfully commemorates and celebrates. But what theſe Mercies, manifeſted to him, were particularly and individually; and when they were actually imparted to him, is not eaſie to determine.

It is a pleaſant and profitable Obſervation which *Junius* [a] hath touching this 103. *Pſalme* and the four following Pſalmes, *viz.* 104. 105. 106. and 107. *viz.* That theſe Pſalmes are on purpoſe joyned and ſet together, that in one Context the Church of God might have Arguments of Gods praiſes; *Ordinary* and *Extraordinary*. 1. *Ordinary*; In reſpect of Gods Adminiſtrations ordinary, (1) *Towards* the Church and People of God, in *Pſal.* 103. (2) *Towards* all Creatures, in *Pſal.* 104. 2. *Extraordinary*; In reſpect of Gods Diſpenſations extraordinary; *viz.* (1) *Towards* the Church, by *Benefits*, *Pſal.* 105. by *Chaſtiſements*, *Pſal* 106. (2) *Towards* all, by eminent Providences, in *Pſal.* 107. And unto this *Diſtribution*, The Matter of theſe five Excellent Pſalmes doth ſo admirably agree, that I may juſtly ſtile them, *The Churches Cinque-Ports of Thankfulneſs*. Or, *The Churches five-fold Directory or Platform for Divine Praiſes*. A little Pentateuch of Praiſes.

[a] *Fran Jun. in Annotat. ad Pſal.* 103. 1.

§. IV. The Scope.

Davids **Scope** intended in this 103. Pſalme, is; 1. To incite himſelf, and all his inwards, to all poſſible thankfulneſs to the LORD for his many choice Benefits heaped upon him, &c. 2. As alſo (himſelf being wholly unable to praiſe the LORD enough) to provoke the Angels and all the Creatures of God to praiſe the LORD together with him. And in theſe Arguments of Praiſe, are comprized ſingular Grounds of Conſolation to Gods people touching Gods tender-mercies in remitting their ſins, and allaying all their Chaſtiſements, *verſe* 8. *to* 20. The *Pſalme* is an Excellent Platform of praiſing and bleſſing the LORD for his peculiar Mercies upon them *that fear and obey him, and keep Covenant with him*: which any Child of God may ſweetly make uſe of, for enlarging his heart in true thankfulneſſe.

§. V. The

b See the Preface before the Psalmes, §.VI. The General Partition, &c. numb. IV.

§. V. The Analysis, or Principal Parts.

The *Title* indicates *David*, to be *Penman* of this Psalme; *of David.* Nine Psalmes, (*viz.* 25. 26. 27. 28. 35. 37. 103. 138. 144.) have only this Title without any other addition at all in the Hebrew b, wherein we are to understand *a Psalme*, or *Song*, or *Hymne*, *&c. of David*, according to the Nature of it.

In the *Psalme it self. David* layes down four things, *viz.*

I. *A Preparatory Excitation* of himself unto the due praises of the LORD. Wherein note, 1. The Principle, or Efficient Cause of this Act of praising God, *viz.* His *Soul*, and all his inward Faculties and Affections. *Synechdochically*, his whole man. 2. The way or manner of his preparing his Soul and all his Inwards to this Act, *viz.* By a reflection upon himself with much zeal and fervency, The Incitation being doubled. 3. The Formal Object of this blessing and praise; *The Name of the LORD's holiness.* 4. The Meane and manner of this praising God, consisting especially in the due Commemoration of all his benefits, *ver.* 1,2.

II. *A Gratulatory Commemoration* of some choice Benefits for which the LORD is to be praised: which Benefits are most rich Cordials to the sincere Saints of God. These Benefits seem to be of three sorts, *viz.* I. *Such as had respect to David peculiarly.* As, 1. Remission of all his sins. 2. Healing of all his sicknesses, *verse* 3. 3. Redemption of him from mortal dangers. 4. Eminent Communication of all good things to him; *Crowning him with loving-kindness and tender-mercies*, *ver.* 4. 5. Donotion of such blessings as conduced to the sweetning and prolonging of his life. *Renewing his youth, as the Eagles*, *ver.* 5. II. *Such as concerned the Church and People of God more Generally.* *As*, 1. Righteous vindicating of all oppressed ones, and exercising judgement for them, *ver.* 6. 2. Notification, or Revelation, (1) Of *his wayes*: His Ordinances and Lawes, *to Moses.* (2) Of *his Acts*: His Eminent Providences, *to the sons of Israel*, *ver.* 7. 3. His most gracious and compassionate dealing with his own people that fear him, &c. This is set forth, and most sweetly illustrated, (1) *Partly*, By the Fountain of such his dealing with them, and deportment towards them, *viz.* Gods blessed Nature, described in four of his Essential Attributes; *Tender-compassionateness*, *Graciousness*, *Long-suffering*, and *Loving-kindness ver.* 8. (2) *Partly*, By some Principal Acts of Grace and Mercy expressed towards them, *viz.* Moderating and abating their afflictions, and his displeasure therein towards them; *For* duration, not *alwayes chiding*, *ver.* 9. *For* degree, not dealing *according to sins* desert, *ver.* 10. Remitting their iniquities, and *removing them as far from them, as East from West.* Which Attributes and Acts are illustrated by Emphatical Similitudes, *ver.* 11,12,13. (3) *Partly*, by the moving Causes inclining the Lord to such compassionate deportment towards his people, *viz.* 1. The Extremity of humane fragility, Exactly known to the LORD. This is Elegantly described, *ver.* 14,15,16. 2. The opposite constancy and Immutability of the LORD's Mercy to them that *fear him*, *keep his Covenant*: *do his Commandments*; and to *their Children*, *ver.* 17,18. III. *Such as concern all Creatures*, *viz.* The LORD's Supreame and Universal Dominion over all, *ver.* 19.

III. *An Hortatory Provocation* of the Creatures to blesse and praise the LORD together with him, *viz.* 1. *His Angels* described, (1) *By* their Power. (2) *By* their Obedience to his Word. (3) *By* their readiness to that Obedience, *ver.* 20. 2. *His Hosts.* That are his Instruments to do his Pleasure, *ver.* 21. 3. *All his Works in all places of his* universal *Denomination*, *ver.* 22.

IV. *A Circulatory Reflection again upon himself*, exciting his *Soule*, as in the beginning of the Psalme, to blesse the LORD. A thankful heart thinks it can never be quickned enough unto thankfulness, *ver.* 22. *latter end.*

Psalme CIV.

§. I. The Summary Contents.

The *Psalmist*, 1. *Incites* himself to praise the LORD, *ver.* 1. 2. *Declares* many Causes why he should so praise him, *viz.* His wonderful Works, (1) Of Creation, *ver.* 2. *to* 27. (2) Of Gubernation of the World Created, *ver.* 27. *to* 31. 3. *Concludes* this his Meditation of Gods Praises, *ver.* 31. *to the end.*

§. II.

§. II. The first Version out of the Hebrew.

I.

1. MY Soul, the LORD bless; LORD, my (God,
a Thou-art-great vehemently:
With comely-honour thou-art-clad
And *Princely* Majesty.
2. As *with* a Garment *fair*, with Light
Hee doth *himself* aray:
Farre-stretching-out the Heavens *bright*
Like Curtain *every way*.

3. His-upper-Chambers planchering
In waters *there combinde*:
Clouds *as* his Chariot Ordering,
Walking on wings of Winde.
4. Making his Angels Spirits *all*
Fulfilling his desire;
His Ministers *Effectuall*
Ev'n as a flaming Fire.

II.

5. The Earth upon her Bases hee
Hath founded *there to stay*;
From whence it shall not moved bee
For evermore and ay.
6. As with a Rayment, with the Deep
Thou coveredst b the Land:
Above the Mountains *high and steep*
The Waters *then* did stand.

7. At thy rebuke *with dashing noise*
Most hastily they fled:
They at thy thunder's *dreadful* voice
Were-headlong-carried.
8. They did ascend the Mountains *high*,
Descend the Valleys *low*,
Unto the place which *fixedly*
Founded for them hadst thou.

9. Thou *unto them* hast-set a bound
Lest they should *it* pass-over:
Lest they return again, c The ground
To *overflow and* cover.
10. d That-sendeth Fountains in the Vales:
They e go between the Hills. (drink
11. All Fields wilde-beasts they-make-to
Wilde-Asses f drink their fills.

12. By them the Fowle of Heav'n *doth build*,
And dwell *delightfully*:
They from between the Branches g yield
The voice *of Melody*.
13. h That-watereth Mountains *with the Rain*
From his high-Chambers *still'd*:
Whence with fruit of thy works *amain*
The *Pregnant* Earth is fill'd.

III.

14. i That-maketh *tender* Grass to-grow
For Cattel *thereby fed*:
The Herb for use of Man also,
From Earth k forth bringing bread.
15. And Wine, *that* doth mans heart make-glad
With Oyle *both new and old*
l Making the Face to shine: And Bread,
That doth mans heart uphold.

16. *With Sap* the LORD's m trees filled are,
Cedars of Lebanon
Which he hath planted *choice and rare*.
17. That little-Birds there-on
May-make-their-Nest: The *kinde* Stork *takes*
The Firre-trees *for* her House.
18. For Conies Rocks *he* Refuge *makes*:
High Mountains for n the *Roes*.

19. He made the *variable* Moon
To be for Seasons-set:
The Sun doth know his going down.
20. Thou putt'st darkness, And it
Is night: In it creep forth *and stray*
All wilde-beasts of the Wood.
21. The o Lions roaring for-the-prey,
p Seeking their meat of God.

22. The Sun doth rise q they flee the light:
And in their Dens couch-down.
23. Man goes out to his work; Till Night
And to his labour known.
24. How many, *How Magnifical*
Are thy *rare* Works, O LORD!
In Wisdom hast thou done them all,
Earth with r thy-wealth is stor'd.

IV.

25. This Sea, s of-spaces great and wide;
Things-creeping t numberless,
Small Beasts with great, *do* there *abide*.
26. There u go the Ships, *that presse*
The Waves: Leviathan, whom thou
Hast form'd therein to play.
27. They all x wait on thee, To bestow
Their Food on them y in's day.

28. Upon them thou dost *it* bestow,
They gather-up *their share*;
Wide-open thy *free* hand dost thou,
With good they filled are.
29. Thou hid'st thy z face, they are distress't;
Thou gatherest *up* their ghost,
They do expire, *by Death ore-press't*,
And turn unto their dust.

30. Thy *potent* Spirit thou sendst-forth,
Created *then* are they:
And thou the face of *all* the Earth
Renewest *day by day*.
31. The Glory of JEHOVAH shall
Bee to Eternity;
JEHOVAH in his doings *all*
Shall joy *Exceedingly*.

32. a Hee-looks upon the Earth, And *much*
It quakes *as at a stroke*:
Hee doth b the *mighty* Mountains touch,
And they *thereat* do smoke.

a *Heb.* Thou art-greatned

b *Heb.* it, *that is*, the earth.

c *Heb.* the earth.

d *Heb.* That-sending.

e *Heb.* will walk.

f *Heb.* break their thirst.

g *Heb.* will give.

h *Heb.* watering.

i *Heb.* making-to-growe.

k *Heb.* to-bring-forth.

l *Heb.* to-make-to-shine the faces.

m *Heb.* wood

n *Heb.* or; wilde-goat

o *Heb. properly*; lurking-lyons.

p *Heb.* and to-seek—

q *Heb.* they-gather *them* away: and in ——

r *Heb.* thy-possession.

s *Heb.* great and wide of hands.

t *Heb.* and nor number.

u *Heb.* walk.

x *Heb.* wait with hope.—or; look-attentively to thee.

y *Heb.* in his time.

z *Heb.* faces, they are. suddenly-troubled.

a *Heb.* he-looking—

b *Heb.* touch in the Mountains.

33. I will Sing to JEHOVAH *ſtill*,
c Whil'ſt-I-am-kept-from-Grave;
Sing-Pſalmes unto my God I will
d Whil'ſt-I-my-being-have.

34. Of him my Meditation
Bee-very-ſweet-it-ſhall:
I will joy in the LORD *alone*.

35. Conſum'd be ſinners *all*
Out of the Earth, e And *bee* no more
Let wicked-ones *abhorr'd*:
My Soul bleſs thou the LORD, *Adore*
Him ſtill; Praiſe-ye-the-LORD.

c *Heb.* in-my lives.
d *Heb.* in-yet-mee.
e *Heb.* and wicked-ones yet not-they

The ſecond Verſion out of the Hebrew.

I.

1. O Bleſs the LORD, my Soul *and heart*;
O LORD my God, a moſt great thou
b With Glory and Renown araid. (art:
2. Decking with Light as with c a Coat:
Heav'ns like-a-Curtain ſtretching-out.
3. In waters his-loft-Beams he laid,
d Making his Chariot Clouds *combinde*:
Walking on wings of *ſwifteſt* winde.
4. His Angels Spirits maketh-he:
His Miniſters e a fiery flame.
5. Earth on her Baſes f he did frame:
Leſt it ſhould ever and ay mov'd-bee.
6. With deep, it as-with-Robe didſt cover:
The Waters ſtood the Mountains over.
7. At thy rebuke, g thy thundering ſound,
They fled, yea headlong-they-did-run.
8. They went-up Hills, they Vales went down
To place which thou for them didſt found.
9. Thou ſett'ſt a bound, leſt they paſs-over:
Leſt they return the Earth to cover.
10. In Valleyes h ſending Fountains *cleere*:
They i walk between the Mountains *tall*.
11. They give-drink to Fields wilde-beaſts all,
Wilde-Aſſes break their thirſting *there*.

a *Heb.* thou-art-greatned vehemently
b *Heb.* thou arayeſt *thy-ſelf with* majeſty and comely honour.
c *Heb.* garment.
d *Heb* putting ——
e *Heb.* a flaming fire.
f *Heb.* beefounded.
g *Heb.* *At* (*or* from) the voice of thy thunder.
h *Heb.* that ſending ——
i *Heb.* will walk ——

II.

12. The *pleaſant* Fowle of Heav'n by thoſe
Do dwell: *And* from-between the Boughs
Melodiouſly the voice k do yield.
13. Who Mountains l watereth *plenteouſly*
With ſhowers from his-Chambers-high:
With thy works fruit the Earth is fill'd.
14. Who Graſs for Cattel m makes-to-grow,
The Herb for uſe of Man alſo:
To-bring-forth Bread from Earth *en mold*.
15. Likewiſe Man's heart n rejoycing Wine,
With Oyle to make the o Face to ſhine:
And Bread *that* doth Mans'-heart uphold.
16. *Sap*-fill'd the LORD's p Trees are, *and*
The Cedars Lebanon *doth nouriſh*. (*flouriſh*:
Which he *of old* implanted *there*.
17. That there q the Birds may-take-their-neſt:
As for the Stork, *where ſhe doth reſt*,
Her Houſe the *ſpiring* Firr-trees *are*,
18. For r the wilde-Goats the Mountains hie:
For Conies Rocks a Refuge *bee*.
19. He made the Moon for ſeaſons-ſet:
The Sun ſ his ſetting knowes aright.
20. Thou darkneſs putt'ſt, and it is night:
All Woods wilde-beaſts creep forth in it.

k *Heb.* do give *or*, will give.
l *Heb.* watering.
m *Heb.* making-to, grow
n *Heb.* that will-exhilarate
o *Heb.* faces.
p *Heb.* woods ——
q *Heb.* the little-birds.
r *Heb.* *or* the Roes.
s *Heb.* his going-down

III.

21. Roar for the prey the Lions do:
To ſeek their meat from God alſo.
22. The Sun doth riſe, they gather-*aſide*:
They in their Dens couch-down alſo.
23. Man goes-out to his work: And to
His labour till the Evening-tide.
24. O LORD, how many thy works are!
Thou mad'ſt them-all in wiſdom *rare*:
The Earth is with t thy riches fill'd.
25. This Sea great and u in ſpaces wide;
Things-creeping x numberleſs there *bide*:
It ſmall wilde-beaſts with great *doth yield*.
26. There y go the Ships: Leviathan,
Whom thou-haſt-form'd to play therein.
27. They-all have thee z attent-beheld:
To give *them* in it's time their meat.
28. Thou giv'ſt *it* them, they gather it:
Op'neſt thine hand, with good they're fill'd.
29. Thou hid'ſt a thy face, they troubled-lie;
Thou gathereſt *back* their breath, they dye:
And to their duſt return they do.
30. Thy *quickning* Spirit thou ſendeſt-forth,
They are Created: Of the Earth
Thou doſt renew the face alſo.

t *Heb* thy poſſeſſion.
u *Heb.* wide in hands.
x *Heb.* and not number.
y *Heb.* walk.
z *Heb.* will attentively look
or, will wait with hope.
a *Heb.* thy faces, they are ſuddenly troubled.

IV.

31. Bee ever the LORD's Glory ſhall:
The LORD ſhall joy in his Deeds all.
32. He on the Earth b a look-doth-give,
And it doth quake *as at a ſtroke*:
Hee c toucheth Mountains and they ſmoke.
33. I'le to the LORD ſing, d whileſt I live:
I'le to my God ſing, e whil'ſt I *am*.
34. My Meditation f of his-Name
Shall be ſweet: I'le joy in the LORD.
35. From Earth conſum'd-bee ſinners-ſtray,
And wicked-ones g no more *bee* they;
My Soule, the LORD bleſs. Praiſe-the LORD.

b *Heb.* looketh, *or*, looking.
c *Heb.* toucheth in the mountaines.
d *Heb.* in my lives.
e *Heb.* in yet mee.
f *Heb.* of him
g *Heb.* yet not-they.

§. III. The Kinde, Penman, Occaſion, &c.

This *Pſalme*, for the Kinde and Nature of it, is *Laudatory* and *Gratulatory*. *As* in the former *Pſalme* 103. The *Arguments* of Divine praiſes are drawn from bleſſings proper and peculiar to *David*, to the Church and people of God; As, *Remiſſion of Sinnes*, *Redemption*, *Refreſhing*

with

with loving-kindneſs, bowel-mercies and goodneſs, relieving of the oppreſſed, revealing of his Goſpel-wayes to Moſes, and his Acts to Iſrael, Mitigation of his peoples afflictions in this preſent life, Ruling over all for his Churches good, &c. So in this Pſalme he fetches *Argments* of Divine Praiſes, from Gods common works of *Creation, Gubernation*, and *Providence*[h], touching at Gods works of Creation in Order, according to the *five firſt dayes*, and at the ſeveral ends and uſes whereunto the Creatures are Deſtined and Ordained; wherein the Infinite Wiſdom, Power, Goodneſs, and Providence of God ſhines forth moſt gloriouſly. This *Pſalme*, as many others[i], is without any *Title* prefixed in the Hebrew,

h *See before in Pſal.* 103 §. 3. *and* 5.

i *See Pſal.* 1. § 4.

Penman of it, probably was *David*. And *R. Ezra's* Conjecture for this, is rational, *viz.* Becauſe this Pſalme begins and ends, as *Pſal.* 103. Penned by *David*; *Bleſs the LORD, O my Soul, compare Pſal.* 104. 1, 35. *with* Pſal. 103. 1, 22. Onely, this *Pſalme* 104. is cloſed up with *Halelu-jah, ver.* 35. i. e. *Praiſe-yee the-LORD*. This *Hebrew Phraſe is kept in the Greek, Rev.* 19. 3, 6. *and in other Languages*, (as one k hath rightly noted;) *and its ſet ſometimes in the beginning, ſometimes in the end of Pſalmes. But firſt uſed in this place, where conſuming of Sinners is mentioned, as in the New Teſtament firſt uſed in Rev.* 19. *where the deſtruction of Antichriſt, the man of Sin is foretold.* So he. *Theſe three Pſalmes* (wherewith this **Fourth Book** of Pſalmes is concluded) *viz. Pſal.* 104. 105. *and* 106. are all ended with *Halelu-jah*. They are the three great *Halelu-jah's*.

k *Hen. Ainſworth in his Annot. on Pſalm* 104. 35.

Occaſion of the Pſalmiſts Penning this Pſalme, and the time when he wrote it, are not Particularly known. But in the *General*, it is evident by the Matter of it, that he took *Occaſion* to write it, from ſerious Meditaton, *ver.* 34. and Conſideration of the great Wiſdom, Power, and Goodneſs of God ſhining forth in Gods Works of Creation and Providence, moſt illuſtriouſly to all the World. *Auguſtine* turnes this, as many other Pſalmes, unwarrantably into an Allegory[l].

l *Aug in Enar. Pſ.* 103. *Tom.* 8.

§. IV. The Scope.

The Pſalmiſts **Scope** herein intended, is; To incite himſelf, and all others, unto the praiſes of God, for his wonderful Works of Creating, Ordering, and Governing, with ſuch Wiſdom, Power, Goodneſs, and Providence, all variety of his Creatures in the World: imprecating confuſion to the wicked of the Earth, that will not be moved to the due praiſes of God, from all theſe his glorious works.

The whole Pſalme flowes with choice *Rhetorical Elegancies*. And if a man would take liberty to Paraphraſe this *Pſalme*, it might be repreſented very Elegantly: As in this enſuing *Poeme*, communicated to me from a friend, which for the Elegancy and neatneſs of it, I think fit here to ſubjoyn; though the *Verſion* be farre from Exactneſs, and the ſenſe be ſometimes miſtaken. *viz.*

1. MY Soul, the great God's Praiſes ſings,
Becircled round with Glory's wings,
2. Clothed with light: o're whom the Sky
Hangs like a Starry Canopy.

3. Who dwels upon the gliding ſtreams,
Enamel'd with his Golden Beams:
Enthron'd in Clouds as in a Chair,
He rides in Triumph through the Aire.

4. The Windes and flaming Element
Are on his great Embaſſage ſent.
5. The Fabrick of the Earth ſhall ſtand
For ay; built by his powerful hand.

6. The floods, that with their wattery Robe
Once covered all this Earthly Globe;
7. Soon as thy thundering voice was heard,
Fled faſt. 8. And ſtraight the Hills appeard;

The humble Valleys ſaw the Sun,
Whil'ſt the affrighted Waters run
Into their Channels. 9. And no more
Shall drown the Earth, or paſs their Shore.

10. Along theſe Vales the cool Springs flow,
And waſh the Mountains feet below.
11. Thither for drink the whole Herd ſtrayes:
There the wild-Aſs his thirſt allayes.

12. And on the Boougs that ſhade the Spring
The feathered Quire ſhall ſit and ſing.
13. When on her Womb thy Dew is ſhed,
The Pregnant Earth is brought to bed

And with a fruitful birth increas't.
14. Yields Herbs and Graſs; for Man and Beaſt.
15. Heart-ſtrengthning Bread, care drowning Wine:
And Oyl that makes the ſleek face ſhine.

16. On Lebanon his Cedars ſtand,
Trees full of Sap, works of his hand.
17. In them the Birds their Cabins dight:
The Firre-tree is the Storks delight.

18. The wilde-Goat on the Hills; In Cells
Of Rock the Hermite Coney dwels.
19. The Moon obſerves her courſe: The Sun
Knows when his weary Race is done.

2. And when the Night her dark veyl ſpreds
The wilder Beaſts forſake their ſheds.
21. The hungry Lions hunt for blood,
And roaring begg from God their food.

22. The Sun returnes, Theſe Beaſts of Prey
Fly to their Dens, and from the day.
23. And whil'ſt they in dark Cavernes lurk,
Man till the Evening goes to work.

24. How full of Creatures is the Earth!
To which thy Wiſdom gave their birth.
25. And thoſe that in the wide Sea breed,
The bounds of number farre exceed.

26. There the huge Whales with ſlimy feet
Dance underneath the Sapling-Fleet.
27. All theſe expect their nouriſhment.
From thee. 28. And gather what is ſent:

Bee thy hand open, they are fed;
29. Bee thy face hid, aſtoniſhed:
If thou withdraw their breath, they muſt
Return unto their former Duſt.

30. If thou ſend back thy Breath, the face
Of th'Earth is ſpread with a new race.
31. Gods Glory ſhall for ever ſtay:
He ſhall with joy his works ſurvey.

32. The ſtedfaſt Earth ſhall ſhake, if he
Look down: And if the Mountains be
Touch'd, they ſhall ſmoak. 33. Yet ſtill my (Verſe,
Shall, whil'ſt I live, his Praiſe rehearſe.

34. In him with joy my thoughts ſhall meet
He makes my Meditation ſweet.
35. The Sinners ſhall appear no more: *
Then, O my Soul, the LORD adore.

§. V. The Analyſis, or Principal parts.

In this Excellent and Elegant *Pſalme*, are; 1. *An Exordium.* 2. *A Narration.* 3. *A Concluſion.*

I. *An Exordium,* Introduction, or Entrance to the enſuing praiſes of God the Creator. Wherein the Pſalmiſt, 1. Provokes himſelf to bleſs the LORD. 2. Propounds in General the Grounds he hath for bleſſing him, *viz.* (1) *Partly*, the LORD's *exceeding greatneſs* (2) *Partly* his *Comely-Honour* and *Majeſty*, ſo abounding and ſurrounding him, that he is ſaid to be *cloathed* therewith, *verſe* 1.

II. *A Narration* of the Grounds and Reaſons of bleſſing the LORD, more Particularly. Drawn, 1. *Partly*, from his Creation and Ordination of the Creatures to Excellent Ends and Uſes, *ver.* 21 *to.* 27. 2. *Partly*, from his Conſervation of the Creatures in their being and well-being, *ver.* 27. *to* 31.

1. *Grounds of bleſſing God, drawn from his Creating and Ordaining the Creatures to Excellent Ends and Uſes.* Here the Pſalmiſt following the ſteps of *Moſes, Gen* 1. 3, 4, &c. touch'th at the Works of the five firſt dayes, eſpecially. As, I. **Of the firſt day**; *Light, Gen.* 1. 3, 4, 5. This is Metaphorically compared to *a Garment* wherewith God the *Father of Lights* clothes himſelf m, *Jam.* 1. 17. Light moſt notably reſembling Gods Inacceſſible Light and Glory, and being as his Royal Robe neareſt to him, *ver.* 2. *begin.* II. **Of the ſecond day**, *the Heavens*; that is, the whole Out-ſpread-Firmament, *Gen* 1. 6, 7, 8. This is that which is called the *Firſt Heaven*, the *Ayery Heaven*, conſiſting of three Regions n, *Loweſt*, from the Earth upwards, as far as the Reflection or Refraction of the Sun-beames returnes; *Uppermoſt*, from the Element of Fire downwards, as far as the heat of the Fire reacheth; *Middlemoſt*, betwixt theſe two, which is coldeſt, and where all the Meteors, as Rain, Hail, Snow, &c. are gendered. The uſe of this *Out-ſpread-Firmament* is Elegantly deſcribed to be three-fold, *viz.* 1. To cover, and as it were to hide and withdraw his Majeſty from our eyes, as under a *Curtain*, *ver.* 2. 2. To have, after the Manner of Great Princes, variety of Palaces and places whence at his pleaſure he may manifeſt himſelf. *He plancheth his lofts* or upper-Chambers *in the waters*, i. e. in the Clouds. 3. To have variety of Inſtruments, Accommodated and fitted for ſuch his Manifeſtation of himſelf, *viz.* (1) *The Clouds*, for his ſtately *Chariot.* (2) *The wings of the wind*, for his ſpeedy conveyance, as ſwift Horſes drawing his Chariot, *verſe* 3. 3. *The Angels* o; For their Nature made Spirits or *Spirituall Subſtances*; (and ſo differing from *Chriſt* who is no Created or made Spirit, but the Maker of all things,

m Lux iſta, qua ſe operuit & veſtivit Deus, eſt Elementum ignis. —*Jo. Foord. in Expoſ. Pſal.* 104. 2.

n *Vid.* Euſtach. Sum. Philoſoph. tertium Part. quæ eſt Phyſica. 2. Part. Tract. 2. Qu. 5. p. 142. Colonia 1620. B. Keckerm. Syſt. Phyſ. l. 2. c. 14. p. 180. ad 185. Hanov. 1617.

o *Touching* Angels *mentioned here* ver. 4. *Seeing Scriptures ſeem not plainly and poſitively to determine on what day they were created; and Orthodox Writers do but conjecture that probably they were Created on the* Firſt day: *Let the Learned here make a* Quere; *whether this* fourth verſe (*the Context duly conſidered*) *renders it not moſt probable, That* Angels *were Created on the* ſecond day?

Pſal.

*Psal.*102.25,26,27. *with Heb.*1.10,11,12. and from *men*, according to his Humanity, made of flesh and blood, *Luke* 24.39. For the efficacy of their Administration, *a flaming fire*, All activity, &c. Hence, *Angels* have sometimes appeared like *horses* and *chariots of fire*, 2 *Kings* 6.17. *and* 2.11. The Apostle, or rather the Holy Ghost, in *Heb.*1.7. directs us to interpret this place of *Angels* Properly, who in the same Chapter also *Heb.*1.14. are called *Ministring-Spirits*, as here *His Ministers*, *ver.*4. I know, divers here render the Hebrew word רוחות Ruchoth, *windes*: and make it the subject here of this Proposition, thus; *who maketh his windes messengers*: As the word is used, *Psal.* 78.49. *and flaming fire his Ministers*: because fire, haile, thunder, windes, &c. are said to fulfil his word, *Psal.*148.8. and these are oft-times forerunners of Gods protection to his People, and his destruction of their Adversaries, *as Psal.*50.3. *and* 18.8,10,15, *&c. Job* 38.22,23. *Isai.*29,6. And *Angels* are sent rather from the *Third Heaven*, then from the *First Heaven*. And therefore, this Interpretation, thus notably agreeing to the works of the **Second Day**, is embraced by many. But the former Interpretation to me seems best and safest, from that passage, *Heb.*1.7. Nevertheless if any shall think good to put both Interpretations together, as *Mollerus* hath done P, I shall not gainsay; *viz.* Thus. Its said; *He rode upon a Cherub, and did fly: yea, He did fly upon the wings of the winde, Psal.*18.10. where the Ministry of Angels, and of windes are joyned together, both of them being created to execute Gods commands. And in the windes we have a notable adumbration of the Ministry of the Angels. III. **Of the third Day.** The Earth, Sea, Fruitfulness of the Earth in Plants, *viz.* Grass, Herbs, Trees, *Gen.*1.9.*to* 14. These the Psalmist describes more largely, *ver.*5.*to* 19. More *Particularly*, He sets forth, 1. Gods founding and constituting the Earth in the Center of the World, and that immoveably, *ver.* 5. 2. His *Covering the Earth*, even the highest Mountains *with the Deep, as with a Garment*, *ver.*6. 3. His removing the deep waters from the face of the Earth, that the dry-land might appear, and this suddenly, by his most powerful word, along Mountains and Valleys, *to the place which he had founded for them*, *ver.* 7, 8. 4. His confining and bounding the waters there in their place, *that they return no more to cover the Earth*, *ver.*9. 5. His making the Earth (which of itself is barren) very fruitful: And that two wayes: *viz.* 1. *Partly*, by sending Springs and Rivers (*viz.* from the Sea, *Eccles.*1.7.) into the Valleys, *walking among the Hills*, *ver.*10. The use of which Springs, &c. is declared: *viz.* (1) To afford drink to the living Creatures of the Earth, *ver.*11. (2) To afford drink and refreshment to the fowles of the Heaven, delighting to *build and sing among the branches* growing by those streams, *ver.*12. 2. *Partly*, By Exhaling vapours and waters out of the Sea up into the Clouds, through the force of the Sun. From which Clouds, as *from his upper-Chambers*, *He watereth the Hills*, Trees, and High-Mountains. (3) *The Hills* or *Mountains*, i.e. The upper parts of the Earth. *Synecd.* And so maketh the Earth fruitful. *ver.*13. 1 In *Grass, for Cattel.* 2 In *Herbs, Wine, Oyle, and bread, for man*, *ver.* 14. 15. (2) The *Trees*, whereof two eminent kindes, in stead of all the rest, are mentioned, *viz.* 1. *Cedars, filled with Sap*: *wherein the little Birds make their Nests.* 2. *Firre-Trees*, wherein the *Stork* buildeth, *ver.* 16, 17. (3) *The high-Mountains, and Rocks*, for the benefit of *wilde Goats and Conies*, there sheltering themselves, *ver.*18. IV. **Of the fourth Day.** The great Luminaries of Heaven, the *Sun* and *Moon*, *Gen.*1.14.*to* 20. Touching these two Luminaries, He delares, 1. The immediate end and purpose for which they were intended: *viz.* For *distinction of Times* and *Seasons, Day and Night*, *ver.* 19. 2. The more remote use of these Seasons, *viz.* (1) Of the *Night*, for the wilde-beasts of the Forrest, and particularly the *Lyons* to range abroad *for their prey*, *ver.*20,21. (2) Of the Day, for these wilde-beasts and Lyons to *gather themselves away and couch down in their Dens*, But for *man* to *go forth to his work* in, and *to his labour till the evening*, *ver.*22,23. Having thus meditated upon the works of God in the *four first dayes of the Creation*, He concludes with an Admiration at the multiplicity and plenty of Gods works, and the wisdome of God illustriously shining forth in the making of them all, *ver.*24. V. **Of the fifth Day.** The *Fishes* in the Sea, *Gen.*1.20.*to* 24. These are set forth, 1. *From* their subject-place, *The Sea.* For Quantity; *Great and wide of hands*, that is, of spaces. 2. *From* their Adjunct multitude; *innumerable.* 3. *From* the variety of their kinds; *small and great beasts.* 4 *From* comparison of the *Ships*, sayling therein. 5. *From* one primary and notable kinde thereof; *Leviathan, the Whale, made to play therein*, *ver.*25,26.

2. *Grounds of blessing God, drawn from Gods conservation of his Creatures thus made, in their Beings, and well-beings*, (the *works of the sixth day* having been only occasionally touched and glanced at *ver* 14, 15, *&c.*) are laid down, *ver.*27.*&c* Where the Dependance of all these Creatures upon God and his Providence, is declared in three respects, *viz.* In respect 1. Of their food and nourishment, *ver.*27,28. 2. Of their breath and life, *ver.*29. 3. Of their propagation, *ver.* 30.

III. *A Conclusion*, inferred from all these Premises, touching Blessing and Praising the LORD, *ver.*31.*&c.* Which is propounded under the Forme or Manner, 1. Of a Confession, or an Acknowledgment upon the whole, (1) *Of* Gods eternal Glory. (2) *Of* Gods rejoycing in his own works, *ver.*31. (3) *Of* his dreadful Power and Majesty, *ver.*32. 2. Of a vow, or pious Resolution. Wherein the Psalmist resolves and promiseth, (1) Constantly to praise the LORD, *in singing*, yea in *Singing-Psalmes unto him*, *ver.* 33. (2) Sweetly to Meditate upon him. (3) Gladsomely to rejoyce in him, *ver.*34. 3. *Of* an Imprecation, against sinners and wicked wretches, opposing the due honour of God. 4. *Of* an Exhortation, wherein he incites, (1) Himself, as *ver.* 1. (*Circularly*:) (2) All others, *To Praise the LORD*, *ver.*35.

P *H. Moller. in Psal.*104.4.

Pſalme CV.

§. I. The Summary Contents.

An *Exhortation* of the Church and People of God, to the praiſes and worſhip of God, *ver.* 1. *to* 7. The Grounds hereof, *viz.* 1. Gods Relation to them. 2. His Judgments in the Earth, *ver.* 7. 3. His Covenant with *Abraham*, *Iſaac*, and *Jacob*, touching the Land of *Canaan*, *ver* 8. *to* 12. 4. His Providential diſpenſations to them and their Poſterity, in purſuance of this Covenant; (1) Before they came into *Egypt*, *ver.* 12. *to* 23. (2) Whileſt they were in *Egypt*, *ver.* 23. *to* 37. (3) When they were brought out of *Egypt*, and afterwards; both in the Wilderneſs, and in the Land of *Canaan*, *ver.* 37. *to the end.*

§. II. The Verſion out of the Hebrew.

I.

1. [a] LAud-yee the LORD, call on his Name;
Make-known his Acts among [b] the folk.
2. Sing yee to him, to him ſing-Pſalme;
Do yee of all his wonders [c] talk.

3. [d] Boaſt in Name of his Holyneſs:
Their heart, that ſeek the LORD, let joy.
4. The LORD ſeek, and his powerfulneſs;
Seek yee [e] his face continually.

5. His wondrous works which hee hath done
[f] Do-yee-to-memory-recal:
His *ſtately* marvels *every one*,
And of his mouth the judgments *all*.

6. *Oyee* his ſervant Abraham's Seed:
Yee Jacob's ſons, his choſen *dear*,
7. Hee *is* the LORD our God *indeed*:
In all the Earth his judgments *are*.

II.

8. His Covenant for evermore
Hee hath remembred *to his ſons*:
The word hee did command *before*,
To thouſand Generations.

9. Which ſtrike with Abraham did hee:
[g] His Oath to Iſaac *loved well*.
10. [h] To Jacob ſet it for Decree:
[i] An endleſs league to Iſrael.

11. Saying, I'le give thee Canaan Land,
Of your inheritance the line.
12. [k] When they were men in number *few*,
Moſt-few, and ſojourners therein.

13. [l] From Nation they to Nation walkt,
From Kingdome to ſtrange folk *remoov'd*;
14. He ſuffered [m] no man them to wrong:
But [n] for-their-ſakes hee Kings reproov'd.

15. O touch not [o] mine Annoynted, and
Do to my Prophets none ill-*deed*.
16. And call'd a Famine on the Land,
Hee quite-brake all the ſtaff of Bread.

17. Before [p] them hee a man did ſend:
Sold for a ſervant Joſeph was.
18. His feet with fetters [q] they offend,
[r] The Ir'n into his ſoul did paſs.

19. Until the time his word did come,
The ſaying of the LORD him tride.
20. The King ſent, and [s] releaſed him;
The Peoples Ruler, and him freed.

21. LORD of his Houſe [t] hee-him-aſſign'd:
[u] Of all his wealth the-Rule-to-take.
22. His Princes [x] at his will to binde:
And wiſe his Senators to make.

III.

23. Then Iſrael *from Canaan* came
To Egypt *to bee nouriſhed*:
And in the *fruitful* land of Cham
A ſeaſon Jakob ſojourned.

24. Like-

a *Heb.* confeſs yee to the LORD.
b *Heb.* the peoples.
c *Heb. or*, diſcourſe, meditate.
d *Heb.* praiſe yourſelves.
e *Heb.* his faces.
f *Heb.* Do ye remember.
g *Heb.* And his oath.
h *Heb.* And to——
i *Heb.* A covenant of eternity——
k *Heb.* In them being men of number, *few*.
l *Heb.* And from——
m *Heb.* not man to oppreſs them
n *Heb.* for them.
o *Heb.* on mine Annoynted ones.
p *Heb.* their faces——
q *Heb.* they afflicted.
r *Heb or*, his ſoule entred the Iron. *i.e. He was laid in irons.*
s *Heb.* looſed him.
t *Heb.* he put him.
u *Heb.* And ruler in all his poſſeſſion.
x *Heb.* at his ſoule.

14. Likewiſe his people he did cauſe,
Exceedingly to fructify:
And over-their-diſtreſſing-foes
y He-them- did ſtrengthen *mightily*.

y *Heb.* Hee him, did-ſtrengthen before his diſtreſſers.

25. He turn'd their heart to hate his folk:
Againſt his ſervants guile to-act.
26. His ſervant Moſes he did ſend,
And Aaron z whom he did ſelect.

z *Heb.* whom hee had choſen in him.

27. a His ſigns among them they diſplaid;
And *they* Cham's Land *with* wonders *ſtor'd*.
28. He darkneſs ſent, and dark-it-made;
And they rebell'd not at his word.

a *Heb.* They putt among them the words of his ſignes and wonders *in* the land of *Cham*.

29. Their waters turn'd b to bloody-*gore*;
And ſlew their fiſh. (*O dreadful things!*)
30. Their land brought forth *of* frogs *great ſtore*
In privy-Chambers of their Kings.

31. He ſpake, then came a-mixed-ſwarme,
Did Lice in all their Coaſts *command*.
32. He gave their Showers, *ſharp* hail *ſtorme*,
And fire of flames within their land.

b *Heb.* to a blood.

33. And ſmote their Figtree, and their Vine.
And brake c Trees of their Coaſts aſunder.
34. He ſpake, the Locuſt alſo came,
And Caterpiller d without Number.

c *Heb.* the wood of —— d *Heb.* and not number.

35. And e all the Herbs ate in their land.
Yea ate the fruit of *all* their ground.

e *Heb.* all the herb, or; every herb.

36. f He ſmote all firſt-born in their land:
Did chief of all their might *confound*.

f *Heb.* and hee ——

IV.

37. g With Gold and Silver he-them-forth-(brought
And feeble in their Tribes not *one*.
38. Egypt rejoyc'd h when-they-went-out;
For, them their dread had fall'n upon.

g *Heb.* And with ——
h *Heb.* in⁊ them going-out.

39. He ſpread a Cloud for Covering:
And Fire i *by* night to light *them ſtill*.
40. k They asked, And he the Quail did bring
And l of Heav'ns bread gave them-their fill.

i *Heb.* to enlighten the night.
k *Heb.* Hee asked,
l *Heb.* with the bread of Heavens hee ſatisfied them.

41. The *ſtony*-Rock he opened *wide*,
And *thence* the waters forth-did-flow;
In thirſty-places m they-did-glide.
Like ſwelling River *all below*.

m *Heb.* they-walked a River ——.

42. For, n on his only word he thought;
Unto his ſervant Abraham.
43. And he his folk with joy forth-brought;
His-choſen-ones with ſhouting-*gave*.

n *Heb.* Hee remembred the word of his holineſs.

44. And gave to them the Heathens lands:
o They gain'd what peopl's toyle had ſtor'd
45. That they obſerve might p his commands,
And keep his Laws: Praiſe-ye-the-LORD.

o *Heb.* And they poſſeſſed the labour of the peoples.
p *Heb.* his ſtatutes.

§. III. The Kinde, Penman, Occaſion, &c.

This Pſalme is, as to the **Kinde** of it, *Laudatory* and *Gratulatory*. As in the two former Pſalmes q were ſweetly deſcribed the ordinary Matters of Praiſing God, *viz.* 1. His Adminiſtrations towards his own peculiar People, in *Pſal.* 103. 2. His Adminiſtrations towards all Man-kinde and all Creatures, in *Pſal.* 104. So in this *Pſalme* 105. He begins to ſet forth the Extraordinary Matter of Praiſing God, for his Extraordinary Diſpenſation towards his Church and People, In his *Covenant with Abraham, Iſaac, and Jacob*, &c. Adopting them Extraordinarily from among all people, and be Gods peculiar people: and Sealing up that ſpiritual Mercy to them, by promiſing to them, and performing to their Seed, the *Land of Canaan for an Inheritance*. *Auguſtine* ſaith; *This is the firſt Pſalme that hath Halelu-jah prefixed to it* r. But his Obſervation fails him; for *Halelu-jah* is not in the Hebrew prefixed to this Pſalme at all, *Pſalme* 106. is the *firſt* to which is is prefixed. This *Pſalme* is without Title: as many others are ſ.

q See in Pſal. 103. §. 3.

r *Aug. in Enar. Pſal.* 104.

ſ See Pſal. 1. *in* §. 4.

Penman of this Pſalme, was doubtleſs *David*: although his name be not prefixed. For, the firſt part of this Pſalme, from *ver.* 1. *to* 16. with very little alteration, is part of that Excellent *Euchariſtical Pſalme*, which *David delivered into the hand of Aſaph, and of his Bretbren, to thank the LORD withal*, in the day when the Ark of the Covenant was brought up from the Houſe of *Obed-Edom* the *Gittite*, &c. See 1 *Chron.* 16. 1, 7. *to* 23 t.

t See Pſal. 96. in §. 3. and my **Key of the Bible**, in the Appendix to 1 *Chron.*

And this was the **Occaſion** of *Davids* penning this Pſalme. How ſuitably! A Pſalme touching Gods Covenant with *Abraham* and his Seed, at the bringing up of the Ark of the Covenant into the City of *David*, into the Tent that *David* had pitched for it, 1 *Chron.* 15. 19. *and* 16. 1, *&c.* But, as one noteth u, *David* after this enlarged this Pſalme very much, adding an Hiſtory of Gods gracious diſpenſations towards *Abraham's* Seed, *before* they came into *Egypt*, *In Egypt*, and *after* they

u *Sim. de Muis in Arg. Pſal.* 105

they were delivered thence, *from verſe 16. to the end.* And *Kimchi* obſerves that his Maſters were wont to ſay, that this Pſalme, *viz. verſe 1. to 16.* was wont to be ſung in the Mornings, and *Pſal.96.*in the Evenings. And that theſe two Pſalmes were ſtill ſung at the ſight of the *Ark* till *Solomon* took the Ark into the Temple, which he calls the Houſe of Ages [x].

x *Sim. de Muis in Arg. Pſal.* 105.

§. IV. The Scope.

The Scope intended in this Pſalme, is; To Excite the Church and People of the Jewes, the Poſterity of *Abraham*, to all enlarged Praiſes and Thankfulneſſe to God, for his extraordinary Mercy and wonderful Goodneſs to *Abraham*, *Iſaac*, *Jacob*, and their Seed, in taking them above all other people from among Idolaters, and Adopting them to be a peculiar people to himſelf, by Covenant; promiſing and performing to them and their Seed the *Land of Canaan*, (a viſible pledge of greater Spiritual Mercies, covenanted,) that hereby they might bee the more effectually engaged to keep Covenant with God, *obſerving his Statutes, and keeping his Lawes*, Pſal. 105. 44, 45. Upon like ground, How ſhould Chriſtians, Redeemed from Paganiſh or Popiſh Idolatry, and brought into the New-Covenant in Chriſt exhibited, be filled with thankfulneſs to God for ſuch his Extraordinary and gracious Adminiſtrations!

§. V. The Analyſis, or Principal Parts.

In this choice *Euchariſtical Pſalme*, note

I. *An Hortatory Exordium*, Emphatically and lively Exhorting the *Seed of Abraham*, &c. to ſundry Duties belonging to the Praiſes of God. Here, 1. The Duties Exhorted unto, are deſcribed. And they are eſpecially theſe three: viz. 1. *To Praiſe the LORD.* This is laid down in variety of Acts, tending to the LORD's Praiſes. As, (1) *Confeſſing to the LORD.* (2) *Calling on his Name.* (3) *Making known his Acts among the People*, ver. 1. (4) *Singing to him.* (5) *Singing-Pſalme to him.* (6) *Diſcourſing of all his marvellous-works*, ver. 2. (7) *Glorying in the Name of his Holyneſſe.* (8) Heartily *rejoycing*, &c. ver. 3. 2. *To ſeek the LORD*: viz to ſeek Communion with him in his Worſhip. Here is ſignified, what it is which they are ſpecially to ſeek in God, when hee is worſhipped, viz. (1) His *Strength*. His Sufficiency. (2) *His Face*. His Favour, and Efficiency. This *ſeeking his face* is amplyfied by the Adiunct conſtancy thereof, *ver.* 4. 3. *To Remember*, His *Marvels*, His *Wonders*, and The *Judgments of his mouth*, *ver.* 5. II. The Compellation of the Perſons thus Exhorted, is expreſſed, by their Relation to *Abraham*, and *Jacob*, *ver.* 6.

II. *The Arguments*, whereby the Seed of *Abraham* and *Jacob*, the Church of God, is provoked to Praiſe God, are drawn,

1. *From* their Covenant-Relation unto God.

2. *From* Gods *Judgments manifeſted in all the Earth*, on the behalf of his Covenant-People, *ver.* 7.

3. *From* Gods Covenant with their Fathers, *ver.* 8. *to* 12. Here are ſet forth, 1. Gods Conſtant fidelity in his Covenant, in all Generations, *ver.* 8. 2. The Nature of it, in ſundry Denominations; *Covenant*, *Word commanded, to Abraham*: *Oath*, *to Iſaac*: *Decree*, *to Jacob*, *verſ.* 8, 9. 3. The Federates. God on the one Part: *Abraham*, *Iſaac*, *and Jacob*, on the other, *ver.* 9, 10. 4. One principal Matter Covenanted to them; *Giving the Land of Canaan for their Inheritance to them*, &c. *ver.* 11.

4. *From* Gods Providential Diſpenſations to them and their Poſterity, in purſuance of his Covenant with them. Theſe Diſpenſations of the LORD towards them are Digeſted into *three Periods* or Intervals of time eſpecially, *viz.*

(1) *Before they came into Egypt*, *ver.* 12. &c. Where note, I. Gods ſingular Protection of their Fore-Fathers, *ver.* 12. *to* 16. This Protection is *Amplyfied* and Elegantly Illuſtrated (1) *By* the paucity of their number, inſufficient to defend themſelves. (2) *By* their Pilgrim-condition in the Land. (3) *By* their Adverſaries oppoſite power and multitude, *ver.* 12, 13. (4) *By* the ſufficiency, and manner of their Protection, which was not Vulgar, but with a priviledge of Singular Honour put upon them, as his *Annoynted-ones*, his *Prophets*, *ver.* 14, 15. II. Gods admirable Suſtentation of them in an extream Famine. Where note, 1. *The* Extremity of the Famine which he brought upon *Canaan*, *ver.* 16. 2. *The* Mean, or Inſtrument of their Suſtentation, *Joſeph*. Touching him Gods Providence wrought wonderfully, (1) *In* ſending him before, viz. to preſerve

preserve the life of Gods Church and people, *ver.*17. *begin.* (2) *In* his most wise ordering and disposing of all his afflictions, *ver.*17,18. (3) *In* his strange delivering him out of all his afflictions and miseries, *ver.*19,20. (4) *In* his more strange advancing him to high Honour and power in the land of *Egypt* under *Pharaoh*, *ver.*21,22.

(2) *Whilest they were in Egypt*, *ver.*23. *to* 37. Here are related, I. *Israels* coming into *Egypt*. II. *Jacobs* sojourning in *Egypt*, *ver.*23. III. Gods *multiplying them there greatly*, and *making them stronger then their enemies*, *ver.*24. IV. The Lords leaving the *Egyptians to hate them*, *and deale subtilly with them*, *ver.*25. V. His sending *Moses* and *Aaron* to *Egypt*, for his afflicted peoples relief and redemption, by working Signes and Wonders there, *ver.*26, 27. The wonderful Plagues which they inflicted on the *Egyptians* are enumerated, but not in the Order in which they were wrought; As, 1. Darkness, *ver.*28. 2. Waters turned to blood, and Fish slain, *ver.*29. 3. Frogs, *ver.*30. 4. Flyes, 5. Lice, *ver.* 31. 6. Haile, with flaming fire, smiting and breaking their Trees, &c. *ver.*32,33. 7. Locusts, and Caterpillars, *ver.*34,35. 8. Death of the first-born, *ver.*36.

(3) *When they went out of Egypt and afterwards*, *ver.*37, *&c.* Here Gods Providential goodness to them is described several wayes, *viz.* 1. *In* the Manner of his bringing them forth. (1) *With* great riches. (2) *With* general strength of them all, *ver.* 37. (3) *With* full consent of the *Egyptians* extorted at last from them, *ver.*38. 2. *In* his conducting them through the Wilderneslle most wonderfully; (1) *Covering* them from the Suns heat, and directing them *with a Pillar of Cloud by day.* (2) Guiding them, and giving them light *with a Pillar of fire by night*, *verse* 39. (3) Feeding them, with *Quailes* for *Flesh*: with *Manna* for *Bread*, with *Water* out of the Rock plentifully flowing in the dry places as a River for *Drink*, *ver.*40.41. Their bringing forth, and this Conduct of them through the Wilderneſſe, are illustrated by their Special Cause, *viz.* Gods stability and fidelity in his Covenant, *ver.*42,43. 3. *In* his putting them into possession of the promised Inheritance of *Canaan*, *ver.*44. which is *Amplified*, by the End intended by God in bestowing this Mercy upon them; That they might be obedient to God according to his Word, *ver.*45.

III. *The Conclusion of the Psalme*, is that Hortatory provocation of all to the Lords-praises; *Halelu-jah*, *ver.*45.

Psalme CVI.

§. I. The Summary Contents.

The *Psalmist* 1. *Exhorteth* unto the Praises of God: Acknowledging Mans utter insufficiency thereunto, *ver.* 1. *to* 4. 2. *Prayeth* for the LORD's Favour and Salvation which he peculiarly is wont to manifest to his own people, *ver.* 4, 5. 3. *Confesseth*, in the name of the Church, their own sins: and their fore-Fathers many and great transgressions in *Egypt*, Wilderneſſe, and Land of *Canaan*, notwithstanding all Gods wonderful mercies to them, *ver.* 7. *to* 47. 4. *Concludeth*, with Prayer, and Praise, *ver.*47,48.

§. II. The Version out of the Hebrew.

I.

1. PRaise-yee-JAH. To the LORD confess,
For *bee's* good: For, [a] his Mercy's ay.
2. The LORD's [b] great-Acts who can express
All his *due* praise who can display?

3. O-blest they-that-keep judgement *ever*:
In all time acting equitee.
4. LORD[c] minde mee with thy peoples favour:
In thy Salvation visit me.

5. [d] That thine Elects good I may see,
That I may with thy Nation's joy
Rejoyce: With heritage-of-thee
That I may glory *gladsomely*.

II.

6. Wee with our Fathers *all* have sin'd,
Perversely-dealt, ungodly-done.
7. Our Fathers did not wisely-minde
Thy-wondrous-works in Egypt *showne*.

[e] Thy many Mercies they forget,
But at Sea, at Red Sea rebell'd.
8. For his Names sake hee sav'd them yet,
To make his might known *and be bold*.

a *Heb.* his loving-kindnesse for-ever.
b *Heb.* powers. mightinesses
c *Heb.* remember me with the good-will (*or*) favorable acceptation) of thy people.
d *Heb.* to see in the goodness of thine elect, to rejoyce in the joy of thy nation. To glory with thine Heritage.
e *Heb.* They remembred not the multitude of thy loving-kindnesses.

9. f The Red Sea he rebuk'd also,
And it was dry'd up *waterless*:
And *through* the deeps he made them go,
As *through* the *droughty* wilderness.

10. And them from hater's hand did save:
And them from hand of foe redeem.
11. But their distressers g watry-grave
Ore-whelm'd: Left was not one of them.

12. Then they believed in-his-words;
His-praise h they singing-did-*relate*.
13. They-made-haste, They forgat his works:
They for his Counsel did not wait.

14. But did in Desert lust a lust:
And God in wilderness did tempt.
15. And he to them gave their request:
But in their soul he leanness sent.

16. i At Moses they in camp envy'de:
And at Aharon Saint of the LORD.
17. The *trembling* Earth *then* opened-wide,
And Dathan k swallowing-up-devour'd:
And l overwhelmed *utterly*
Abiram's Congregation.
18. And fire burnt in their company:
A flame burnt-up the wicked-ones.

III.

19. They Calf in Horeb made: Also
To molten-*Idol* bow'd *alas*.
20. And did their GLORY turn into
From of an Oxe, m that-eateth grass.

21. They God their Saviour did forget:
That-did in Ægypt mighty-things.
22. In land of Cham *those* wonders *great*:
And by the Red Sea dreadful-things.

23. Then, he said, n He would them destroy,
Had not his chosen Moses stood
In breach o before him: To-turn-by,
Form stroying them, his wrath*full-mood*.

24. Yea, they despis'd, p the pleasant land:
Not *yet* believe his word did they.
25. But in their Tents they murmured: *and*
q Did not JEHOVAH'S voice obey.

26. Then, them in wilderness to fell,
To them he lifted-up his hand.
27. r Their seed in Nations to fell:
And scatter them into the lands.

28. And they Baal-peor were joyn'd-to
And ate dead-*Idols* sacrifice.
29. They by their deeds mov'd wrath also:
s The plague brake in on them likewise.

30. Then stood up *zealous* Phineas,
t Did judgment: And the Plague did stay.
31. And it for Justice counted was
To him, u To all Gen'rations ay.

32. And at strifes waters they caus'd-wrath:
And x Moses fair'd ill for their sake.
33. For they embittered y his breath:
That with his lips he *rashly*-spake.

IIII.

34. The people they abolish'd not;
Of which the LORD to them had said.
35. But mixt themselves with Heathens *lott*:
And learn'd their works *wherein they stray'd*.

36. Their z doleful-Idols serv'd likewise:
And they to them were for-a-snare.
37. And they to Devils did sacrifice
Their sons likewise their daughters *there*.

38. And they shed guiltless blood, *despis'd*,
Their sons and daughters blood, whom they
To Canaan's a Idols sacrific'd:
The land with bloods b polluted-lay.

39. And by their works themselves they stain'd:
And with their own inventions whor'd.
40. Then at his folk the LORD'S c wrath
And he his heritage abhorr'd. (flam'd:

41. And into Heathens hand them gave:
d Their haters over-them bare-sway.
42. And them their foes oppress'd *to grave*:
And by their hand abas'd were they.

43. Them many times did he deliver,
Yet by their Counsel bitterly
They *him* provok'd: But they were *ever*
Brought-low by-their-iniquity.

44. Yet, e when distress on them *did fall*,
He saw: when-he-did-hear their cry.
45. And f did-to-memory-recall
His Covenant with them *graciously*:

And in his Mercies multitude
Concerning them repent he did.
46. And g tender-mercies to them shewed,
Before all that-them-captive-led.

47. Save thou us *now*, O LORD, our God,
Us also from the Heathens gather,
h Thine holiness Name to laud:
To glory in thy Praise *together*.

48. From ay and to eternal-ay
Still blest be Isr'els God the LORD:
Let all the People also say,
gladly, Amen. Praise-ye-the-LORD.

f *Heb.* in(or, at)the.
g *Heb.* the waters covered——
h *Heb.* they sang.
i *Heb.* And at——
k *Heb.* swallowed up.
l *Heb.* covered over.
m *Heb.* eating grass.
n *Heb.* to destroy them.
o *Heb.* before his faces.
p *Heb.* in the land of desire.
q *Heb.* Did not hearken, in the voice of JEHOVAH.
r *Heb.* And their——
s *Heb.* And execut ed judgement and the plague was restrayned.
t *Heb.* to generation & generation, for ever.
u *Heb.* evil was to Moses.
x *Heb.* or, his spirit.
y *Heb.* dolours sorrows.
z *Heb.* dolours. or, sorows.
a *Heb.* was impiously distained
b *Heb.* nostril was kindled
c *Heb.* And their haters ruled over them.
d *Heb.* in distress on them.
e *Heb.* hee remembred towards them his Covenant
f *Heb.* gave them to bowel mercyes before the faces of all their Captivers.
g *Heb.* to confess to the name, of thine holiness.

§. III. The Kinde, Penman, and Occasion, &c.

This psalm, as to the matter of it, is of mixt Nature: being *Laudatory*, and *Petitory*. Laudatory *vers.* i. 2, 3, 48. Petitory, *vers.* 4. to 48. though in the Petitory part are

are inserted many Arguments of praise to the LORD, for his many mercies to *Israel*, notwithstanding their many and great Rebellions against him. And as in the former Psalme, The LORD is praised for his *Extraordinary mercy* to his Church and People in his Covenant with *Abraham* and other *Benefits*. [h] So in this Psalme, he is praised for his *Extraordinary Goodnesse, Clemency and Favour still continued* towards them, even in his *severest chastisements* upon them for their iniquities, *verse* 8, 9, 10, 11, 23, 30, 43, 44, 45, 46. As to the Form of Penning it, This is an Untituled Psalme, as many others are [i]. And it is one of the *Halelujatick Psalmes* (as *Augustine* [k] stiles it,) both beginning and ending with, *Halelu-jah*, *ver.* 1 48.

Penman of this Psalme is not here expressed, nor elsewhere plainly and fully (that I know) in Scripture. Some do conjecture from *ver.* 47. that this Psalme was written in the time of the *Babylonish Captivity*: or at least in the wofull times of their dispersion by *Antiochus Epiphanes* afterwards [l]. And that consequently some Prophet, then living, Penned this Psalme. But the Matter of the Psalme, and the dispersion of the Jewes among the Heathens, *ver.* 47. need not be carried so farre: And under *Antiochus* times we shall hardly find any Prophet. *Some* think it was Penned in the times of the Judges, in whose dayes they were oft oppressed and delivered: *From ver.* 43. And that probably then *Samuel* wrote it. Or when the *Philistines* and other Heathens much afflicted *Israel* in dayes of *Saul* and *David*. *See Psal.* 60. *Title.* 2 *Sam.* 8, &c. [m] And then *David* seems to be *Penman* of it. For my part, I cannot think this Psalme was written so earely, as in *Samuels* dayes; or so late as in the time of the *Babylonish Captivity*, or *Antiochus* his Persecution: but rather that it was written by *David* as a Forme of Praise and Prayer which the Church of God might use in all times of their Affliction and dispersion among the Heathen [n]. For, That Psalme which *David delivered into the hand of Asaph and his brethren, to thank the LORD withall*, at the bringing up of the Ark into the City of *David*, 1 *Chron.* 16. 1. —— 7. Is Composed of divers Psalmes, as I have elsewhere [o] noted: And it is concluded with *three verses*, which are found in this present Psalme. *Compare* 1 *Chron.* 16. 34, 35, 36. *with Psal.* 106. 1, 47, 48. Only two or three words are altered. Whence in my judgment its more then probable, that *David* was Penman of it.

Occasion of his penning it, seemes to have been (as is formerly noted) some great thraldom and dispersion of the Jewes among the Heathen, *ver.* 47.

[h] See in *Psal.* 103 § 3. *and* 105 § 3.

[i] See on *Ps.* 1. § 4.

[k] Psalmus Halelujaticus. *Aug. in Enar. in Psal.* 105. *Tom.* 8.

[l] *Sim. de Muis in Arg. Ps.* 106.

[m] *Jo. Forst. in Expos. Ps.* 106. *init.*

[n] *D. Ames. in Psal.* 106.

[o] In my Key of the Bible. Appendix to 1 *Chron.*

§. IV. The Scope.

The **Scope** herein intended, is; 1. Pathetically to Praise the LORD (in the name of the Church) for his extraordinary Mercy, Loving-kindnesse and Bowelmercies still continued in former ages most compassionately to his sinful people, even then when he was constrained most severely to *chastise* them for their many and great Provocations. 2. And to intreat the LORD for like favours and compassions to his now deeply distressed Church, though alike unworthy people.

§. V. The Analysis, or Principal Parts.

In this *Psalme*, The Prophet layes down four things 1. An Exhortation. 2. A Prayer. 3. A Confession. 4. A Conclusion.

I. *An Exhortation unto the praises of the LORD.* Herein note, 1. The Manner of the Exhortation, its doubled: *Praise the Lord, confess to him.* 2. The ground of this praising him. (1) *Partly*, His goodnes. (2) *Partly*, the constancy of his loving-kindnes, *ver.* 1. 3. An ingenious acknowledgment of mans utter inability to praise the LORD sufficiently: Pathetically proposed by way of Interrogation, *ver.* 2. 4. The special Qualification of such as can duly praise the LORD, and their happines in that Qualification, *viz.* Constant Integrity of life and conversation, *ver.* 3.

II. *A Prayer.* Wherein consider, 1. *The Mercies* petitioned for, *viz.* (1) *That* the LORD would *remember him* (mentioned in Name of the Church, *compare ver.* 6, *&c.*) *with the favour, which he is wont peculiarly to vouchsafe to his own people.* (2) *That* he would visit him with his Sal-

vation, and deliverance from misery, *ver.*4. 2. *The Arguments* whereby these Petitions are urged, are drawn from the fruits thence rebounding, *viz.* (1) *Seeing the good of Gods chosen.* (2) *Rejoycing in the joy of his Nation.* (3) *Glorying with his Inheritance, ver.* 5.

III. *A Confession of sins*: for the better exalting and magnifying of Gods former mercies, and for making way for future blessings here prayed for. Here are confessed, 1. *The sins* of the Church and people of God then living. Wherein they have wretchedly resembled their sinful forefathers, and justly deserved to be alike punished, *verse* 6. II. *The sins* of their Forefathers themselves (notwithstanding all Gods contrary mercy and goodness to them,) both 1. In Egypt. 2. In the wilderness. And 3. In the Land of Canaan, *verse* 7. to 47.

1. *Their Sins in Egypt*, 1. They understood not Gods wonders. 2. They remembred not the multitude of his Mercies, *ver.*7.

2. *Their sins after they came out of Egypt, and in the wilderness.* I. **Their first Sin,** Their *Provocation of the* LORD, *by their unbelief, murmuring, &c. at the Red Sea.* This sin is illustrated and aggravated, 1. By their oblivion of Gods former works, that might have prevented this sin, *ver.*7. 2. By Gods saving them at the Red Sea, notwithstanding. Which Salvation is amplified, by the impulsive Cause moving him thereto, *viz.* His own Name and Glory, *vers.*8. 3. By the miraculous way and manner of his saving them, there from the *Egyptians*; by drying up the Red Sea, but drowning all their enemies therein afterwards, *ver.*9,10,11. This wonderful Salvation is illustrated by the Effects which it wrought in *Israel*, (1) *They then believed his words.* (2) *They sang his praise, ver.* 12. II. **Their second Sin,** *Murmuring for Water and Flesh, and thereby tempting God.* Which is amplified, 1. By the Cause thereof, *Forgetting Gods works, &c. ver.* 13. 14. 2. By the place, where. 3. By the Manner how, *ver.*14. 4. By the consequent Effect thereof; Gods granting their desire, but with a Curse, *ver.* 15. III. **Their third Sin,** *The Sedition of Dathan's and Abiram's company.* Described by 1. The Cause of it, *Envy.* 2. The Objects of it, *Moses and Aaron, ver.* 16. 3. The Effects thereof, Gods dreadful Judgements upon the Offenders, (1) The Earth devouring some, *ver.*17. (2) Fire consuming others, *ver.* 18. IV. **Their fourth Sin,** *Idolatry in the Golden Calf.* Set forth, 1. By the place where the Calfe was made and worshipped, *in Horeb, ver.*19. 2. By the folly and brutishnesse of this their sin, *ver.* 20. 3. By the Cause of it, their *forgetting God their Saviour, and his wonders in Egypt and at Red Sea, ver.* 21, 22, 4. By the Effect, that had like to have ensued, *viz.* Their Destruction. Amplified by the Meanes hindering, *viz. Moses* his Intercession for them, *ver.* 23. V. **Their fifth Sin,** *Contempt of the promised Land, and unbelief of his Promises.* Set forth 1. By the Object of this Contempt and unbelief, *The Land of desire, and Gods Word, ver.* 24. 2. By the Manner of their Sin, *murmuring, &c. ver.* 25. 3. By the said Effect thereof, Gods severe Oath against them and their Seed, *ver.* 26,27. VI. **Their sixth Sin,** *Their Idolatry and Fornication with the Moabites, ver.*28. Amplified, 1. By the Effects ensuing thereupon, (1) Provocation of God. (2) The *Plague breaking in upon them, ver.*29. 2. By the removal of this Effect the Plague upon *Phineahs* his executing of judgement on *Zimri and Cozbi.* Which act of his, though not altogether regular, was yet *justified* and allowed by God, *ver.*30,31. VII. **Their seventh Sin,** *Murmuring for water at Meribah,* Amplified by the Effects thereof, *viz.* 1. Gods great displeasure. 2. *Moses* Provocation and Punishment, *ver.*32,33.

3. *Their sins in the Land of Canaan*, viz. 1. *Not destroying the Canaanites*, as God had commanded them, *ver.* 34. II. *Contracting affinity with them*, and so learning their works, *ver.* 35. III. *Falling to most foule and horrid Idolatry*, 1. Serving Heathenish Idols, *ver.* 36. 2. *Sacrificing their Sons and Daughters to Devils, to the Idols of Canaan.* So (1) Polluting the Land with innocent blood, *ver.*37,38. (2) Defiling themselves with this spiritual whoredom, *ver.*39. This their Idolatry is *Illustrated*, 1. By the Effects ensuing thereupon, *viz.* Gods *wrath.* Gods *abhorring his own Inheritance.* Gods *delivering them into their enemies hands* to be afflicted and oppressed, *ver.* 40, 41, 42. 2. By Events opposite to their deserts; Gods frequent deliverances of them from Calamities which by their provocations they frequently brought upon themselves, *ver.* 43. These Deliverances are Amplified and set forth, by (1) *Their* Adjuvant Cause; His Peoples Prayers, *ver.*44. 2. *Their* Principal Causes, Gods faithfulnesse and loving-kindnesse, whence he would performe his Covenant, notwithstanding their sins, *ver.*45. (3) *The* Manner of his working their Deliverance and Salvation, By stirring up even in their very enemies (after their hatred) Compassions towards them, *ver.*46.

In all this *Confession*, As *Israels Rebellions* are deeply aggravated by Gods opposite Mercies: So Gods *Mercies* are highly exalted and magnified by *Israels* opposite *Rebellions* and Provocations.

IV. *The Conclusion of the whole Psalme*, is Petitory, and Laudatory. 1. *Petitory.* The Church of God in her deepest afflictions, notwithstanding all her sins and unworthinesse, is encouraged to hope and pray for Salvation and Deliverance; from all these recited Mercies and Deliverances of God to their Rebellious Fore-fathers. And therefore they pray for, (1) Salvation. (2) Gathering *from among the Heathens.* Urging these Requests; *Partly*, from Gods Covenant-Relation to them. *Partly*, from the thanks and praise, that thereupon they shall be enabled to return to God, *ver.*47. 2. *Laudatory.* Wherein, in confidence and hope this Petition shall be granted, (1) The Psalmist proclaimeth the everlasting blessednesse of the LORD God of *Israel.* (2) Inciteth all the people thereunto to say *Amen.* (3) Exhorteth all to praise the LORD, *ver.*48. And as he ended this **Fourth Book of Psalmes,** So I close up this my Version and Exposition of this *fourth Book*, with *Halelu-jah.*

סמך

ספר חמישי

THE FIFTH BOOK,

Viz. OF

PSALMES.

THis precious Volume of Pſalmes, being by the *Hebrews* (as hath been formerly o manifeſted) diſparted into *five diſtinct Books*, may not improperly be ſtiled *DAVIDs PENTETEUCH*: i. e. *Davids* Five-fold-volume. The *FIFTH* and laſt *BOOK OF PSALMES* begins with *Pſal.* 107. 1. *&c. and ends with Pſal.* 150. 6. ——*Halelu-jah.* (As the three Firſt Books end with *Amen and Amen*: So the two laſt Books end with *Halelu-jah* p) This **Fifth Book** then comprehends in it xliiij Pſalmes: Having in it more Pſalmes for number then any of the *four former Books*, yea then both *the third and fourth Book* put together; and being longer then any of the other *four Books*. Of theſe *fourty four* P*ſalmes*, fifteen are by the Titles aſcribed to *David*, viz. *Pſal.* 108. 109. 110. 122. 124. 131. 133. 138. 139. 140. 141. 142. 143. 144. 145. None of the reſt are aſcribed to any other *Penman*, and moſt of them are without any Title at all prefixed in the Hebrew: and how many of them may certainly or probably be aſcribed to *David*, will beſt appear when the particular Pſalmes come ſeverally to be conſidered.

o See the *Preface* to the Pſalmes, §. VI. and before Pſal. 42.

p Sixtin. Amam. in Gram. Hebr. Anom. Special. in Pſal. 42.

Pſalme CVII.

§. I. The Summary Contents.

1. The *Pſalmiſt* Exhorteth to the Praiſes of God, for his goodneſs and conſtant loving-kindneſſe to man, *ver.* 1. 2. He layes down the Cauſes of Praiſing the LORD, *viz.* His ſingular Providences to man-kinde: *Partly*, in the Redeeming and Delivering of (1) Exiles, diſperſed and wandring, *ver.* 2. *to* 10. (2) Captives, *ver.* 10. *to* 17. (3) Sick and afflicted perſons, *ver.* 17. *to* 23. (4) Sea-faring perſons, *ver.* 23. *to* 33. *Partly*, in many varieties of his Diſpenſations, *ver.* 33. *to* 42. 3. He concludes the whole, *ver.* 42, 43.

§. II. The Version out of the Hebrew.

I.

1. UNto the LORD do-yee-confeſs,
For *he is ever good:*
Becauſe a his-loving-bounteouſneſs
For-evermore *hath ſtood.*
2. The LORD's redeem'd *in every land*
Let them ſay *ever ſo:*
b Whom he redeemed from the hand
Of the-diſtreſſing-foe.

3. And gathered them out of the Lands,
From North and from the Sea:
From Eaſt and c Weſt, *from all their bands,*
4. In d ſolitary way,
They wandred in the Wilderneſs:
e No dwelling City found.
5. Hungry and Thirſty, *ſuccourleſs:*
Their ſoule in them, f did ſwound.

6. Then they unto the LORD did cry
In their *extream* diſtreſs:
And them he-ſet-at-liberty
Out-of-their-anguiſhes.
7. Them likewiſe he conducted-on
In right *and proſprous* way:
To City of Habitation
To come, *and there to ſtay.*

8. O let them to the LORD confeſs
His loving kindneſs *then:*
And *all* his wondrous-works *expreſs*
Unto the ſons of men.
9. Becauſe he hath the thirſty ſoule
Compleatly ſatisfied:
And he hath fill'd the hungry ſoul
With good, *he did provide.*

II.

10. h They-that *in* darkneſs ſit *alone,*
In ſhade-of-Death alſo:
In Iron and affliction,
Faſt bound *with cords of wo.*
11. Becauſe againſt the words of God
They-dealt-rebelliouſly:
The counſel alſo i they-down-trod
Of-him-that-is-moſt-high.

12. Then their *proud* heart he humbled
With moleſtation:
They *ſuddenly* down-ſtumbled
And helper *there was* none.
13. Then they unto the LORD did cry
In their *extream* diſtreſs:
And them he-ſet-at-liberty
Out-of their-anguiſhes.

14. Forth from the darkſomneſs *beneath*
He did them bring *and take,*
And from the *diſmal* ſhade of Death:
Their bands likewiſe he brake.

15. O let them to the LORD confeſs
His loving-kindneſs *then:*
And *all* his wondrous-works *expreſs*
Unto the Sons of men.

16. For he hath broke the Doors of Braſs:
And hewn k *Iy'n* barrs aſunder.
17. Fools, are for way of their treſpaſs
Afflicted *and brought under,*
And for their *great* iniquities.
18. Their Soule abominates
All meate: They do approach likewiſe
To Death's *amazing* gates.

19. Then they unto the LORD did cry
In their *extream* diſtreſs:
And them he ſaved *ſpeedily*
Out-of-their-anguiſhes.
20. Hee ſends his word, *for remedies,*
Them likewiſe healeth he:
From their l corrupting *maladies*
He alſo ſets *them* free.

21. O let them to the LORD confeſs
His loving-kindneſs *then:*
And *all* his wondrous-work *expreſs*
Unto the ſons of men.
22. And Sacrifices ſacrifice
Of *high triumphant* praiſe:
Let them declare his works likewiſe
With ſhouting-joy *always.*

III.

23. m They that in Ships to Sea deſcend
That in great waters *be*
Where they *their* n labour do *attend:*
24. The LORD's *rare* works they ſee,
And in the deep his wonders *finde.*
25. For he *but* ſpeaks, (*who ſaves*),
And o raiſeth-up the ſtormy winde:
And it liftſ-up its waves.

26. p Mount-up unto the Heav'ns do they,
Down to the deeps they go:
Their *trembling* Soul doth melt away
In evil *and in wo.*
27. q They-reele and ſtagger *up and down*
Like to a drunken-one:
Likewiſe their wiſedom *overthrown*
Is ſwallowed-up *and gone.*

28. Then in their ſtrait they cry r to GOD:
And them he brings *and takes*
Forth from their anguiſhes, *his rod.*
29. The ſtorme ſ a calme he makes:
And quiet are the waves thereof.
30. Then they joy, *and admire,*
When they are ſtill: And them he leads
To Haven of their deſire.

31. O-

a *Heb.* his loving kindneſs or his mercy.
b *Heb.* whom hee redeemed them.
c *Heb.* from weſt.
d *Heb.* in ſolitarineſs of way.
e *Heb.* found not a city of habitation.
f *Heb.* was overwhelmed.
g *Heb.* diſtreſs on them.
h *Heb.* they ſitting in darkneſs.
i *Heb.* they deſpiſed.
k *Heb.* barrs of yron.
l *Heb.* corruptions. i. e *corrupting afflictions.*
m *Heb.* They deſcending to ſea——
n *Heb.* doing labour.
o *Heb.* maketh ſtand the winde of a ſtorm.
p *Heb.* they aſcend the Heavens, they deſcend the deeps.
q *Heb.* they ran round.
r *Heb.* to JEHOVAH.
s *Heb.* hee makes ſtand to a ſilent calm.

31. O Let them to the LORD confeſs
His loving-kindneſs *then*,
And *all* his wondrous-works *expreſs*
Unto the ſons of men.
32. Him alſo in the peoples Church
Let them exalt *alwayes*:
t *Heb.* ſeniors elders. In ſitting of t the Senators.
Him likewiſe let them praiſe.

IIII.

u *Heb.* putts to a wilderneſs.
x *Heb.* to a thirſtineſs.
y *Heb.* to ſalteneſs.
z *Heb.* putts
a *Heb.* poole of waters.
b *Heb.* out goings of waters.
c *Heb.* a city of habitation
d *Heb.* and they ſow——

33. He Rivers u makes a Wilderneſs:
And waters iſſues x dry.
34. *Turns* land of fruits y to barrenneſs?
For their malignity
That dwell therein, *who come to nought.*
35. He z turns the deſert to
A a water Poole: The land of drought
To b water-Springs alſo.
36. And he the hungry ſeateth there:
And they *that were in want*,
c A dwelling City do prepare.
37. d Sow Fields, and Vineyards Plant:
And they fruit of revennewe yeild.
e *Heb.* make
38. Them alſo he do'h bleſs,
And they are greatly multiplide:
Nor their f flock makes-he-leſs.
f *Heb.* cattel.

39. And they by ill, grief, and reſtraint
Are miniſh'd, and bow'd-down.
40. On Princes *he* g doth poure contempt:
And where no way is *known*
In wilderneſs he-makes-them-err.
g *Heb.* pouring.
41. Sets-up h the poor likewiſe
From humbled ſtate: And as a flock
h *Heb.* the needy.
He ſets *his* Families.

42. The i righteous-ones *Gods equity*
Shall ſee, and ſhall rejoyce:
And all injurious villany
i *Heb* right-ones-or, upright.
Shall ſtop her mouth *and voice.*
43. Who *is ſo* wiſe *In any land*
And will theſe-*things* k regard:
k *Heb.* obſerve keep.
And they ſhall-fully-underſtand
l *Heb.* or, loving-kindneſſes.
The l Mercyes of the LORD.

§. III. The Kinde, Penman, Occaſion, &c.

This Pſalme is of mixt **Kinde**, being for the Matter of it, *Hortatory* and *Laudatory*, *viz.* Exhorting all ſorts of perſons to praiſe the LORD for his eminent and various Providences to the Sons of men; and for the form or manner of it, *Untituled* (as many others m are,) and Penned with two ſorts of verſes inſerted and divers times repeated, which are commonly called n *the burden of the Song*; This Pſalme hath a *double burden*, The one *Narratory*, of mens diſtreſſes, of their crying to the LORD therein, and of his ſaving them out of their anguiſhes, *ver.* 6. 13. 19. 28. The other *Hortatory*, inciting men thereupon thankfully to confeſs Gods loving-kindneſs and wonders to the Sons of men, *ver.* 8. 15. 21. 31. Some call theſe *Amæbeon verſes* o, Wherein one Anſwers another by turnes. In like manner, two other Pſalmes, *viz.* *Pſal.* 80. and 136. are Penned with ſuch *Burdens* of the Song interwoven, but ſomewhat differently p. And it is very obſervable that theſe *three Pſalmes* are for *matter* moſt Excellent; and for *Form* moſt Pathetical and vehement. And as *Pſal.* 103. 104. 105. *and* 106. Repreſent the Arguments of Gods praiſes, *Ordinary* and *Extraordinary*, as hath been noted q. So this 107*th*. Pſalme concludes this ſhort *Penteteuch of Gods praiſes*, with an Elegant Repreſentation of Gods ſingular and *extraordinary Providences and wonderful diſpenſations* to mankinde in *General*, as eminent and extraordinary Matter of Divine Praiſes.

m *See* Pſal. 1. §. 4.
n Verſus interculares, or verſus amœbæi.
o Verſus amœbæi. *Fran. Jun. in Pſal.* 107. 1.
p *See on Pſ* 80. §. 4.
q *See on Pſ.* 103 §. 3.

Penman of this Pſalme is not certainly known, and Interpreters are much to ſeek herein. Yet to me it ſeems probable, that *David* was *Penman* of it: For, 1. The firſt verſe, *Confeſs ye to the LORD, for he is good, for his loving-kindneſs is for ever*; is *Davids* Language in the Pſalme expreſly aſcribed to him, 1 *Chron.* 16. 7, 8. 34. and therefore its likely enough that *Pſ.* 106. 1. *and* 167. 1. *and* 118. 1. *and* 136. 1. wherein theſe words are uſed were all of them *Penned* by *David*. The *Matter* of this Pſalm is not limited to any times, perſons, or places, to render it unſuitable to *David* and his times: but rather is of ſuch General Concernment for all times and all ſorts of perſons, that it may agree to him and his times as well as to any other. *Auguſtine* thinks, this Pſalme was not Penned particularly for *Iſrael*, but alſo for the whole Church of God throughout the World r.

r Cantatur iſte de univerſa Eccleſia Dei diffuſa toto orbe terrarum. *Aug. Enar. in Pſ.* 106. *Tom.* 8.

Occaſion of writing it in *Particular* is not known to us; but onely in the *General* it is evident from the Subject-Matter of this Pſalme, that the Pſalmiſts ſerious conſideration

consideration of Gods rare and wonderful Providences towards mankind, gave *Occasion* to him of penning this choice Psalme, for inciting all to praise and magnifie the Lord for his loving-kindness and wonders towards the sons of men in his providential Dispensations.

§. IV. The Scope.

The **Scope** intended in this Psalm, is; to exhort and excite men to the praysing and glorifying of God, for his eminent loving-kindness and wonderful works towards the sons of men, in his providential Administrations of all sorts towards the outward man. For sundry wonderful providences being mentioned; This as the Burden of the Psalm is sundry times inserted thereupon; *Let them confess to* JEHOVAH *his loving kindness, and his marvellous works to the Sons of Adam, vers.* 8. 15, 21, 31. Especially they that have eminent experiences of such providences, should sing these praises.

f Si gustastis aviditate, Confessione eructate. *August. in Enarrat. in Psal.* 106. 1.

§. V. The Analysis, or Principal Parts.

In this Psalm principally note, 1. *An Exordium.* 2. *A Narration.* 3. *The Conclusion.*

I. *An Exordium*, Exhorting all to confess unto God, to confess to him with prayses and thankfulness, for his goodness, and constant loving kindness, *vers.* 1.

II. *A Narrative* of the special Causes, why all should confess unto the LORD, and praise him, *viz.* Gods merciful and wonderfull Providence towards the Sonnes of men, especially in respect of the outward man. These Providences of the LORD are described, as discovering themselves; 1. *Partly* in some certain select and eminent Administrations. 2. *Partly* in variety of Dispensations.

1. *In some certain select and eminent Administrations*, for redeeming, and delivering, and preserving of persons in some sorts of distresses and extremities, *vers.* 2. to 23. *viz.*

(1.) *Of dispersed and wandering exiles, vers.* 2. to 10. Here for the better inciting unto thankfulness; The LORD'S mercifull and wonderfull Providences in delivering exiles out of their miseries, are illustrated. I. *By* the miseries whereunto exiles are exposed, As; 1. Oppression under the power of their Enemy, *vers.* 2. 2. Dispersion up and down the Earth, *vers.* 3. 3. Wandring in solitatiness in the Desert. 4. Privation of fixed City or Habitation, *vers.* 4. 5. Hunger and thirst. 6. Overwhelming trouble of soul, upon all, *vers.* 5. II. *By* the effect of these their Miseries, *Crying unto the LORD*: which notes fervency, vehemency of their complaints to him. III. By the manner of the LORD'S deliverances vouchsafed them, *viz.* 1. Seasonably, upon their crying to him, *vers.* 6. 2. Suitably according to the nature of their distresses, *vers.* 7. This is amplified by an inserted Exhortation to them, To *confess thankfully the LORDS loving kindness and wonders to the sons of men, vers.* 8. 3. Sufficiently and fully, according to the extremities of their wants and miseries, *verse* 9.

(2) *Of captives, vers.* 10. *to* 17. Here are also described, I. The misery of Captives, *viz. sitting* 1. *In darkness*; 2. *In shadow of death*; 3. *Bound in cords and irons, vers.* 10. II. The procuring causes of their miseries, *viz.* 1. Rebellion against Gods Word. 2. Contempt of his Counsels, *vers.* 11. whereupon he brought them to deep and helpless abasement. *vers.* 12. III. The effect of their misery, Their *crying* therein *to the Lord.* IIII. The LORDS deliverance of them out of their anguishes: 1. Seasonably, upon their cry, *vers.* 13. 2. Suitably, according to the nature of their miseries, *vers.* 14. which is illustrated by the Exhortation, *To confess the Lords loving kindness, and his wonders to the sons of men, vers.* 15. 3. Powerfully and Irresistibly, *vers.* 16.

(3) *Of afflicted and sick persons, vers.* 17. *to* 23. Here also note, 1. A sharp reprehension of such in respect of the cause of their affliction and sickness; *Fooles.* 2. The procuring Causes of their affliction and sickness, Their *Sins, vers.* 17. 3. Their great misery under their sickness, &c. (1.) *Abhorring all sort of meat.* (2.) Approaching *to the Grave, vers.* 18. 4. The effect of this their misery, their crying to the LORD. 5. The LORD'S *deliverances of them out of their anguishes*: (1) Seasonably upon their cry, *vers.* 19. (2) Suitably, suiting his remedies to their maladies, *vers.* 20. This is amplified by an inserted Exhortation to them, To *confess his loving-kindness and wonders to the sons of men*; To *sacrifice sacrifices of Confession*; To *tell his works with shouting, verse* 21. 22.

(4) *Of Sea-faring persons, vers.* 23. *to* 33. Here are delineated, I. Their misery in the tempestuous and troubled Sea. Where 1. They behold the LORDS' works and wonders, *vers.* 22. 24. 2. These works and wonders especially are; His *Raising up the storm of wind*, which strangely lifts up and makes rugged the Sea, tumbling and tossing them, *vers.* 25. 26. 3. They feel the sad and miserable

ſcrable operation of the troubled Sea and ſtorm upon them, *viz.* filling them with overwhelming fears, v. 26. making them *reele and ſtagger to and fro like a drunken man.* And ſwallowing up all their wiſedome and Art of Navigation, that they know not what to do, but onely to commit themſelves to Providence, *ver.* 27. II. The effect of this their miſery and extremity; Their *crying to the LORD.* III. The LORD's Deliverance of them out of theſe extremities, 1. Seaſonably, upon their crying to him, *verſ.* 28. 2. Powerfully, *making* a perfect *calm*, *verſ.* 29. 3. Comfortably, and proſperouſly, *ver.* 30. This is amplified by an inſerted Exhortation to ſuch, To confeſs thankfully to the LORD his loving-kindneſs and wonders to the ſons of men, *verſe* 31. To *exalt him in the Church of the People*, and, To *praiſe him in the ſitting of the Elders*, for theſe deliverances, *ver.* 32.

2. *In variety of the LORD's Diſpenſations.* The LORD's Providence is moſt praiſe-worthy and obſervable in his various Diſpenſations and Changes which he effects here below. As, 1. Making fertile or *fruitful Lands barren.* The cauſe whereof is declared to be, The *ſin of the Inhabitants*, *verſ.* 33, 34. 2. Turning contrariwiſe a Barren into a fruitful land, *verſ.* 35. This is illuſtrated, (1.) *Partly*, By the comfortable and beneficial effects thence enſuing, *viz.* His changing of mans outward eſtate from great ſtraits and penury, to great abundance and plenty of all things, *verſ.* 36, 37, 38. (2.) *Partly*, by the oppoſite events upon them, whom God blaſteth and curſeth, *verſ.* 39.

3. Debaſing and pouring contempt upon Princes, diſhonouring them among men, *verſ.* 40.

4. Honouring, exalting and increaſing the poor and needy, from low to high degree, from ſmall to great number, *verſ.* 41.

III. *The Concluſion of the Pſalme*, wherein note, 1. *The duty* of all ſorts, or the effects that will enſue to all ſorts righteous and wicked in beholding theſe Providences of God. (1.) The righteous ſhall ſee and rejoyce at them. (2.) The wicked ſhall ſee and be confounded at them, *verſ.* 42. 2. *The wiſdome* of every one obſerving theſe merciful and wonderful adminiſtrations of the Lords Providence, (though the Interrogation, *who is wiſe?* and the enallage or change of number, *who is wiſe——they ſhall underſtand*, —— tacitly imply, that ſuch are very few,) ſuch have the promiſe of *underſtanding the loving-kindneſſes of the LORD*, *verſ.* 43.

Pſalme CVIII.

§. I. The Summary Contents.

David, 1. *Provoketh* himſelf to ſing and give-prayſes to the LORD, *verſ.* 1. to 6. 2. *Prayeth* for Gods aſſiſtance and ſalvation, according to his Promiſes, *verſ.* 6. to 13. concluding with confidence in God for help againſt all his troubles and enemies, *verſ.* 13.

§. II. The Verſion out of the Hebrew.

A Song, A Pſalme of David.

a Heb. firmly-prepared

1. Mine heart *is* a firm-prepar'd, O God,
Rapt from things tranſitory:
I will ſing and ſing-Pſalme *abroad*
To thee Ev'n *with* my Glory.
2. *My* Pſaltery and Harp *full ſweet*
Awake, *His praiſe diſplay*:
I will awake, *as is but meet*,
At-dawning-of-the-day.

b Heb. I. will-ſing-Pſalme-to-thee-or, I will-ſing-praiſe-to-thee.

3. O LORD, among the peoples *here*
To-thee-I-will-confeſs:
And in the Nations *every where*
b Thy-praiſe-I-will-expreſs.
4. For o're the Heav'ns thy mercy's great:
Thy truth to skyes *high ſtory*.
5. O're Heav'ns, O God, c exalt-thy-Seat:
d O're all the Earth thy Glory.

c Heb. be-thou-exalted.
d Heb. And over all.

6. That thy beloved *out of hand*
Delivered may be,
Do thou ſave-ſave with thy right-hand,
And-do-thou-anſwer-me.
7. God by his Holineſs *thus* ſpake,
I will exult *with pleaſure*,
I Shechem will divide *and take*:
And Succoth's valley meaſure.

8. Be e mine *ſhall fruitful* Gilead,
And f mine Manaſſes *ever*:
And Ephraim the ſtrength of mine head,
And Judah my Law-giver.
9. g *For* waſh-pot Moab *ſhall be* mine,
My ſhooe I will caſt-out

e Heb. to-me. f Heb. to-me. g Heb. Moab the pott of my waſhing

O're Edom: Over Paleſtine
I-will-triumphing-ſhout.

10. *Into* the City fortifide
Who will me lead along?
Or who will me conduct *and guide*,
To Edom *now ſo ſtrong*?
11. *Is it* not thou, O mighty God,
That didſt-us-caſt-away:
And wouldeſt not go forth, O God,
i In-hoſts-we-did-aray?

12 O Give us ſuccour from-diſtreſs:
For k vain man's help *is known*
13. Through God we ſhall do valiantneſs:
l Our-foes he ſhall-tread-down.

h Heb. of munition

i Heb. in our hoſts.

k Heb. falſe vanity *is* the ſalvation of earthy-man l Heb. And our-diſtreſſers.

§. III. The Kinde, Penman, and Occaſion of this Pſalme.

This is An *Entituled Pſalme*, as to the *Form* of penning it: The Title declaring 1. The Denomination of it; *A Song, A Pſalme.* The reaſon of this twofold Denomination hath been touched formerly [m]: 2. The Penman of it; *David.* And it is of a mixed *Nature*, *Partly* Euchariſtical or Gratulatory; *Partly* Euchtical or Petitory, as to the *Subject-matter* of it. This Pſalm is compoſed of the latter parts of two other Pſalms, viz. *Of Pſal.* 57.7,8,9,10,11. and *Pſal.* 60 5. *to the end*: very few expreſſions being altered. So that the *Subject-matter* of this Pſalme, and of the latter parts of thoſe two Pſalmes is one and the ſame, as the very words for moſt part are one and the ſame. But why the ſame Matters ſhould thus be twice handled, is not ſo eaſie to be explained. If it may be lawful for me to conjecture from the matter of thoſe two Pſalms, of which this is compoſed, I ſhould think; 1. *That* when *David* penned, *Pſal.* 57. & 60. he was in ſome danger by *Saul*, and by the *Edomites*, as the ſad beginnings of thoſe two Pſalmes do ſomwhat notably imply unto us; yet he was not without much hope and confidence of overcoming them and prevailing, as the latter parts of thoſe Pſalms (whereof *Pſal.* 108. is made up) do evidently intimate: but when he penned this 108. *Pſalm*, he ſeems to have obtained a full victory over his dangers and enemies [n]. And therefore leaving out the *beginnings* of thoſe two Pſalms, which ſpeak more *uncomfortably*; he joyns together the *latter parts* of them which ſpeak more gladſomly, confidently, and triumphingly. Or, 2. *That* as *David* had expreſſed his prayer and thankfulneſs to God in thoſe two *Pſalmes*, for the hoped for beginnings of deliverance from K. *Saul*, and the *Edomites* ſeverally: ſo his thankful heart conſidering the greatneſs of theſe mercies, compleatly vouchſafed him, deſired again to expreſs his thankfulneſs to God for theſe mercies joyntly in *Pſal.* 108. wherein the choice gratulatory parts of thoſe Pſalms are joyned together. Hence we may take direction and encouragement to *make up or compoſe a Pſalm* of the parts of ſeveral Pſalms, whoſe matter is ſuitable and agreeable, as here theſe are. **Occaſion**, of this Pſalme is for ſubſtance the ſame with that of *Pſal.* 57. *and* 60. whereof it is compoſed.

m See on Pſal. 30. §. 5.

n See to this effect *Sim. de Muis in Arg. Pſalm* 108.

§. IV. The Scope.

The Prophets **Scope** intended in this Pſalm is the ſame in part which is intended in *Pſal.* 57. *and* 60. *viz.* 1. To praiſe the LORD for his great mercy to him, againſt *Saul* in the Cave, and againſt the *Edomites in the valley of Salt*: 2. As alſo to pray unto him, and profeſs his confidence in him, for the more compleat perfecting and improving of received mercies.

§. V. The Analyſis, or Principal Parts.

The *Title* repreſents to us, 1. The Denomination: 2. The Penman, of this Pſalme.
In the *Subſtance of the Pſalme*, note
1. *Davids Provocation* of himſelf unto Praiſe and thankfulneſs to the LORD for Mercies received when he fled from *Saul* in the Cave, *Pſal.* 57. *tit. with* 1 *Sam.* 24 1. &c. Herein are, 1. The Nature and Manner of his thankfulneſs, whereunto he incites himſelf, *viz.* (1) *With his heart firmely prepared*, (2) *With his Glory*, his tongue, awakened, *ver.* 1. (3) With his Muſical Inſtruments awakened. (4.) With his whole ſelf *awakened at day-dawning*, or *awakening* (i. e. prevening) *the day-dawning*, *ver.* 2. 2. The Extent of this his thankfulneſs, even to Jewes and Gentiles, *ver.* 3. 3. The ſpecial Perfections and Acts of God, which he will peculiarly praiſe, viz. His loving-kindneſs and truth: both amplified elegantly by their Greatneſs, *ver.* 4. All which he cloſeth up with an earneſt requeſt that God would, in behalf of *David* againſt his Enemies, exalt himſelf *and his Glory above Heaven and Earth*, *ver.* 9.

II. *Davids*

II. *Davids Prayer* for Gods Aſſiſtance, Deliverance, and Salvation by his right-hand, and by anſwering him. This is earneſtly preſſed by ſtrong Arguments, drawn from

1. Gods dear affection to him and his people, his beloved, *ver. 6.*

2. Gods faithful Promiſe, confirmed by his inviolable Oath, touching the certainty and ſtability of *Davids* Kingdom, &c. For brevity ſake, ſee the reſt of the Analyſis of *Pſal.* 60. *from ver. 6. to the end*, and apply it here. The Matter being the ſame.

Pſalme CIX.

§. I. The Summary Contents.

David 1. *Complaineth* againſt his wicked, deceitful, ſlandering, and malicious enemies, *verſe* 1, *to* 6. 2. *Poureth* out dreadful imprecations againſt them, eſpecially againſt ſome one of them literally, and againſt *Judas* Prophetically; *compare verſe* 8. *with Act.* 1. 20. *ver.* 6. *to* 21. 3. Complaining of his own miſery, he prayeth for help, *verſe* 21. *to* 30. 4. Concludeth with Promiſes of thankfulneſſe, *verſe* 30, 31.

§. II. The Verſion out of the Hebrew.

To the Maſter-Muſician, A Pſalme of David.

I.

1. HOld not thy peace, God of my praiſe.
2. For opened-wide ar mee
Are *both* the wicked's mouth *always*,
And mouth [b] of falſitee:
With mee they ſpeak with tongue [c] of guile.
3. And compaſs'd mee about
With words of hatred *all the while*:
And cauſeleſs with mee-fought.

4. They for my love [d] mine-enemies-bee,
But I *to* Prayer *go*.
5. And ill for good they put on mee?
Hate for my love alſo.
6. O're him [e] *as*-viſiter-command
The wicked-one *to ſtay*:
And let [f] the-Adverſary ſtand
At his right-hand *alway*.

7. [g] When-ever-hee-ſhall-judged bee,
Let him forth wicked go:
His *very* prayer let it bee
Turn'd into ſin alſo.
8. His Office let another take:
Few be his dayes, *and life*.
9. Let *all* his Sons be Fatherleſs:
And widow *make* his Wife.

10. And wandring wander let his ſons
And-let-them-begg *their bread*:
And from their deſolations
Let them ſeek *hard beſtead*,
11. Let th' Creditour enſnaring-take
[h] All that hee-doth-poſſeſſe:
Let ſtrangers alſo [i] havock make
Of his laborioufneſs.

12. Extending mercy unto him
Let not be *any one*:
And favouring his fatherleſſe
On Earth let there be none.
13. [k] Be-*ſentenc'd* to excifion
Let his poſteritee:
In th' after Generation
Blot-out let his name bee.

II.

14. Let be remembred with the LORD
His Fathers wickedneſs:
Likewiſe let not be wiped-out
His Mothers ſinfulneſs.
15. *Yea* let-them-bee continually
Before JEHOVAH's *eyes*:
Let-him-cut-off the memory
Of them from Earth likewiſe.

16. Becauſe that he remembred not
Kinde-mercy [l] to impart
But [m] poor and needy man purſu'd,
To ſlay the broke in heart.
17. He alſo curſing lov'd *with ſpight*,
And-to-him-let-it-come:
[n] In bleſſing he did not delight,
And him be it far from.

18. Likewiſe hee curſing as his Robe
Put on: And [o] let-it-go
Like waters to his inward-*part*:
Like Oyle his bones into.
19. As Garment to him let it bee
Whence hee-himſelf-may-cover:
And-for-a-Girdle [p] *wherewith* hee
May gird *himſelf* for-ever.

20. This be mine adverſaries [q] hire
Returned from the LORD:
And of thoſe *that* againſt my Soule
Do ſpeak *an* evil-*word*.

a *Heb.* or, ceaſe not as deafe, or, Be not ſilent.
b *Heb.* or, of deceit.
c *Heb.* of falſhood.
d *Heb.* are mine adverſaryes.
e *Heb.* make viſiter, or, ſet overſeer.
f *Heb.* Satan.
g *Heb.* In him-being-judged.
h *Heb.* All which to him.
i *Heb.* or, ſpoile his labour.
k *Heb.* or, let his laſt-end be to cutting-off.
l *Heb.* to do.
m *Heb.* perſecuted the poor afflicted man and the needy, and the broken in heart to ſlay.
n *Heb.* and in——
o *Heb.* or, let-it enter like waters into his Inward, and like oyle——or, it entred-up *Heb.* bee-may-gird it always.
p *Heb.* work, i. e. the reward of his work. Metonymically.
q *Heb.* of my adverſaries from the LORD.

21. But thou JEHOVIH Lord, *in this*
For thy Name do with mee:
For good thy loving-kindneſs *is*,
O do-thou-rid-mee-free.

III.

r *Heb.* poore afflicted.
s *Heb.* in myne inward.
t *Heb.* when it declines.
I-am-gone away.
u *Heb.* is leane.

22. For r poor and needy I: My heart
Likewiſe is-pierc'd ſin mee.
23. As ſhade t declining, I depart:
As Locuſt toſs'd I be.
24. My knees are weak through faſting: And
From-fat my fleſh u doth-fade.
25. And unto them reproach I was:
They ſaw mee, ſhak'd their head.

x *Heb.* according to thy loving kindneſs ——.
y *Heb.* that this is——

26. O LORD my God help mee, *up-ſtand*:
x In mercy ſave thou mee.
27. And let them know y this is thy hand:
LORD, this is done by thee.

28. Let them curſe, but do thou *ſtill* bleſs;
Let them riſe up, likewiſe
Bee baſhed; But *with gladſomneſſe*
Thy ſervant let rejoyce.

z *Heb.* with ignominy

29. *O* let my *ſpightful* enemies
z With-ſhame bee cloathed-*over*,
As with a Cloak let them likewiſe
Themſelves with their ſhame cover.
30. I with my mouth *moſt* vehemently
Will to the LORD confeſs:
And in the midſt of many I
a His-Praiſes-will-expreſs.

a *Heb.* will praiſe *him*.

31. For at the needy-one's right-hand
Hee ſhall ſtand, *to controule*:
b *And his* Salvation-to-command
From Judges of his Soul.

b *Heb.* to ſave *him*——

§. III. The Kinde, Penman, and Occaſion, &c.

This Pſalme, as to the **Kinde** of it, is a *Prayer*; A *Prophetical Prayer* c, full of moſt dreadful *Thunderbolts of Curſes* againſt, not only the Pſalmiſts bitter, lying, ſlandering enemies, but alſo againſt the enemies of Chriſt and his Myſtical Body and Members.

Penman of this Pſalme, was *David*, as the Title expreſſeth.

Occaſion when, or whereupon *David* wrote it, is not particularly deſcribed. *Some* refer it to the time of *Abſalom's* rebellion, and that *Achitophel* is the perſon here principally curſed and devoted to miſery and deſtruction. *Others* rather refer it to the time of Sauls perſecution of *David*, when through the perfidious flatteries, malicious lies, ſlanders, &c. of *Sauls* Courtiers, Servants, &c. *Doeg the Edomite* and others (*See* 1 *Sam.* 21. *and* 22. *and* 23. *&c.*) *David* was brought oft-times into deſperate ſtraits, and perils of his life d. Nevertheleſs *David* in this Pſalme ſo repreſents his ſad afflicted condition by reaſon of his enemies, and by the inſpiration of the Spirit of God thundereth out many terrible curſes againſt them (like whereunto we ſcarce read in the whole Scriptures;) As that therein, He (as a Type of Jeſus Chriſt and of his perſecuted Body Myſtical and Members,) Prophetically foretels and denounceth the woful curſes and wrath of God that ſhould fall upon *Judas* for betraying *Chriſt*, and the *Jewes* for *perſecuting* and deſtroying him (*Compare Pſal.* 109.8. *with Acts* 1. 20.) as alſo the curſed condition which at laſt ſhall befall all the malicious, lying, ſlandering, reproaching, and perſecuting enemies of the Church and Members of Jeſus Chriſt e. And therefore, *as David* here flies to God, in midſt of all the injuries, falſe-accuſations, &c. heaped upon him by his enemies; knowing that God would fully protect him, and avenge him of them at laſt: *So* ſhould we in all like caſes make God our Refuge, knowing by theſe Prophetical Imprecations indited by the Spirit of God, that at laſt all the bitter, malicious, implacable enemies of Chriſt, his Church, and his Members ſhall utterly be deſtroyed.

c pſalmum iſtam de Chriſto habere Prophetiam, quiſquis Actus Apoſtolum fideliter legit agnoſcit——. *Aug. Enar. in Pſ.* 108. *Tom.* 8. *Joan. Foord. in Expoſ. Pſal.* 109 *Tit.*

d *Fran. Jun. in Annot. ad Pſal.* 109. 1. *Hen. Moller. in Arg. Pſal.* 109. *Sim. de Muis in Arg.* 109.

e Etſi autem dubium non eſt quin de illatis ſibi injuriis conqueſtus ſit *David*: quia tamen aliam perſonam ſuſtinuit, propriè quicquid dicitur, in Chriſtum Eccleſiæ Caput competit, & in ſingulos fideles, quatenus ſunt ejus membra, ut injuſtè ab hoſtibus vexati cæleſtis ſui vindicis opem imploreat. *Calvin. in Argum.* 109.

Auguſtine *alſo thinks this Pſalme is not to be limited to* Judas, *but to be extended as a Prophecy againſt all like wicked enemies of* Chriſt, *&c.*—— Sed ſi de illo uno homine omnia quæ hic in malo dicta ſunt intelligere conemur, Expoſitionis ratio non omni modo, aut vix valebit occurrere. Sic enim de tali genere hominum malorum, id eſt, inimicorum Chriſti, ingratorumque Judeorum, omnia mihi videntur poſſe clarius aperiri. *Aug. Enarrat. in Pſal.* 108. *Tom.* 8.

§. IV.

§. IV. The Scope.

Davids Scope intended in this Pſalme, is; 1. *Immediately*, To pray unto the LORD, for his Protection and Defence againſt his malicious, deceitful, ſlanderous and wicked enemies, and to imprecate his juſt revenge upon them: 2. *Mediately*, To foretell the malicious, falſehearted, and wicked practiſes of the Jewes and *Judas* againſt Chriſt, and of other ungodly perſecutors againſt the Myſtical Body and Members of Chriſt, for Chriſts ſake; and to fore-prophecy the woful and curſed end of all ſuch at laſt, as was the portion of *Judas* and the *Jewes*, *Act.* 1. 16. to 21. 1 *Theſ.* 2. 14, 15, 16. That ſo the perſecuted people of God may not be too much diſmayed at the practiſes of their perſecutors, ſeeing God in due time will take vengeance of all their adverſaries.

§. V The Analyſis, or Principal Parts.

The Title expreſſeth, 1. The Denomination of it, A Pſalme. 2. The Penman of it; *David*. 3. The Direction of it, as to the Muſick——.

The Pſalme it ſelf hath in it chiefly four Principal Branches, *viz.*

1. *An Exordium*; wherein flying to God for relief he ſadly complaineth of his enemies. Herein are, I. *His requeſt to God* more Generally and Comprehenſively expreſſed. Where note, 1. The Deſcription of God; *O God of my praiſe*, i. e. whom I have cauſe to praiſe, for taking my part againſt mine adverſaries. 2. The Mercie which he beggs of this God; That God would not be ſtill, or ſilent in midſt of all his ſufferings from his Adverſaries, *ver.* 1. II. *The Arguments* whereby he urgeth this his Requeſt, are drawn from the vile Diſpoſitions and Deportments of his Adverſaries, 1. Being wicked and deceitful. 2. Calumniating him, impudently. 3. Belying him, falſly, *ver.* 2. 4. *Compaſſing him about with words of Hatred*, maliciouſly. 5. Fighting againſt him, cauſeleſly, *ver.* 3. 6. Recompenſing him moſt ingratefully, with Enmity for his Amity and Piety, *ver.* 4. with *Evil* for *Good*, *with hatred for love*, ver. 5.

II. *A Dreadful Imprecation or curſing of theſe his Enemies*, eſpecially of ſome notorious one amongſt them, under which, the Spirit of God Prophetically curſed the *Jewes* and *Judas*, Chriſts enemies, and all other enemies of his Church and people, *ver.* 6. to 21. Herein are,

1. *The Imprecations themſelves*. Wherein by the guidance of Gods Spirit, (which we by our private ſpirit may not lawfully imitate) he prayes for miſchief and evil, 1. Upon his enemies perſon, *viz.* (1) *That* he may be vexed and oppreſſed, by *a wicked man*, yea by *Satan*[f], *ver.* 6. (2) *That* he may be condemned by man, yea by God alſo, *ver.* 7. (3) *That* his dayes *may be few*. (4) *That another may take his Office*, *ver.* 8. this is peculiarly applyed to *Judas*, whoſe Office *Matthias* took, *Act.* 1. 16. to 21. 2. Upon his Wife and Children after his death, (1) *That* ſhe may be *a Widow* (2) *That* they may be *Orphans*, *ver.* 9. (3) *That* his *Children may be Vagabond Beggers*, his outward goods being wholly loſt and ſpoiled, *ver.* 10, 11. (4) *That* his *Fatherleſs Children* may be unpittied, *ver.* 12. 3. Upon his whole Family, that it may be totally extirpated, and the memory of it utterly obliterated, *ver.* 13, 14, 15.

2. *The Reaſon* of theſe Diſmal Imprecations; *viz.* 1. *His* enemies mercileſneſſe. 2. *His* cruel perſecution of the poor and needy and broken in heart, to ſlay him, *ver.* 16. 3. *His* not loving bleſſing; but curſing, and even clothing himſelf with it: Therefore it is moſt equal it ſhould be done to him, as he would have done to others, *ver.* 17, 18, 19.

3. *The cloſe of the Imprecations*, Sealing up all theſe Curſes upon his Adverſaries, *ver.* 20.

III. *An earneſt Prayer* contrariwiſe for himſelf, *ver.* 21. *to* 30. Wherein note, The particular bleſſings begged of God for himſelf. *viz.*

1. *That* God would do well with him, and deliver him. This he urgeth by many Arguments: As 1. For Gods *Name's-ſake*. 2. *Becauſe* his *loving-kindneſs is good*, *ver.* 21. 3. *Becauſe* his danger and diſtreſs is very much and great. This is Elegantly ſet down in an heap of particular Inſtances, *ver.* 22. to 26.

2. *That* God would help and ſave him according to his loving-kindneſſe, *ver.* 26. This is urged from the end he had herein, *viz.* That his enemies might know the LORD had done it, *ver.* 27.

3. *That* God would deal with him in a way contrary to the dealings of his Adverſaries, *viz.* *Bleſſing* him, when they *Curſe* him. Making him *rejoyce*, but *clothing them with ignominy*, ſhame, and confuſion when they riſe up againſt him, *ver.* 28, 29.

IV. *A Concluſion*, wherein, 1. *David* promiſeth vehemently to *Confeſs unto the LORD*, yea, to praiſe him *in the midſt of the multitude*, *ver.* 30. 2. He gives the Reaſon of this his Promiſe, *viz.* His aſſurance of Gods Protection of him, againſt theſe wicked Judges of *his Soule*, *ver.* 31.

[f] Hoc utique meruit, ſuper ſe habeat Diabolum, *i.e.* Diabolo ſubditus ſit, quia Chriſto ſubditus eſſe noluit. *Aug. Enarrat. in Pſal.* 108. 8. *Tom.* 8.

Psalme CX.

§. I. The Summary Contents.

David compendiously Prophecyeth of, 1. Christs Supreme and Universal Kingdome, *ver.* 1, 2, 3. 2. Christs Eternal Priesthood, *ver.* 4. 3. Christs wonderful Conquest, *ver.* 5, 6. 4. Christs Passion, and Exaltation, wherein all this is acted and effected, *ver.* 7.

§. II. The Version out of the Hebrew.

A Psalme of David.

1. THe LORD said to my Lord, Do thou
At-my-right-hand *down*-sit:
Untill I put thine enemies *low*,
The-foot-stool [a] of thy feet.
2. The LORD shall of thy strength the *Rod*
Forth out of Sion send:
In midst of *all* thy foes *abroad*
6. [b] Do-thou-thy-Rule-extend.
3. [c] Thy people, in day of thy Power,
Most-willingly *shall come*,
In beauties of *pure* holyness,
From early-mornings wombe:
To thee the daw [d] of thy youth *take*
4. The LORD swore, [e] will change never;
Of th' Order of Melchizedeck,
Thou *art* a Priest for-ever.
5. The *Mighty* Lord at-thy-right-hand,
Shall in the *dreadful* day
Of his *incensed* [f] wrath, wound *and*
Puissant [g] Princes *slay*.
6. Among the Heathen hee shall judge,
[h] Shall fill with bodies-dead
Their Coasts: Hee [i] over Countreys great
Shall wound the *ruling* Head.
7. Hee of the torrent in the way
Shall drink *abundantly*:
Hee shall therefore *in his great day*
Lift-up the head *on high*.

a *Heb. or*; for thy feet
b *Heb* Rule thou.
c *Heb.* Thy people of voluntarinesses in the day——.
d *Heb. or*; of thy birth
e *Heb.* and will not repent.
f *Heb.* no-still.
g *Heb.* Kings
h *Heb.* hath filled with corpses.
i *Heb.* over a great land hath wounded——.

§. III. The Kinde, Penman, and Occasion.

This short Psalme, *short in number of words, large in weight of Sentences* (as *Augustine* [k] hath it) as to the *Outward Forme* of it, is an *Entituled Psalme* [l], As to the *Subject Matter* of it, it is a *Prophetical* Psalme, as many others are [m]. This is an *Eminent Prophecy of the Person and Office of Christ*, *Matth.* 22. 43, 44, 45. and so Eminent, that I think it will be very hard to finde so cleare and compleat a Prophecy thereof, in so few words, in all the *Old Testament*. The observation of *D. Edw. Reynolds* (whom for Honours sake I here mention, having ever since I knew him in *Oxford* had an high esteem of his singular Piety, Integrity, and great Learning) upon this *Psalme*, hath greatly pleased me, saying; *This Psalme is one of the cleerest and most Compendious Prophecyes of the Person and Offices of Christ in the whole Old Testament, and so full of Fundamental Truth, that I shall not shun to call it* Symbolum Davidicum, *The Prophet Davids Creed.* And indeed there are very few, if any, of the Articles of that *Creed*, which we all generally professe, which are not either plainly expressed, or by most evident implication couched in this *Model.* As.

1. *The Doctrine of* the Trinity, *ver.* 1 JEHOVAH, the Father: *To my Lord*, i. e. The Son Christ: *said*, viz. by the Holy Ghost, Sanctifying Christ to his Office. *Compare Joh.* 10. 34, 35, 36. *with Psal.* 45. 7. *and Act.* 10. 38.

2. The Incarnation of Christ; *ver.* 1. my Lord. Mine, *My Son* by Descent after the Flesh: and yet *my Lord* too, in regard of an higher Sonship. Thus Christ Expounds it, *Matth.* 22. 42, 45.

k Brevem numero verborum magnum pondere sententiarum, *Aug. Enar. in Psal.* 110. *Tom.* 8.

l See *Ps.* 3. §. 4.

m See *Ps.* 2. §. 3. and *The* Preface §VI. numb. II.

n In his elaborate and judicious Explication of *Ps.* 110. at the beginning, p. 3, 4. Nulla autem extat concio in libris vet. Testamenti, quæ tanta brevitate, tam luculenter, & tanto Orationis splendore eam Promissionem (*viz. de Christo*) evolvat, & majores res amplectatur. *Hen. Moller. in Arg Ps.* 110.

3. The

3. **The Sufferings of Christ**, *ver.* 4. *and* 7. In that he was a Priest, to offer up himself once for all. And so to *drink of the Brook in the way.*

4. **His Descent into Hell**, Implyed in his *Ascension*, *ver.* 1. *Now that he Ascended, what is it but that he Descended first into the lower parts of the Earth?* Ephes. 4. 9.

5. **His Resurrection,**
6. **His Ascention,**
7. **His Session at Gods right-hand,**
8. **His Intercession for us there,**
9. **His coming to judge Quick and Dead,**

} Are all comprized in *ver.* 1. *Sit thou at my right-hand, untill I put all thy Foes for thy Foot-stool.* Compare, Act. 2 32,33,34, 35, 36. Eph. 4. 8, 9, 10. Heb. 8. 1. and 9. 24. with Rom. 8. 34. Heb. 10. 12, 13. 1 Cor. 15. 24, 25, 26.

10. **His Church**, in *ver.* 2, 3. Gathered by the Scepter of his Kingdom, his Word and Spirit, out of Jewes and Heathen, Mediatory Offices executed in these his States of Humiliation and Exaltation, His Prophecy, *ver.* 2. Implyed in *his Rod sent out of Sion*——which is his *Word* and *Spirit*, *Isa.* 2. 3. *Act.* 14. *and* 2. 1, 2, &c. His *Priesthood*, in *verse* 4, 7. expresly. His *Kingship*, in *ver.* 1, 2, 3, 4.

11. **An holy Catholick Church**, in *ver.* 2, 3. Gathered by the Scepter of his Kingdom. his *Word* and *Spirit*, from out of Jewes and Gentiles, and made Voluntiers to Christ.

12. **The Communion of Saints**, *ver.* 3. Christ conquered and gathered Voluntiers having sweet fellowship together in the *beauties of Holyness.*

13. **The Remission of Sinnes**, in *ver.* 4. For Christ as Priest dyed offering up himself a Sacrifice for our Sins, and for forgiveness thereof, *Rom.* 4. 25. 2 *Cor.* 5. 21. *Eph.* 1. 7. *Heb.* 9. 26.

14. **The Resurrection of the Body**, in *ver.* 1. For, *Death is the last enemy that must be brought under Christs Feet*, as the Apostle argues from this psalme: and therefore the dead must needs rise again, 1 *Cor.* 15. 25, 26.

15. **Life everlasting**, in *verse* 4. Implyed in his everlasting Priesthood. Hence, the Apostle inferreth the perfection, certainty, and perpetuity of our Salvation, from Christs living ever; and sitting at Gods right-hand, *Rom.* 6. 8, 11. *and* 8. 17. *Eph.* 2. 6. *Col.* 3. 1, 2, 3, 4. 1 *Cor.* 15. 49. *Phil.* 3. 20, 21, 1 *Thes.* 4. 14. *Heb.* 7. 25. 1 *Joh.* 3. 2.

By all this its most conspicuous, that this Psalme, as to the Subject-Matter of it, is wonderful Precious and Excellent.

Penman of it, was not *Eliezar* servant of *Abraham* [o], but *David* as the *Title* expresseth, and Christ confirms: *The Holy Ghost* Inditing it, *Mark.* 12. 36.

Occasion of *Davids* Penning it, is not evident particularly. *Some* think, that *David* (as a Type of Christ) being commanded to fight the Lords Battels, and subdue his enemies, 2 *Sam.* 7. 1. *&c.* wrote this *Psalme*, Prophecying of Christs Conquests [p], whether that be so, or no, I shall not determine: But this I say, This Psalme so peculiarly agrees to Christ, as Christ himself hath taught us, *Matth.* 22. 43, 44, 45. *Mark* 12. 36, 37. *Luke* 20. 41, 42, 43, 44. That it cannot be interpreted of any other. And therefore the later Jewes, or others, who would interpret it of *Abraham*, or of *David*, or of King *Hezekiah*, are wilfully and sottishly blind: in the judgement of learned Interpreters [q].

o *Sim. de Muis in Arg. Ps.* 110.

p *Jom. Forerius Expos. Ps.* 110. *Titul.*

q *Sim. de Muis in Arg. Ps.* 110. *Jo. Calv. in Arg. Psal.* 110. *Hen. Moller. in Arg. Psal.* 110.

§. IV. The Scope.

The **Scope** intended in this Prophetical Psalme, is: To foretell (for the singular support of *David*, of his Family, and of the Church of God in and after his dayes) The Supreme and Universal Kingdom of the Messiah, that should descend of him according to the flesh: His Eternal and unchangeable Priesthood *after the Order of Melchizedech*: The wonderful Effects of both, upon his Subjects, and upon all his enemies,

enemies: And the States or way wherein Christ should act and effect all this, *viz.* His deep *Humiliation* and Passion, and his glorious *Exaltation*. As the series of the Psalme most clearly evinceth.

§. V. The Analysis, or Principal Parts.

In the *Title* are set forth, 1. The Denomination of it; *A Psalme*. 2. The Penman of it, *David*.

In the *Psalme it self* is laid down a Compendious *Prophecy of CHRIST's* 1. Kingdom. 2. Priesthood. 3. The Effects thereof. 4. And his Humiliation and Exaltation wherein he acted those Offices to the producing of such Effects.

I. *Of CHRIST's Kingdom.* This is Prophetically foretold, described, and magnified. 1. By his Divine Ordination, Appointment, Unction or Obsignation to it; *The LORD said* Heb. —*assuredly-said*. Denoting the verity and certainty of Gods Saying, of the Fathers Word or Decree 2. By the Eminency of the Person of this King: (1) Most Great in himself; *LORD*. (2) Most neerely allyed in blood and nature to David, and to mankind; *My Lord*. 3. By the Glory, power, and Heavenly excellency of this his Kingdom. In the Administration whereof he sitts at Gods right-hand; *Sitt thou at my Right-hand*. 4. By the compleat victoriousnes thereof, And 5. By the Continuance of it, till all his enemyes bee utterly Conquered; *untill I put thine Enemies the footstoole for thy feet*, *vers.* 1. compare herewith, 1 *Cor.* 15. 24, 25, 26 6. By certaine Principal Regalities of Christ, *viz.* (1) **His Scepter**. *viz.* His *Gospel-word*, animated by the Power of his *Holy Spirit*, and accompanied with the influence of the Fathers Authority and blessing who sendeth it abroad into the world; *The LORD shall send the Rod of thy strength out of Sion*. The *Word* came out of *Sion*, *Micah.* 4. 2. and the *Spirit* out of *Sion* and *Ierusalem*, *Act.* 1. 4 *and* 2. 17. This his Scepter is illustrated by the Adjunct Power of it; *The Rod of thy strength*; and deservedly. For, The Word and Gospel is the Power of Christ, *Rom.* 1. 16. 2 *Cor.* 4. 7. *and* 10. 4. The *Spirit* also, is the Power of Christ, 1 *Cor.* 2. 4. 2 *Tim.* 1. 7. hence stiled *the finger*, and *Arme of the LORD*, *Luk.* 11. 20. *Matth.* 12. 28. *Isai.* 53. 1. His Scepter then is his Word and Spirit. (2) **His Throne**, whence this his Scepter is extended, is *Sion*, The Church of the Jewes; *out of Sion*. *Sion* was the *Metropolitical-Church*, the Mother-Church of all Churches. The Word was sent thence to all the Gentiles: (3) **His Government**, is safe, secure, undisturbed victorious Government, notwithstanding all his enemies round about; *Rule thou in the midst of thine enemies*, *vers.* 2. 7. By the many Subjects of Christs Kingdome recovered by his Scepter, maugre all his enemies malice. Touching these his Subjects here are fore-prophecied, (1) *Their* Relation to Christ, and his proper interest in them; *Thy People*. (2) *Their* willing, free, and ready Disposition or Inclination unto Christ and his Service, they as Voluntiers expressing their Universal subjection, Self-resignation, and Devotednes unto him; *shall be willing*. This their willing-disposition is illustrated by the Cause thereof, *viz.* The Power of Christs Spirit and Grace upon them in Revealing his Gospel unto them; *In the day of thy Power*. (3) Their honourable attire, or beautifull militar y robes wherin they are Voluntiers, appeare before him and attend upon him; *In the Beauties of Holines*. *viz.* Either in the comely-honours of the Sanctuary, that is, the comely places of the Sanctuary, The Church, as *Psal.* 29. 2. Or rather in the beautifull-Ornaments of Holines, the various and manifold Graces of Christ as a Garment of divers colours [r]. As the Priests were adorned with *Garments for beauty and Glory*, *Exod.* 28. 2, 40. *Isai.* 52. 1. *Revel.* 19. 8, 14. (4) Their age, multitudes, and manner of their Birth; *Of the womb of the morning*; *to thee the dew of thy youth*. Or; *More then the womb of the morning*; *To thee the dew of thy Birth* [r]. They are the dew of the morning, as many as the small drops of dew, and they are born to him out of the wombe of the morning (as Dew is generated, not on earth, but in the Aire,) by and Heavenly Calling, and by the shining of the Morning-Starre and day-spring from on high upon their Hearts, 1 *Thes.* 5. 5. *vers.* 3.

II. *Of CHRIST's Priesthood*, by the merit whereof hee purchased that kingdome to himself. This is Prophetically described, 1. By the Foundation of his Priesthood, *viz.* (1) *Partly*, Gods sacred Oath; *The LORD hath sworn*. (2) *Partly*, Gods Immutability of Counsel herein; *and will not repent*. Hence, the Apostle inferrs, That *Iesus was made Surety of a better Testament*, *Heb.* 7. 20, 21, 22. 2. By the Nature or Quality of his Priesthood; not temporal, but an eternal Priesthood; *Thou art a Priest for ever*. Hence again the Apostle inferres; *But this man, because he continueth ever, hath an unchangeable Priesthood*, &c. *Heb.* 7. 24, 25. 3. By the Order of it. Not *Aaron's*, but *Melchizedeck's*; *after the order of Melchizedeck*, *vers* 4.

III. *Of the Effect of Christs Kingdom and Priesthood* powerfully Administred, *viz.* His Conquest of all his enemies, though never so potent or Numerous. This *Conquest* of Christ is here prophetically described in such manner as if it were done already, to denote the certainty of it. In this description of his victories note, 1. The Person Conquering; *The Lord*. 2. The Place where hee shall be, when hee shall obtain his Conquests; *At thy right hand*. This is an Apostrophe or elegant turning of the speech: and it may be spoken, *either* To God the Father, at whose Right hand Christ sitts, as *vers.* 1. *Or*, To the Church and people of God, at whose right hand Christ stands, for their Protection, Defence, &c. as *Psal.* 109. 31. *and* 16. 8. *Isai.* 31. 13. 3. The season or Time when Christ shall execute his judgments upon, and obtain Victoryes over his Enemies; *In the day of his wrath*, *viz.* When the full and set time of his wrath shall become, and

[r] So *Hen. Ainsworth in his Annot. on Psal.* 110 3. and *Ed. Reynolds in his Explicat. of Psal.* 110. 3. whom I chiefly adhere to in this Analysis.

[r] See various interpretations of this most dark and difficult passage, in *H. Ainsw. Annot. on Psal.* 110. 3.

and when his Enemies are fully ripe for his judgements. t The Powerful and victorious Acts which he shall exert or put forth against and upon his Enemies, *viz.* *Wounding* them, or imbrewing them in blood, or making them gore-bloody, or striking them thorough, the same Heb. word is here used twice, which notes a compleat Victory, or full confusion of the Enemy. (2) Judgeing them. Not with Government, as *Deut.* 32.36. But with Punishment, as *Gen.* 15.14. He shall execute Judgement of condemnation upon them. 5. The Objects of this his Victorious vengeance, his various Enemies, *viz.* (1) *Kings. viz.* His most Potent and mighty Enemies, whether Spiritual, or Carnal. Satan, World, &c. (2) *Heathens, viz.* The multitude of his contumacious Enemies among the Gentiles, rebelling against his Gospel: as *Gog* and *Magog*, *Ezek.* 39. *Rev.* 20.7,8,9. (3) *The Head over a great land, or Country. That is,* Either the *Principal* of his enemies every where. Or, *Satan, the God of this World; The Prince of the power of the aire, that ruleth in the Children of disobedience*, 2 *Cor.* 4.4. *Ephes.* 2.2. Or, *Antichrist*, the Head of Nations, the chief of Christs Enemies, *Revel.* 13.7, 8. *and* 14.8. *and* 17.15.18. *Whom the Lord shall consume with the Spirit of his mouth*, 2 *Thes.* 2.3, 8. *and take him, and cast him alive into the Lake of fire, Revel.* 19.20. &c. 6. The greatness and speediness of these victories of Christ, over all his enemies; *He shall fill* (*viz.* all places) *with dead bodies.* That is, Christs victories shall be so Universal and speedy, That the enemy shall either have none left, or shall not have ability or leisure to bury their dead Corpses, *verse* 5, 6.

t The time when Christ will execute wrath upon his and his Churches Enemies, is called *the year of Recompenses for controversies of Sion*, Isai. 34.8. *The time to have mercy upon Sion, yea the set-time*, Psal. 102.13. Christ hath a day of wrath, a prefixed and constituted time when he will be avenged of the greatest and most numerous of his Enemies. Now this time is bounded by these considerations.

1. *When* the sins of his Enemies are grown ripe, and their hearts most proud and insolent against God and his People, *Psalme* 119.126. *Gen.* 15.16. *Jer.* 51.13. *Joel* 3.13. *Isai.* 33.8.11. Sins ripeness and fulness is evident, 1. *By* the Universality of it, when an whole Land is filled with it, that there are none to intercede or stand in the Gap, *Jer.* 23.10,11. *Ezek.* 1.17. *Jer.* 3.3. *and* 5.1.-6 *Isai.* 48.4. *Ezek.* 22.25. *to the end.* 2. By the Impudency of it. When sin is most bold and outragious, without fear, modesty, or restraint, breaking all Bonds, and like a raging Sea over-running the Banks, *Isa* 3.9. *Rom.* 1.24.26. *Isa.* 69.27. 3. *By* the obstinacy of it. When sin is stubborn and incorrigible, the remedy rejected, &c. 2 *Chron.* 36.16.

2. *When* Gods people are throughly humbled and purged by their Enemies afflictions, *Isa.* 10.12. and 27.7. when God will judge his Enemies and deliver his people, he stirs up abundantly their hearts to pray for it, *Psal.* 102.16,17. *Dan.* 9.2,3. but when he will destroy a people, he suffers not his Saints to pray, *Jer.* 14.11.

3. *When* all humane hopes and expectations are gone, when a people is so broken and brought low, that they have no courage, means, succours or probabilities left, then is Gods time to deliver his Church, and punish his Enemies, *Deut.* 32.36. *Psal.* 68.20. *and* 109.31. *Isai.* 33.7. *to* 13. See *Edw. Reynolds in his Explic. of Psal.* 110. 5. 6. p. 503. *to* 507. *Lond.* 1632.

IIII. *Of Christs state and condition*, wherein he should act these his Offices, and effect thereby these great things, recovering such Subjects, and subduing all his enemies: *viz.* 1. His deep state of Humiliation, or his passion; *He shall drink of the Brook in the way. Brook*, notes his sufferings, passion, afflictions, &c. as *Psal.* 18.4.5. *and* 42.7. *and* 69.1. *and* 124.4.5. *Isa.* 30.33. *Revel.* 19.20. His *Drinking* devotes the abundance of wrath and afflictions that he did undergo, not onely outwardly, but even inwardly. *In the way*, may note, either in Christs way to glory: or in mans way from Earth to Heaven, which was unpasseable for Man till Christ had cleared the way, and as it were taken upon him that wrath and those sufferings that lay in the way, in the midst as it were betwixt Earth and Heaven. 2. His exaltation of himself, of his head above all these waters, above all these sufferings in the way, *viz.* by his Resurrection, Ascension, &c. as *Luke* 24.26.46. *Phil.* 2,8, 9. 1 *Pet.* 1.11. *therefore shall he lift up the head, vers.* 7.

Psalme CXI.

§. I. The Summary Contents.

The *Psalmist* praiseth the LORD and by his Example inciteth others also to praise him, *verse* 1. 1. Generally, For his Eminently Great and Glorious works, *ver.* 2, 3. 2. Particularly, for his Gracious acts to *Israel*, in *Egypt*, Wilderness, *Canaan, and verse* 4. *to the end.*

§. II. The Version out of the Hebrew.

1. a PRaise-ye-JAH. N With my whole heart's (*might*,
I will confess the LORD *alone*:
In b council of the *men*-upright,
And in the Congregation.

2. *Great* the LORD's acts: (of all
That have delight in them *always*.

3. His work, c High and Majestical:
And His Justice also stands for-ay

a Heb. Hallelu-Jah.
b Heb. the Secret.
c Heb. glorious Majesty and comely honour.

ז. 4. d Remembred hee his Marvels made:
ח. Gracious and pitying is the LORD.
ט. 5. Prey to his-fearers e hee convay'd:
י. His Covenant f ay hee will record.

כ. 6. Unto his people hee did show
The power of his Actions:
ל. 8 In-that hee did on-them beſtow
The Heritage of Heathen-ones.

מ. 7. His hands Acts Trueth and Judgement are:
נ His Precepts faithful every-one.

ס. 8. Stablish'd for-ay for-evermoore:
ע. In Trueth and Juſtice they are done.

פ. 9. Hee to his folk Redemption ſent,
צ. Hee did command (for his own ſake)
For evermore his Covenant:
ק. Sacred and fearful is his Name.

ר. 10. The h Riſe of wiſdome 's the LORD's (feare, ginning—
ש Good underſtanding i have all they
That do-thoſe his Commandments deare:
ת. His praiſe k ſtands to perpetual-ay.

d Heb. He made a memorial of his Marvels.
e Heb. hee hath given.
f Heb. for ever hee will remember.
g Heb. In giving to them.
h Heb. Beginning—
i Heb. to all doing them.
k Heb. ſtanding.

§. III. The Kinde, Penman, and Occaſion of this Pſalme.

Here begins (as ſome [l] think) הלל הגדול Halelu-jah Magnum, *The Jewes GREAT HALELU-JAH*, or *GREAT HYMNE*, Containing theſe eight Euchariſtical Pſalmes, *viz. Pſal.* 111. 112. 113. 114. 115. 116. 117 *and* 118 In the Hebrew, three of theſe begin with *Halelu-jah*, *viz.* 111. 112. 113. one both begins and ends with *Halelu-jah*, *viz.* 113. Three end with *Halelu-jah*, *viz.* Pſal. 115. 116. 117. The other two, *viz.* Pſal. 114. *and* 118. neither begin nor end with *Halelu-jah*. But in the Greek Verſion of the Lxxii Ἀλληλούϊα, *Halelu-jah*, is prefixed to all theſe *eight* Pſalmes. *Some others* [m], ſuppoſe this *GREAT HALELU-JAH* contained only ſix of theſe Euchariſtical Pſalmes, beginning at *Pſal.* 113. *&c.* But I ſhould rather incline to the former Opinion: 1. *Partly*, becauſe the Subject-matter of all theſe eight Pſalmes is *Euchariſtical*, The Matter of the Pſalmes foregoing and following being of different Nature and Matter. 2. *Partly*, becauſe, as to the outward Forme of Penning theſe in the Hebrew, all theſe except two (whereof there is no doubt but they were part of the *GREAT HALELU-JAH*, viz. *Pſal.* 114. and 118.) begin, or end, or both begin and end, with *Halelu-jah*. 3. *Partly*, becauſe theſe eight Pſalmes were very ſuitable to the *Jewes* deſign of giving thanks to God in their three Solemn Feaſts, wherein all their Males were obliged to appear before the LORD with their Gifts, *viz.* The Feaſt of *Unleavened Bread*, of *Weeks*, and of *Tabernacles*, *Deut.* 16. 16, 17. *Exod.* 23 14. *to* 18. At the *Feaſt of Unleavened Bread*, they were thankfully to remember their *Redemption out of Egypt*: At the *Feaſt of Weeks*, or Pentecoſt, *The giving of the Law*, when a tribute of firſt-fruits was thankfully to be preſented to God, *Deut.* 16. 10, 12. At the *Feaſt of Tabernacles* or In-gathering, they were to bleſſe God for *compleating their Harveſt*, *&c.* Now in theſe *three principal Feaſts* and in the *New-Moones* the Jewes were wont to ſing this *GREAT HALELU-JAH* with greater Solemnity then all the reſt of the Pſalmes. Moreover in the night of the Paſſeover when the Paſchal-Lamb was eaten, after the eating thereof ſitting down at the Table, they Solemnly did ſing this *HYMNE*. And this is thought to be the Hymne which our bleſſed Saviour and his Apoſtles ſung after his laſt Paſſeover, and after the Inſtitution of the *LORDS SUPPER*, *Matth.* 26. 30. As I have formerly touched in my *Preface before theſe Pſalmes*, §. *VIII. Theſ.* 2. And ſome are of Opinion [n], That this Pſalme, and theſe ſeven that follow, were written by *David* purpoſely, that therewith the Jewiſh people, in their Solemn Aſſemblies (*See Pſal.* 111. 1, *and* 116. 18, 19, *&* 118. 19, 20.) might thankfully praiſe the LORD, eſpecially in their three Solemn Feaſts, for eminent Mercies received from the LORD, as their redemption from *Egypt*, preſervation in the Wilderneſs, Introduction ino *Canaan*, &c.

l Alii exiſtimant Hymnum illum (Magnum) incipere à Pſal. 111. Juxta Hebræos, cujus initium; Confitebor tibi Domine, &c. ſicque octo Pſalmi conſtituerent illum Hymnum quem Judæi vocare ſolent, Halelu-jah Magnum, הלל הגדול *in libro præceptorum. f.* 118. Iſraelitæ cantabant hunc Hymnum in memoriam liberationis ex Ægypto & introductionis in terram *Canaan* (de qua Pſ. 111. & 114) ut & Promiſſionis de Meſſia (de qua Pſ. 118 agit): Sed Chriſtus hoc Hymno beneficia N. Teſtamenti prædicat, ſiquidem agni Paſchalis Antitypum, Sacramſc. cœnam jamdū inſtituerat & adminiſtraverat, qua de re procul dubio occaſione hujus Hymni Diſcipulos erudiit. *Gerh. Harv. Evangel. de Paſſion. &c. cap.* 1. *p.* 3. *b. Genev.* 1628.

m *Paulus Burgenſis in* Pſ. 112. *qui eſt* 113. *ſic ſcribit*; Iſte Pſalmus cum 5. ſequentibus uſq; ad Pſalmum, Beati immaculati, excluſivè, vocatur ab Hebræis HALELU-JAH MAGNUM, h. e. Hymnus Magnus, de quo ſingularem faciunt ſolennitatem. Nam in tribus Feſtis præcipuis, & neomeniis ſtantes iſtum Hymnum cum majori cantant ſolennitate quam cæteros Pſalmos totius Pſalterii. Inſuper in nocte Paſchæ quando agnus Paſchalis comedebatur, poſt ejus Comeſtionem recumbentes ad menſam ipſum Hymnum ſolenniter dicebant. Unde de hoc Hymno exiſtis 6. Pſalmis compoſito intelligi debet illud quod imminente paſſione, *Matth.* 26. legitur, *Hymno dicto exierant*, &c. eo quod Chriſtus poſt agni Paſchalis comeſtionem hujuſmodi conſuetum ritum ſervans Hymnum prædictum cum Apoſtolis recitavit. Quod eſtam Hebræi hodiè Agno Paſchali carentes in illa nocte Paſchæ iſtum Hymnum cum azymis ſolenniter, ut poſſunt, Cantant. *Gerhard further adds hereunto*; Cumq; *Burgenſis* ex Judæis fuerit converſus, ideo de hoc ritu certi quippiam

am eidem constare potuit. Burgensis sententiam approbat *Justinianus Episcopus Nebrissensis*, qui edidit Psalterium quinque Linguarum. *Dersius lib. 7. Observ. 15.* annotat. Judæos quamvis agno Paschali calentes in nocte Paschatos istum Hymnum cum azymis solenniter, prout possunt, etiamnum hodie cantare. *Jo. Gerhard quo supra.* [n] Videtur hic Psalmus & aliquot sequentes in hunc usum conscripti esse à *Davide*, ut in publicis & solennibus Festis, quando populus universus Hierololymam convenichat, de cantarentur: præcipuè verò in Festo Paschalos ad esum Agni Paschalis hic Psalmus accommodatus est. Erant enim tria apud Judæos solennia Festa, divinitus instituta, ut memoria beneficiorum Divinorum, quæ populo Judaico exhibita erant, quotannis renovaretur, & Deo pro his publicè gratiæ agerentur, &c. *Hen. Molterus in Argum. Psal.* 111.

This *Psalme* 111. As to the *outward Forme* of it, is an *Untituled Psalme* [o], without any Hebrew Title prefixed, besides *Halelu-jah*. It is also *An Alphabetical Psalme*, every Sentence beginning with a distinct Letter of the Hebrew-Alphabet: There being two Letters in every verse beginning the Sentences, as ℵ and ב in *verse* 1. ג and ד in *verse* 2, &c. except in the two last verses, wherein are three Sentences and three Letters beginning them in each. Which two last verses thinks *Calvin* might, agreeably enough to the Matter, have been divided into three verses: and so the Alphabet had been expressed exactly [p]. But *Muis* his Notion (if not too dilute) is, That the two last verses were purposely thus ordered, with three Sentences and three initial Letters in each, that so there might be but just ten verses, according to the number of the *ten Commandements*, ten being a perfect number: otherwise there had been *eleven verses*. The like also is done in the next Psalme [q]. But another is of opinion that both the *Alphabet* in this Psalme, and the ordering of the two last verses, import some singular excellency in the Musick in this Psalme, and so in the next, if we could possibly finde it out [r]. The *Alphabet* is more exactly placed upon this Psalme then upon any of the former Alphabetical Psalmes, *viz.* 25. 34. 37. (as is obvious to him that will compare this with them:) whence *Hierome* counts this the *first Alphabetical Psalme* [s]. The Alphabet seems intended rather as an help to the *Memory*, then to the *Musick*: The Alphabetical Psalmes being among the rest most Choice and Eminent, as rich *Diamonds* in a Jewel, &c. As to the Subject-Matter, This Psalme is *Eucharistical* and *Gratulatory*; in respect of Gods many Eminent Works toward's man, towards *Israel*, giving thanks to him and praising him.

Penman of it probably was *David*.

Occasion whereupon, or time when, it was penned, is not particularly evident.

o See Psal. 1. §. 4.

p *Joan. Calvin. in Argum. Psal.* 111.

q *Sim. de Muis in Comment. ad Psal.* 111. 9.

r *Joan. Foord in Expos. Ps.* 111. *Temp. &c.*

s *Hieronym. in Comment. ad Ps.* 110. *Tom.* 8.

§. IV. The Scope.

The **Scope** intended in this Psalme, is; To celebrate the LORD with due Praises for his most Excellently Glorious and Gracious Works, manifested especially to his own people *Israel*, in *Egypt*, the *Wilderness*, and *Canaan*.

§. V. The Analysis, or Principal Parts.

This *Eucharistical Psalme* contains

I. *An Exhortation* of all Gods people to praise the LORD; Halelu-jah, *Praise-yee-JAH, ver.* 1. *begin.* This Exhortation is urged by the Psalmists own Example propounded herein for their encouragement and imitation. In which example are set forth 1. The object of his praise; *IEHOVAH.* 2. The Act of his praise resolved upon; *I will confess* [t]——. 3. The Manner of it; *with the whole heart.* 4. The solemnity of it in respect of place; *in Councel of the righteous and in the Assembly, viz.* for the Churches edifying, *ver.* 1.

II. *A Narration* of the Arguments or Causes, why the LORD is thus to be celebrated by himself and others, *viz.* These are the Matter and Grounds of Gods Praises,

1. The Supereminent Excellency of the LORD's Works, in General, *viz.* His Works of Creation, and Providence [u]. These are illustrated by sundry Adjuncts. As 1. Their Greatnesse. 2. Their desireableness, *for all their delights.* Or, *of all that delight therein.* The Hebrew may bear both Interpretations. *Sought-out* [x], *ver.* 2. 3. Their Glorious-Majesty, and Honourable-dignity. 4. Gods constant and perpetual Justice in them, *ver.* 3.

t Non semper peccatorum confessio est: Sed & laus Dei devotione confessionis exprimitur. Illa luget: hæc gaudet. Illa medico vulnus ostendit, hæc de sanitate gratias agit. *Aug. Enar. in Psal.* 110. *Tom.* 8.

u *Hen. Molter. in Com. ad Psal.* 111. 2.

x *Sought-out*] that is, regarded and cared for; So *Isa.* 62. 12. a City *sought-out*, that is, *cared for*, as *Deut.* 11. 12. Or, *Sought-out*] that is, found, or manifested unto, as *Isa.* 65. 1. Compared with *Rom.* 10 20. Or, *Sought*] that is, worthy to be sought. As, *Praised, Psal.* 18. 4. *for praise-worthy. Of all that delight*] or, *for all their delights*, that is, The delights and pleasures of Gods works are such, as they are worthy to be sought into. The Original may bear either sense. *H. Ainsworth Annot. on Psal.* 111. 2.

2. The singular worthinesse of his Works in particular, towards his people *Israel*, *viz.* I. *In* bringing them out of *Egypt* by his most Memorable Marvels or Wonders. This is illustrated by the impulsive Cause thereof, *viz.* The Lords 1. Graciousnesse. 2. Pitifulnesse towards his people there oppressed, *ver.* 4. II. *In* providing for them and sustaining them afterwards with all Necessaries in the Wildernesse. *He hath given a Prey to his Fearers.* The word may be rendered *A Prey*, *A Portion*, *Meat*, &c. and so Interpreters abound in their own sense; *Some* refer it, To the *Paschal-Lamb*, *Mannah*, &c. *Some* to the Spoiles of the Egyptians, and of other Enemies conquered in the Wildernes, which Israel carried away as a Prey. I see no inconvenience in taking the word comprehensively, as implying all the Provisions, Portions, and Supplies which God vouchsafed Israel from Egypt till they came to *Canaan*. This is *Amplyfied*, 1. *By* the Object of this his Goodness, *viz.* His *Fearers*. To them peculiarly: and to others (though wicked) among them, for their sakes. 2. *By* the reason of it: His Constancy in his Covenant to *Abrahams* Seed, and Israels Posterity, *ver.* 5. III. In bringing them into the Land of *Canaan*, and giving them the Inheritance of the Heathens. This is *Amplyfied*, 1. *By* the mighty power of his Acts therein shewed to Israel, *ver.* 6. 2. *By* his Truth and Judgment in these Acts. 3. *By* the Faithfulnesse, Firmnesse, Truth, and Righteousnesse of all his Precepts, especially shining forth in these his Dispensations, *ver.* 7, 8. IV. In Redeeming his people, even after they came into *Canaan*, often from their Enemies, and distresses. This is *illustrated*, 1. *By* the cause hereof; His constant fidelity in his Covenant: especially, his Covenant of the Commandements, which he had commanded at Mount *Sinai*. 2. *By* the Description of him and his Name, who hath done these great things for his People. It is he, whose Name is Holy and Fearful: and therefore most devoutly to be sanctified, Feared, and Reverenced, for all his works and wayes, *ver.* 9.

III. *The Conclusion of the Psalme*, Containing three Propositions, *viz.* 1. *The feare of the LORD is the beginning of Wisdome.* Thus Gods feare hinted in the *ninth verse* is magnified. 2. A good prudency or understanding have they that do them, *viz.* Gods Covenants and Commandements. Thus the Fear of the LORD is expounded: It stands in worshipping God according to his Commandements, and doing them. 3. The Praise of the LORD is perpetual: Thus the intent of this Psalme is attained, in proclaiming Gods magnifical and eternal Praise. Some referre this praise, to him that feareth God and keepeth his Commandements: which hath a Truth in it, but seems not here so fitly applyed, *ver.* 10.

Psalme CXII.

§. I. The Summary Contents.

An Exhortation to Praise the LORD, for his Goodness to the godly man. 1. This godly man is described, *verse* 1. 2. His happiness is declared and praised in many particulars, *verse* 2. *to* 10. 3. His felicity is illustrated by the contrary unhappiness of the Wicked, Envying at his Prosperity, and his desire perishing, *verse* 10.

§. II. The Version out of the Hebrew.

a *Heb.* O the blessednesses of the man fearing ——
b *Heb.* vee hemently.

1. PRaise-yee-JAH. א. a Happy man
That feares the LORD *aright*!
ב. In his Commandments *every one*
That b greatly doth-delight.
2. ג His Seed shall mighty bee
On Earth *by him possest*:
ד. Of *men*-upright the c progenie
Shall *certainly* be blest.

c *Heb.* generation.

d *Heb.* wealthy-store or, sufficiency.
e *Heb.* standing ——

3. ה d Great-wealth and riches *shall*
Within his House *still stay*:
ו. His *blamelesse* righteousnes withal
e Stands to perpetual-ay.
4. ז. Light to the righteous
In darknesse doth arise:

ח *From God to him most* Gracious,
And f tender, just likewise.

f *Heb* compassionating-with-tender bowels.

5. ט. A good man graciously-
Doth-deale, and *kindly* lend:
י. Hee will g his-Matters *prudently*
With judgment *still* h dispend.
6. כ. Bee moov'd, sure, shall not hee
Unto-eternity.
ל. The righteous shall *establish'd* bee
i To endless memory:

g *Heb.* or, affaires, or, words.
h *Heb.* dispence, guide or, moderate.
i *Heb.* to memory of eternity.

7. מ. Hee shall not k be-afraid
For ill hear-say, *or word*:
נ His heart *is* fixed, *undismaid*:

k *Heb.* feare for ill Hearing.

Con-

Confiding in the LORD.
8. ד His heart *is* l ſtabliſhed,
l *Heb.* under propped. Hee ſhall not *over*-feare:
ו. Till hee ſee *miſchief puniſhed*
On his Diſtreſſers *here.*

9. ה Hee hath diſperſ'd-abroad,
Hath given to the poore:
m *Heb.* ſtanding. ז. His righteouſneſs *before his God*
m Doth-ſtand for-evermore:

ח. His *flouriſhing* Horne ſhall bee
Advanc'd with honour *great.*
10. ט. The wicked ſhall *his proſpering* ſee,
And *thereat* grieved-fret:

י. Hee with his teeth, *through ire,*
Shall gnaſh; and melt-away:
כ. Of wicked-ones the *curs'd* deſire
Shall-periſh *quite away.*

§. III. The Kinde, Penman, and Occaſion—.

This Pſalme, as to the *Subject-Matter* of it, is *Euchariſtical*; Exhorting to the Praiſes of God, as the firſt word, *Halelu-jah*, imports. It is the *Second Pſalme in the Jewes* GREAT HALELU-JAH, or GREAT HYMNE. As in the former Pſalme the LORD is praiſed, for bringing Iſrael out of *Egypt*, ſuſtaining them in the Wilderneſs, bringing them into the Land of *Canaan*, and often Redeeming there, *&c.* So in this Pſalme the LORD is praiſed for his bleſſings beſtowed upon the Godly, whereby he makes them an happy people. In the former Pſalme, is ſet forth Gods Goodneſs and Faithfulneſs to Iſrael according to his Covenant with *Abraham*, *&c.* In this, The happineſſe of Iſrael by fearing this God and keeping his Commandements delightfully, as Gods Covenant engaged them. As to the *outward Forme* of it, it is untituled: unleſs the firſt word *Halelu-jah* may be accounted a kinde of prefixed Title. It is alſo an *Alphabetical Pſalme*, ordered in the ſame manner exactly as the former in all the ten verſes [n]. And it ſeems (in the judgment of ſome) to be nothing elſe but an Exegeſis of the laſt verſe of the foregoing Pſalme; *The fear of the* LORD, *&c.* The beginning of this Pſalme ſo plainly anſwering to that verſe. It being expounded in this Pſalme, How happy that man is that feareth the LORD, and keepeth his Commandements.

The **Penman** of this Pſalme is not here or elſwhere diſcovered: but *David* moſt probably is thought to be the inſtrumental Author of it.

The **Occaſion** of *Davids* writing it is not particularly notified: but in the General it is conjectured [o], that the former Pſalme with this and thoſe that follow were penned by *David* to be ſung in the Temple, when the people met there at the three ſolemn Feaſts eſpecially, in memory of Gods delivering Iſrael from *Egypt*, &c. as in *Pſal.* 111. 114. and of many other his mercies [p], as *in Pſal.* 112, 113, 115, 116, 117, 118.

n See Pſalm 111. §. 3.

o Hic Pſalmus——— nihil videtur eſſe aliud, quam exegeſis poſtremi verſus illius Pſalmi, *Initium ſapientiæ timor Domini*, &c. id quod dico propter hujus Pſalmi initium, quod ad illum verſum planè reſpondet. Exponitur in hoc carmine, quam ille beatus ſit, qui Deum reveretur, ejuſque mandata ſumma voluntate exequitur. *Sim. de Muis in Arg. Pſal.* 112. In iſtis porro apparet concinna quædam connexio inter iſtum Pſalmum & antecedentem. Ibi enim in fine, Reverentia Dei, & Obedientia Commendatur: Hic autem felicitas prædicatur eorum qui Deum reverentur & voluntatem ejus obſervant. Ita ut iſte Pſalmus ſit illius veritatis probatio ac illuſtratio. *G. Ameſ. Lection. in Pſal.* 112. *in Analyſ.*

p *Hen. Moller. in Arg. Pſal.* 111.

§. IV. The Scope.

The **Scope** intended in this Pſalme, is; To excite men unto the Praiſes of God, for his manifold goodneſs unto thoſe that fear God, and delight greatly in the keeping of his Commandements, whereby he makes them exceeding happy in this preſent life, to the envy, pining-away, and utter diſappointment of wicked men beholding their proſperity.

§. V. The Analysis, or Principal Parts.

In this *Psalme* are

I. *An Exhortation* to Praise the LORD; *Halelu-JAH.*

II. *The Argument* or Subject-Matter of this Praising the LORD, which is drawn from the eminent Happiness of the Godly, even in this present life, *ver.* 1. *&c.* Now here,

1. The truly godly man (to whom this happiness belongs) is Described: *viz.* 1. *By* his fearing of the LORD. 2. *By* his delighting in his Commandements, *viz.* to do them. Which Delight is amplyfied by the eminent degree of it; *vehemently*, *ver.* 1.

2. The Happiness of this godly man, asserted so emphatically, *ver.* 1. *O the happiness of the man* fearing the LORD, &c. is Declared, by an induction of Gods many Blessings performed or promised to the godly (*godliness having the Promise of the life that now is, and of that which is to come*, 1 *Tim* 4. 8. 2 *Cor.* 1. 20. *Matth.* 6. 33.) These promised blessings are, 1. The mightiness of his Seed on Earth, and of the Generation of the upright; through divine blessing, *ver.* 2. 3. His sufficient wealth and riches in his house: through the constancy of his righteousness, *v.* 3. 4. His light of comfort, joy, prosperity, &c. arising to him in darkness of discomfort, grief, adversity, &c. And this through Gods Graciousness, Compassionateness, and Justice [q], *ver.* 4. 5. His ability and willing inclination to exercise Humanity, in acts of kindness and lending: prudently managing all his affaires with judgment, *ver.* 5. 6. His constant and unmoved stability in all perils and temptations: Hee still remaining to everlasting memory, *ver.* 6. 7. His unshaken courage and comfort against all inordinate feares, through any Hear-say, evil tidings or rumours. This is illustrated, (1) *Partly*, by the Cause thereof; *viz.* His trust or affiance in the LORD, fixing his heart, *ver.* 7. (2) *Partly*, by the event of his hearts establishment against such fears, *viz.* At last his seeing his desire upon his Distressers, after his faithful waiting on God, *ver* 8. 8. His great liberality and bounty to the poor. *Amplyfied* by the effects thereof, *viz.* (1) The perpetual memory of his righteousness. (2) The high exaltation of his Horne, (that is, of his power, glory, dignity, &c.) with honour, thereupon, *ver.* 9.

3. This great and manifold happiness of the godly man is emphatically illustrated by the opposite unhappiness or wretchedness of the wicked man, manifested two wayes: *viz.* 1. In his malignity and malicious envy at the felicity and prosperity of the godly beheld by him. The torture of which envy is expressed by the effects thereof; (1) *Gnashing of his Teeth.* (2) *Melting* or *Pining-away in his heart.* 2. In his utter disappointment in his desires, harboured either against the godly, or for himself; *The desire of the wicked shall perish*, *ver.* 10.

q *Gracious*] This may be understood of God, thus: *From him that is gracious, &c.* as Psal. 111. 4. Or of the godly man, that *he is gracious, &c.* as the next verse sheweth. Or of the *Light*, that *it is gracious, &c.* meaning it of *God*, who is our *Light*, as Psal. 27. 1. *Hen. Ainsw. Annot. in Psal.* 112. 4.

Psalme CXIII.

§. I. The Summary Contents.

1. An Exhortation to Gods servants alwaies and every where to praise the Name of the LORD, *ver.* 1, 2, 3. 2. The Arguments or Causes why the LORD is so to be praised by them, *viz.* (1) His own Height and Glory. (2) His Providence in Governing the World. (3) His exalting of the abased. (4) His makeing of the barren fruitful, *ver.* 4. *to the end.*

§. II. The first Version out of the Hebrew.

1. Halelu-JAH.

O Praise, yee servants of the LORD:
Praise yee JEHOVAH's Name *ador'd,*

2. *Yea* blessed be JEHOVAH's Name,
From now and to-eternity.
3. From the Sun's rising *gentrally,*
Unto a the-setting-of-the-same:
The LORD's *great* Name *is to be* prais'd.
4. Above all Nations *greatly rais'd*

a *Heb.* the-going-in-of-it.

The

The LORD *is* High, *and doth excel*:
Above the Heav'ns his glorioufneſs.
5. Like *to* the LORD our God who *is*:
b *Himſelf*-exalting-high to dwell?
6. That doth *himſelf*-full-low-debaſe
To view *things that* in Heav'ns *high-place*,
And in the earth *below are done*.
7. He from the duſt doth raiſe the poore:
Hee from the dunghil (*loathed more*)
Up-lifts the *abject* Needy-one.
8. Him *eminently* c for-to-ſeat
With d Princes, *yea* with Princes *great*
Whom his *own* people *do affyd*.
9. e Hee-makes the barren dwell *in* houſe,
A mother glad of *numerous*
Deare children. *O* Praiſe-yee-the-LORD.

b *Heb.* lifting himſelf high to ſit.
c *Heb.* for-to-cauſe-to-ſit.
d *Heb.* magnificent *or* liberal-Princes, the liberal-Princes of his people.
e *Heb.* maker of ſonnes.

king ſit the barren of Houſe, a joyfull mother

A Second Verſion, for an eaſier Tune.

1. Halelu-JAH.

O Praiſe, yee Servants of the LORD:
Do yee the LORD's Name praiſe.
2. Bleſ't bee JEHOVAH's name *ador'd*,
a From this time, and allwaies.
3. From Sun's riſing unto b his fall,
JEHOVAH's Name *bee* prais'd.
4. The LORD's high over Nations all:
O're Heav'ns his glory *rais'd*.

5. Who's like the LORD our God: On-high-
-Lifting-himſelf c to-dwell?
6. *Yet* himſelf-humbling *things* d to ſpy
In Heav'ns and Earth *full well*.
7. Hee from the Duſt the poor e up-takes:
Lifts needy from the Dung.
8. With f Princes hi'n-to-ſit-hee-makes,
His folk's Princes a nong.

9. g The barren *woman* maketh hee
To dwell in Houſe *well lov'd*,
A joyful mother of Sons *to bee*.
Therefore, Praiſe-yee-the-LORD.

a *Heb.* now and to-eternity.
b *Heb.* his going in.
c *Heb.* to ſit
d *Heb.* or; to ſee, to view, to behold.
e *Heb.* raiſeth up——
f *Heb.* free, or bounteous-princes the bounteous-princes of his people.
g *Heb.* The barren of Houſe making ſit.

§. III. The Kinde, Penman, and Occaſion.

This *Pſalme*, as to the Nature and Kinde of it is meerly *Laudatory* or *Euchariſtical*, wherein the LORD is praiſed eſpecially, for his Glory, Providence, Goodneſs, &c. and Gods ſervants are upon theſe grounds exhorted to Praiſe him every where, and at all times. It is one of the choice Pſalmes comprized in the Jewes *Great-Halelu-jah* h: And it both begins and ends with *Halelu-JAH*, *verſe* 1. *and* 9. It is an untituled Pſalme, unleſs *Halelu-JAH* muſt be accounted the *Title* of it.

Penman of it, and Occaſion of penning it are both unknown. Onely, it is conceived i, That this Pſalme followes Pſalme 111. and 112. both in time and order. For, The Pſalmiſt having praiſed God, for giving to Iſrael the Promiſed Land, *Pſal.* 111. and for promiſing, *Levit.* 26. *and Deut.* 28. to bleſs the Iſraelites if they ſhould fear the LORD and keep his Commandements, *Pſal.* 112. Now in *Pſal.* 113. he Exhorts the Iſraelites to praiſe God, for advancing them to this Dignity, who were oppreſſed formerly with the Egyptian yoke, and were but a ſmall Nation in reſpect of other Nations, *Deut.* 7. 7. but now were become a mighty Nation, *Deut.* 4. 7. *and* 28. 13.

h See on Pſal. 111. §. 3.

i *Joan. Foord in Expoſ. Pſ.* 113. Auth. & Temp.

§. IV. The Scope.

The Scope of this Pſalme, is; To praiſe the LORD, and to excite all his Servants to praiſe him in all places continually, For his Glorious Majeſty, His eminent Providence, and His ſingular Goodneſs manifeſting itſelf in his Providence, by exalting the abaſed, and making the barren fruitful.

§. V. The Analyſis, or Principal Parts.

In this Pſalme are,

I. *An Exhortation* to the praiſes of the LORD. Wherein note, 1. The Object to be praiſed, *viz. The LORD*, and *his Name*. 2. The Act of praiſe exhorted to, which is to be exerciſed and exerted towards this object. This is thrice urged: noting the excellency of the Duty, and our Dulneſs and Indiſpoſition thereunto. 3. The Subjects on whom this Act is peculiarly impoſed, and who are able acceptably to do it: *The Servants of the LORD*, *ver.* 1. 4. The Continuation of this Duty, in all times, *ver.* 2. 5. The Extention of this Duty, to all places, *ver.* 3.

II. *A Narration* of certain Arguments or Cauſes, why they are thus to praiſe the LORD. And the

they are drawn, I. *From* the LORD's Supream and matchleſs Majeſty and Glory. Which is elegantly illuſtrated by compariſon with the leſs, *viz.* 1. *He is above all Nations on the Earth*: 2. *His Glory is above the Heavens*, *ver.* 4. II. *From* his moſt accurate all-obſerving Providence, *Beholding* and ordering all things *in Heaven and Earth*. This is Pathetically, 1. *Amplyfied*, (1.) By the incomparableneſs of the LORD; (2.) By the Height of his Habitation, *ver.* 5. 2. *Deſcribed*, by his great Condeſcention and Self-debaſement to ſee and order things not only *in Heaven*, but alſo *in Earth*, *ver.* 6. III. *From* his ſingular goodneſs towards mankinde in working moſt advantagious changes, and alterations for them, wherein his Providence ſhines forth moſt illuſtriouſly: *viz.* 1. In exalting perſons, moſt deeply debaſed, to higheſt Princely dignity, *ver.* 7, 8. 2. In making the barren joyfully fruitful, *ver.* 9. And ſo the Pſalme is cloſed up; as it began, with the Hortatory *Halelu-JAH*.

Pſalme CXIV.

§. I. The Summary Contents.

Here, 1. The coming of Iſrael out from *Egypt* is declared, *ver.* 1. 2. The effects or conſequents thereof are deſcribed, *viz.* (1) As upon Judah and Iſrael, *ver.* 2. (2) As upon the dumb and dead Creatures, *ver.* 3. *to the end.*

§. II. The Verſion out of the Hebrew.

1. [a] When Iſrael out from-Egypt went:
The Houſe of-Jacob's *race*
From people of-a-barbarous-ſpeech.
2. Judah [b] his Holy-place,
And his Dominions Iſrael was.
3. The Sea ſaw *it*, and fled:
The-Jarden turn'd-about *to paſs*
Backward *as aſtoniſhed*.
4. The Mountains leap'd like Rams: Hills *high*,
Like [c] younglings of the flock.
5. O Sea, [d] what *ail'd* thee, thou didſt fly:
Jarden, *that* thou turn'dſt back?
6. O Mountains, *that* like Rams yee leapt:
Yee Hills [e], like Lambs *abroad*.
7. O Earth, [f] before the LORD's face quake:
[g] At face of Jacob's God.
8. [h] That turn'd the *dry* Rock to a lake
Of *liquid* Waters *there*:
The flint (*whence burning fire men take*)
To ſpring of Waters *cleere*.

a *Heb.* In the-going-out of——
b *Heb.* was for-his-Sanctuary.
c *Heb.* ſons of the flock *i.e. lambs.*
d *Heb.* what to thee?
e *Heb.* like ſons of the flock.
f *Heb.* from before the faces of the LORD.
g *Heb.* from before the faces.
h *Heb.* Turning——

§. III. The Kinde, Penman, and Occaſion.

This Pſalme, as to the outward *Forme* of penning it, is untituled [i]; As to the *Subject-matter* of it, is *Hiſtorical*, compendiouſly declaring the Hiſtory of Iſrael's wonderful deliverance out of *Egypt*, with the rare Conſequents enſuing thereupon, not onely upon Iſrael themſelves, but even upon the dumb and dead Creatures.

i *See Pſal.* 1 §. 4.

Penman, and particular **Occaſion** of writing it, are unknown. It is one of the Pſalmes compriſed in the *Great-Halelu-jah*, as hath been noted [k]. It well follows the reſt of them in order, Declaring how wonderfully and graciouſly the LORD brought them out of *Egypt*; which, as it was in it ſelf an eminent *Mercy*, ſo was it a ſingular *Type* of the Elects Redemption from the bitter bondage of Sin, Death, Satan, &c. by the Death of Jeſus Chriſt our true *Paſſeover*, 1 *Cor.* 5. 7. And therefore this Deliverance is frequently remembred in the Scripture, as that which is often, yea alwaies to be admired and extolled.

k *On Pſal.* 111. §. 3.

§. IV. The Scope.

The **Scope** intended in this Pſalme, is; Summarily to declare and deſcribe the LORD's wonderful Power, Goodneſs, and Providence in his wonderful deliverance of Iſrael out of *Egypt*, to Iſraels eminent advancement, and even the dumb Creatures amazement. That hereupon conſequently the LORD might be highly magnified, feared, and truſted in, throughout all Generations.

§. V.

§. V. The Analysis, or Principal parts.

In this Psalme are

I. *An Historical and laudative Declaration* of Israels Deliverance from *Egypt*. Where, 1. Israel, that was deliveted, is described by their Descent; *The House of Jacob*. 2. *Egypt*, whence they were deliveted, is set forth by the unsociableness and uncomfortableness of its native inhabitants, being to Israel *a people of a barbarous-speech*, *ver.* 1.

II. *An Historical and gratulatory Description* of the eminent Events or Consequents of Israels deliverance out of Egypt; 1. Upon Israel. 2. Upon the dumb and dead Creatures.

1. *Upon Israel* a twofold eminent effect or event ensued, *viz.* 1. The LORD's sacred Separation of that people to be above all people peculiarly Holy to himself; *Judah was his Sanctuary*, or *Sanctity*, or *Sanctification*: *viz.* which God had separated and sanctified to himself that he might dwell among them. As *Exod.* 19.3.4,5,6. *Levit.* 19,2. *and* 20.7,26. *and* 26. 11, 12. 2 *Cor.* 6.16. *Judah* is by a Synecdoche named for all the rest, it being the Principal Tribe, *Numb.* 2.3. *and* 7.12. *and* 10. 14. They now became his National *Church in the Wilderness*, wherein he dwelt, *Act* 7. 38.

2. The LORD's Royal Government and Protection of them: He becoming their Lord and King, and they his Dominion and Kingdome, now no longer under *Pharaoh's*, or any others tyranny. This is elegantly opposed to their former servitude in *Egypt* hinted in the first verse: *ver.* 1.

2. *Upon the dumb and dead Creatures* (which by a *Prosopopæia* are brought in as deeply affected and moved at this great and glorious work of God, bringing Israel out of *Egypt*) sundry miraculous effects did ensue, *ver.* 3, *&c.* Here, I. Some miraculous effects, in stead of all the rest are instanced in. As, 1. The drying-up of the Red sea, for the people to passe through, *Exod.* 14.21. *and Psal.* 77.17. *and* 78. 13. *and* 66. 6. *and* 136.13. 2. The dividing of the River *Jordan*, for them to pass over into *Canaan*, *Josh* 3.14 *to the end*. *Psal.* 66.6. 3. The quaking and trembling of Mount *Sinai*, and other little Hills thereon or thereabouts, at the giving of the Law, *Exod.* 19.18. *Hab.* 3. 6. 10. *Psal* 68.9. This is elegantly compared to the *leaping of Rams*, and of *younglings*, or *sons of the flock*, that is, Lambs, *ver.* 3 4. II. The Cause or Reason of these miraculous effects is elegantly laid down, 1. *By* way of interrogation to these dead Creatures, to awaken mens stupidity the more forcibly. *What* ailed *thee, O Sea*——? *Prosopop. ver.* 5,6. 2. *By* way of Resolution. The true cause of all their commotion was, The glorious and majestical presence of the LORD, the God of *Jacob*: at which the Earth is bidden to Tremble. Hereby the cause of their trembling being implyed, *ver.* 7. This God of *Jacob* (at whose awful presence the Hills trembled) is further magnified, by his mighty and miraculous Act, of turning the Rock, the Rock of Flint, *Deut.* 8.15. (naturally yielding *fire* rather then *water*) *into a standing-lake of waters, into a Spring* or *Fountain of waters*, *ver.* 8. A singular Type of Christ, 1 *Cor.* 10.4.

Psalme CXV*.

* This 115th. *Psalme* is annexed to the former, as part thereof, by the *Greek Version of the Septuagint* by the *Vulgar Latin*, as also by the *Syriack*, *Arabick*, and *Æthiopick Versions*. And *Kimchi* notes that som Heb. do not here begin this Psalm. The Book *Ialkut* makes this part of the 114th. *Sim de Muis in Arg. Psal.* 115. But, most Hebrew Copies here begin *Psalme* 115. And *Eusebius* saith, some Greek Copies here begin it. And the diversity of the Argument seems plainly to make this a distinct Psalme. *See on Psal.* 10. §. 3. *and on Psal.* 116. §. 1.

§. I. The Summary Contents.

In this *Psalme* Gods people are brought in, 1. As Imploring the LORD, to take all the glory from them wholly to himself, for his Mercy and Truth (showed them, *viz.* in bringing them from *Egypt*, through the Wilderness, into *Canaan*,) That the Heathen may have no cause to insult against them and their God, who alone is glorious, but their Idols and themselves vanity, *ver.* 1. *to* 9. 2. As hereupon Exhorting and encouraging one another to trust in the LORD alone, and this by many Arguments, *ver.* 9. *to the end.*

§. II. The first Version out of the Hebrew.

1. NOt unto us, not unto us,
But to thy Name, O LORD,
Give Glory: For thy a mercy thus
Shew'd, For thy Trueth ador'd.
2. Why should the-Heathens proudly say
Where is their God now bid?
3. But in the Heav'ns our God doth sway:
All that hee pleas'd hee did.
4. Their b Idols gold and silver are:
Work of mens hands they bee.
5. A mouth c they have, but do not speak:
They 've eyes but do not see.
6. Eares have they, but heare not a jot:
They 've nose, nor smell they do.
7. Hands have they, but they handle not;
They 've feet, but do not go:
d Speech through their throat they utter none.
8. Like unto them bee they
That make them: And such every-one
e Whose hope on them doth stay.
9. O Israel, trust in the LORD:
Hee's their help, and their shield.
10. O Aaron's House trust in the LORD:
Hee's their Help, and their shield.
11. The LORD's fearers, trust in the LORD:
Hee's their Help, and their Shield.
12. Us *well* remembred hath the LORD,
f *To us* hee'l bless-ing-yield:
Hee'l bless the House of Israel,
Bless Aaron's House hee shall.
13. Bless g them-that-fear the LORD he will,
Ev'n with the great the small.
14. h To you the LORD shall adde, To you
And to your soones *by birth*.
15. Yee *shall bee* blessed of the LORD,
Which made the Heav'ns and Earth.
16. The Heav'ns, the Heav'ns JEHOVAH's *are*:
Likewise the Earth *below*
Upon the sons of Adam *here*
Hee *freely* did bestow.
17. i Those-that-are-in-the-state of-Death
Shall not the LORD *God* praise:
Nor any that go-down *beneath*
To Silence *dumb alwaits*.
18. But wee will bless *and magnify*
k The-LORD *by us ador'd*,
From now and to eternity.
With us l Praise-yee-the-LORD.

a Heb. or, loving-kindness. b Heb. or; images, or Dolours, Sorrows, &c. so named, of the *curious-labour* in making and serving them, Ier. 10.9. Isai. 44.9.12.13, 15. or of *Sorrows* which they bring to their worshipers Psal. 16.4. c Heb. to them—— Eyes to them—— Eares to them—— A nose to them—— hands of them——feet of them. d Heb. they make not sound with their throat. e Heb. hoping, *or* trusting in them. f Heb. He will bless. g Heb. the fearers of the LORD. h Heb. or; upon you—upon you and upon your sons. i Heb. the dead shall not praise JAH. k Heb. JAH l Heb. Hale-lu-JAH.

The Second Version, &c. of another Meetre.

1. NOt to us, not to us, O LORD,
But to thy Name the Glory a afford:
For thy Trueth, for thy Mercy's *sake*.
2. *O* wherefore should the Heathens say:
Where *is* their God now *gone away*?
3. But b Heav'ns our God *his seat doth make*:
He hath done all-*things* that c hee would.
4. Their d Idols silver *are* and gold:
The *meetre* work of mans hands *they were*.
5. e They *have* a mouth, yet speechless bee:
Eyes *have* they, but they do not see.
6. Eares *have* they, but they do not heare:
A nose *they* have, but smell no-jot.
7. f Hands *have* they, but they handle not;
Feet *have* they, but they do not go:
And g through their throat they do not speak.
8. Like them are they-that-do-them-make:
Each-one that trusts in them *is so*.
9. Trust in the LORD, O Israel.
Hee is their help h their shield as well.
10. Aarons house, in the LORD i trust-yee:
Hee is their help, their shield also.
11. The LORD's fearers, i the LORD trust to:
Their Help, likewise their shield *is* hee.
12. JEHOVAH hath remembred us;
Hee will bless. Hee'l bless Is'rels house:
k Hee'l blessing Aarons house afford
13. Hee'l bless l God's fearers; great and small.
14. The LORD shall adde m to you: to *all*
You, and your sons. 15. Blest of the LORD:
That Heav'ns and earth made. 16. Heav'ns,
Heav'ns bee
The LORD's: But earth mens sons gave hee.
17. The dead *they* shall not praise n the LORD
Nor any that to silence o go.
18. But wee will bless P the LORD from now
And unto q ay. Praise-yee-the-LORD.

a Heb. give b Heb. our God *is* in the Heavens. c Heb. or; hee pleased d Heb. or; images. or; Dolours, Sorrows. e Heb. A mouth to them, yet they speak not: eyes to them,—eares to them,—A nose to them but they smell not. f Heb. Their hands—Their feet—g Heb. they make not sound with their throat. h Heb. and their shield i Heb trust yee in the LORD. k Heb. Hee will bless the house of Aaron. l Heb. IEHOVAH's fearers: the small with the great. m Heb. or; upon you: upon you, and upon your sons. 15. Blessed yee of—— n Heb. JAH o Heb. dekend. go-down. p Heb. JAH. q Heb. eternity Halelu-JAH.

§. III. The Kinde, Penman, and Occasion.

This *Psalme*, As to the outward *Forme* of it, is without Title in the Hebrew, as many others are r; As to the *Subject-Matter* of it, is of a mixt Kinde, made up of *Prayer* and *Exhortation*. Herein Gods people are brought in, As praying to God that himself alone would take the whole glory (*viz.* of their coming from *Egypt*, through the Wilderness, into *Canaan*:) for his own loving-kindness and faithfulness, That so the Heathen may have no cause of insulting against their God: As hereupon inciting and provoking one another to trust in this God, for help and defence, *&c.* And this Psalme is one of those, whereof the Jewes *GREAT HALELU-JAH* was made up: as hath formerly been noted s.

r See Ps. 1. §. 4.

s See Ps. III. §. 3

Occasion

Occasion, whereupon; and Time when; and Penman, by whom; This Psalme was written, are not particularly and certainly known. In the General, it seems to have respect to *Israels* deliverance from *Egypt*, conduct through the wilderness, and Plantation in *Canaan*, by the LORD, of his meer loving kindness and faithfulness: whereupon they have cause to prefer him above all the vain dumb dead Idols of the Heathens, and to place their trust in him, as their onely help and shield.

§. IV. The Scope.

The Scope intended in this Psalm, is. 1. To give unto the LORD alone the whole Glory of all his Mercy and Truth manifested to *Israel*, especially in bringing them out of *Egypt* through the Wilderness into *Canaan*: 2. To exalt him incomparably above all the vain Idols of the Heathens. 3. And to provoke all sorts amongst Gods people to confide in him alone, as their help and shield.

§. V. The Analysis, or Principal Parts.

This Psalme is 1. *Petitory*. 2. *Hortatory*.

I. *Petitory*, *vers.* 1. to 9. wherein Israel is brought in, as imploring the LORD, That the whole Glory, (*viz.* Of his dealings with them in Egypt, The wilderness, and Canaan,) may be given unto his own name, not to them at all. Their utter renouncing all share in this Glory, is pathetically set forth in the ingemination of the phrase; *not unto us not unto us*. This Petition is urged and illustrated, 1. *From* the Cause and Reason why all the Glory should be given to the LORD's Name alone. *viz.* because all that the LORD did for his people, was meerly for his own loving-kindness, and faithfulness towards them: not any their deserts, *vers.* 1. 2. *From* the end or scope of giving all the Glory to God onely, *viz.* That so all occasion of insulting may be cut off from the Heathen, that they may have no colour to say, where is now their God, that hath made such Promises to his people, &c? *vers.* 2. 3. *From* the unparallell'd Excellency and Glory of Israel's God, above all the Heathens Idols, *vers.* 3. &c. Here, (1.) Israels God is described, 1. *Partly*, by his Heavenly Majesty, enthroned in Heaven. 2. *Partly*, By his works, limited onely by his Will; *He hath done all that he pleased*, *vers.* 3. (2.) Heathens Idols are described, 1. *Partly* by their due Denomination drawn from their effect upon their worshippers; *Their Dolours, their Sorrows, as Psal.* 16. 4. 2. *Partly*, By their extream vanity. Their Matter being but *silver* and *Gold*, or such corruptibles. Their Form or shape being such as workmens hands put upon them, *vers.* 4. Their ability (to do good or harm) being none at all: they having something like Organs or Instruments for Speech, Sence, Action, Motion, given to them, but no use at all thereof, *vers.* 5, 6, 7. 3. *Partly*, by the like vanity, of those that *make them*. Of all that *trust in them*, *vers.* 8.

II. *Hortatory*, *vers.* 9. *to the end*, where Israel is brought in, As exhorting and inciting one another upon former considerations of Gods excellency, and Idols vanity, To place all their *Trust* and hope *in the LORD*, as *their help* to assist them, and *their shield* to protect them. Now here are, 1. An Exhortation unto confidence in the LORD. This Exhortation is 1. Propounded and directed to three sorts, *viz.* To *Israel* generally: To *the house of Aaron*, specially: *To the fearers of the LORD*, peculiarly. 2. Explicated, How and in what sense or respects they are to place their confidence in the LORD, *viz.* As *their help*, for all manner of assistance: As *their shield*, for all manner of Protection, *vers.* 9, 10, 11.

2. The Arguments enforcing this Exhortation, are drawn; 1. *From* Israels experience of Gods former gracious remembring of them, *vers.* 12. 2. *From* the *LORD*'s precious Promises, 1. Of blessing, *The house of Israel*, *The house of Aaron*, and all *his fearers small and great*, *vers.* 12, 13. 2. Of increasing or adding to them, and to their children more and more, *vers.* 14. 3. *From* the LORD's actual blessing of his People, with the Inheritance of the Earth. In this Argument are laid down, 1. Their Denomination, upon Gods blessing them; *Yee are the blessed of the LORD*. 2. The Description of the LORD, the Author of this blessing: *Partly*, by his Creation of *Heaven and Earth*. *Partly*, by his appropriation of *the Heavens of Heavens* to himself. 3. The specification of the mercy wherewith the LORD had blessed them; *Had given the Sons of Men the Earth*: *viz.* His people the Land of Canaan, *vers.* 15, 16. 4 The grateful Resolution of Gods people (though the dead cannot praise the LORD, &c.) to *bless the LORD for Ever*, viz. whilest they live: which is their Ever in this world. Whereupon they incite all to Prayse-the-LORD with them, *verse* 17, 18.

Psalme CXVI*.

*As the Lxxii, the *Vulgar Latin*, the *Arabick*, *Syriack*, and *Æthiopick* Versions joyn *Psal.* 115. to 114. as part thereof: So here they divide this *Psalme* 116. into two; at *verse* 10. beginning the latter Psalme. But the *Hebrew Copies*, and *Chaldee Parraphrast*, and other Versions make this but one Psalme. And the Subject-matter of it, evinceth it clearly. *See Psal.* 10. §. 3. *and Psal.* 115. §. 1.

§. I. The Summary Contents.

The *Psalmist*, 1. *Professeth* his Love and Duty of praying to God whilest he lives for benefits received, *vers.* 1,2. 2. *Declareth* how in his extreame distress, He prayed to the LORD, was delivered by the LORD, and delivered in the LORD, (though not without some infirmity,) *vers.* 3. to 12. 3. *Deliberateth* and studieth in what way he may be most thankfull to the LORD, and resolves upon all Religious expressions of gratitude, Even in the solemne Assembly, *verse* 12. *to the end.*

§. II. The Version out of the Hebrew.

1. I Love, because JEHOVAH will
My voice, [a] my Prayers hear,
2. And [b] through-my-dayes will call: because
Hee bow'd to mee his eare.
3. The [c] *coard-like*-pangs of Death *combinde*
Encompassed-mee-round,
And Hell's distresses did mee finde:
I straits and sorrow found.
4. Then on JEHOVAH's Name *ador'd*
I called, *and did say*;
Deliver thou my Soul, O LORD,
[d] I-do-thee-*humbly*-pray.
5. The LORD is gracious, and just:
And [e] tender God we have.
6. The LORD the simple keeps: [f] I-was-
-Low, and hee did mee save.
7. Returne, my Soul, *triumphantly*
To thy *desired* Rest:
Because the LORD [g] hath-bounteously-
-Reward to thee exprest.
8. Because thou hast my Soul releas'd
From Death *and deadly thrall*;
Mine eye from *mournful* [h] tears, *now cear'd*:
My foot from [i] sliding-fall.
9. *And now* walk-on *delightfully*,
[k] In presence of the LORD,
In lands of living-ones will I.
10. I did believe *his word*,
Therefore I spake *without delay*:
I was afflicted [l] sarre.
11. I in my hastning-*feare* did say;
That [m] all men lyars *are*.

II.

12. What shall I render to the LORD
In thankfullness for all,
His [n] benefits upon mee *pour'd*?
13. Salvations Cup I shall
Take-up: Likewise I will *this day*
Upon the LORD's name call.
14. My vowes, now, to the LORD I'le pay,
Before his people all.
15. *Accounted very* precious
Still in the LORD's eyes *is*
The Death of his-Saints-gracious.
16. *Sure*, LORD, *I do confess*,
That I *am* [o] servant-unto-thee,
Thy-servant *now am* I,
Son of thine handmaid, (*thine was shee*):
My Bands thou-didst-unty.
17 Of confession the Sacrifice
[p] Offer to thee I shall:
I'le on the LORD's Name call likewise.
18. Before his People all,
Now, to the LORD my vowes I'le pay.
19. In [q] House Courts of the LORD;
In midst of thee, Jerusalem.
With mee, [r] Praise-yee-the-LORD.

a *Heb.* my supplications-for-grace.
b *Heb.* or; in my dayes, *i.e. whilest I live.*
c *Heb.* cords of death.
d *Heb.* O now, *or*; I beseech thee.
e *Heb.* our God *is* commiserating.
f *Heb.* I was attenuated, brought-low, &c.
g *Heb.* hath bounteously-rewarded unto thee. *or*, upon thee.
h Heb. teare.
i *Heb.* Sliding, *or*; falling.
k *Heb.* before the faces of.
l *Heb.* vehemently.
m *Heb.* every man a lyer.
n *Heb.* bountifull-rewards.
o *Heb.* thy servant.
p *Heb.* I will sacrifice to thee.
q *Heb.* courts of the house of the LORD.
r *Heb.* Haleiu-JAH.

§. III.

§. III. The Kinde, Penman, and Occasion.

This *Psalme*, is 1. A most Eminent and Pathetical Gratulation for some singular Deliverance from extream mortal danger and distresse[s]: as to the *Subject-Matter* of it. Is untituled: As to the *Forme* of Penning it. And it is one of those Psalmes whereof the *GREAT HALELU-JAH* was made up, as hath been already noted[t]. In the *Greek Version* of the *Lxxii* here is prefixed as a Title, Ἀλληλούϊα, both before *verse* 1. *and verse* 10. taking it for two distinct *Psalmes*. So also do the *Arabick* and *Æthiopick* Versions: Perhaps in prefixing this they had respect to the Jewes Great Halelu-jah whereof this Psalme was part[u]. But in the Original *Hebrew* there's no Title at all, nor in the *Chaldee Paraphrast*, nor in the *Syriack Version*.

Penman of this Psalme, is not particularly here or elsewhere expressed in the Scripture: But Interpreters do generally think it was *David*. And indeed the Matter and Expressions are most homogeneal to *Davids* in his other Psalmes.

The **Occasion** of *Davids* Penning this Psalme, is variously apprehended. The *Syriack Version* thinks it hath reference to the time, when *Saul* came into the Cave, in the sides whereof *David* and his men remained, 1 *Sam.*24.3[x], &c. *Others* to the time when *David* was betrayed by the *Ziphites*, and King *Saul* and his men had almost encompassed round about *David* and his men to take him: but the LORD diverted them by the *Philistines* invading the Land, 1 *Sam.* 23. 19. *to* 29 [y]. Neither of these seem to have been the *Occasion* of *Davids* Penning this Psalme, because here is mention made of *The Courts of the House of the LORD*, *In the midst of Jerusalem*, *ver.* 19. But in *Saul's* time there were no Courts of the LORD's House in *Hierusalem*, and *Jerusalem* was then in the hands of the *Jebusites*, and long after. *See* 2 *Sam.* 5. 6. *to* 11. *Others* referre it to the time of *Absalom's rebellion* against his own Father *David*, wherein *David* was greatly endangered. See the History, 2 *Sam.* 15. *to Chap.* 19[z]. *Sim. de Muis*, not satisfied with any of these, thinks *David* wrote this Psalme, presently after he had brought up the Ark into the City of *David*, and sate in peace in his own house having rest from all his enemies, 2 *Sam.* 6. *throughout*, *and* 7. 1. *&c.* because in *verse* 19? here's mention of *Jerusalem* and of *the Courts of the LORD's House* there[a]. In midst of all this variety and uncertainty, its hard to determine any thing positively.

To speak my thoughts freely, I am not enough satisfied with any of these Opinions. Not with the *two first*; for the reason fore-alledged. Not with the *third*; Because, the *third* *Psalme* was plainly penned upon occasion of *Absalom's* rebellion. *See* Psal. 3. *Title*: And it's scarce probable he would penne *two* *Psalmes* upon one and the same *Occasion*. Nor with the *fourth*; Because, in this *Psal.* 116. *verse* 3. he mentions some particular, notable, extream danger of death, and deep distress and sorrow of Soule which he was in thereupon; Gods gracious deliverance from which, upon his earnest prayer, gave him **Occasion** of Penning this Gratulatory Psalme; and about the time of his bringing up the Ark into the City of *David*, we read of no such Mortal danger, or deep distress of *David*, as is here mentioned, *verse* 3. This is certain and evident; That the Psalmists mortal danger and extream distress and sorrow thereupon, together with Gods gracious delivering of him out of all upon his earnest Prayer, gave the **Occasion** of his penning this Psalme, and all this after *David* had conquered the *Jebusites*, gained *Jerusalem*, and brought the Ark of God thither, *Psal.* 116. *verse* 3, 4, 5, 6, 7, 8, 15, 19. But the particular Kinde and Circumstances of this his danger of Death and Deliverance, are uncertain and unknown.

[s] Insignis est gratiarum actio pro liberatione ex ingentibus ærumnis, terroribus, & periculis. *H. Molle-rus in Argum. Psal.* 116.

[t] On *Psal.* 111. §. 3.

[u] *In Bibl. Polyg. ad* Psal. 116.

[x] See the *Preface* to this Psalme in the *Syr.* Version, in Bib. Polyglott. ad Psalm. 116.

[y] Ut testatur. *Hen. Moller. in Arg. Psal.* 116.

[z] Ut est apud. *Hen. Moller. in Psal.* 116.

[a] *Sim. de Muis in Argum. Psal.* 116. vid. etiam *Joan. Ford Expos. Psal.* 116. Tempus & Occasio.

§. IV. The Scope.

The Scope of the Psalmist here is; 1. To declare his singular affection, and resolved Devotion unto the LORD, for his Eminent Deliverance vouchsafed him, upon his Prayer and Faith, from extream distresses and pangs of Death encompassing him about: 2. As also to testifie his resolution to render unto the LORD for all his Benefits all possible thankfulnesse by Confession, Prayer, and performance of his Vowes unto the LORD publickly *in Jerusalem in the Courts of the House of the LORD*, before all his people.

O this is a most sweet and heavenly *Platforme of thankfulnesse*, for every Christian to make use of: especially after Gods Eminent Deliverances of him from extream Sorrows, Distresses, and dangers of Death. *Augustine* said; *Let that Soule sing this, that sojourns from the LORD: Let that Sheep sing this, that went astray; Let that Son sing this, which was dead and is alive again, was lost and is found* [b]. And I may adde; *Let him delight to sing this Psalme, whose Sorrows God hath turned into Joy; whose feares and dangers are swallowed up with confidence and deliverance; whom the LORD hath rescued from deep and long afflictions, from severe Bonds and Imprisonments, from the shadow of Death and brink of the Grave.*

[b] Cantet hoc anima quæ peregrinatur à Domino, Cantet hoc ovis illa quæ erraverat, Cantet hoc Filius ille qui mortuus fuerat & revixit, perierat & inventus est. Cantet hoc anima nostra, fratres & filii charissimi. *August. in Psal.* 114. *Enarrat. ad init. Tom.* 8.

§. V. The Analysis, or principal parts.

In this Psalme the Psalmist Pathetically representeth his thankful 1. *Profession*, 2. *Declaration*, 3. And *Resolution*.

1. *His thankful Profession, ver.* 1. 2. wherein note, 1. The Matters professed, *viz.* (1) Dear love and affection to the LORD. 2. Constant Prayer or invocation of the LORD. *In my dayes* may import, In the dayes of my life, *i. e.* whilest I live. Or, In the dayes of my distresse, &c. both may imply constancy. 2. The Grounds of this Profession, *because* the LORD will hear his supplications; because he did bow his ear to him, *ver.* 1, 2.

2. *His thankful Declaration, ver.* 3. *to* 12. He thankfully declareth, 1. *How* he prayed unto the LORD in his distresse. Where are laid down, 1. The Occasion of his Prayer, Great Extremities of affliction, represented by four Emphatical Expressions, *Viz.* (1) *Pangs of Death* like *Coards* encompassing him about, (2) *Hell's Distresses*. (3) *Straits*. (4) *Sorrow*, *verse* 3. 2. The Object of his Prayer whom he then invocated; *Then he called on the Name of the LORD*. 3. The Subject-Matter of his request which he presented, *viz.* That the LORD would *deliver his Soule*, i. e. not only his life from Mortal danger and distress, but also his Soule from inward agonies and perplexities. A very short, but a comprehensive and (through Faith) an Effectual Prayer, *ver.* 4. 11. *How* he was delivered by the LORD out of all these his dangers and distresses, according to his desire. Here he gratefully and Elegantly delineates Gods deliverance, 1. *By* the Original Root and Rise of it, *viz.* Meerly the Perfections and Properties of Gods own Nature: three Attributes being mentioned as Eminent herein; (1) He is *Gracious*: therefore helping and delivering most freely. (2) He is *Righteous*: therefore delivering and relieving according to his Promise most faithfully. (3) He is *Commiserating-with-yearning-bowels*: therefore layes to heart all his peoples miseries and distresses most tenderly and compassionately, All which are amplified by the Relation and Interest which his people have to him and in him; *Our God—ver.* 5. 2. *By* the Exemplification of the LORD's relief and deliverance, (1) Upon the *Simple*: *i. e.* the plain-hearted, that know not how to prevent or remove evil and danger. (2) Upon the Psalmist himself, in his low condition, *ver.* 6. 3. *By* the ensuing fruits or effects of this deliverance; *viz.* (1) His Soule's Restauration to a quiet comfortable rest and acquiescence in the LORD, from both inward and outward trouble. *Return my Soule*, &c. *Apostrophe* to his Soule. As if he had said; O my Soul, the Storm is over, now enjoy thy desired calm and comfortable rest in God. This is *Illustrated* by a Pathetical Description of Gods Mercy in relieving him; More Generally, *The LORD hath dealt bountifully with thee, ver.* 7. More Particularly; He *delivered*, His *Soule from death*: His *Eyes from teares*: His *Feet from falling, ver.* 8. (2) His resolution and promise, by way of gratitude, to walk uprightly before God and Man in the discharge of his Office, *ver.* 9. 4. *By* his Faith in God even in midst of all his extremities; *I believed*—. This his Faith is set forth here (1) *Partly*, from the Consequent Effect of it; *Therefore have I spoken*, i. e. In my distresses and dangers,

dangers, I have both ſpoken to the LORD in my Prayer, as in *verſe* 4. was noted; And alſo I have profeſſed and teſtified my Faith in God before others that I ſhould be delivered, raiſed up, &c. In this later ſenſe, the Apoſtle, 2 *Cor.* 4.13. applyeth this place to his preſent purpoſe. (2) *Partly*, by the extremity of his diſtreſs wherein he exerted this his Faith, *ver.* 10. (3) *Partly*, from ſome infirmity of his Faith intermixed; *In his haſte counting all men, Samuel* and others, *lyars*, who promiſed him the Kingdom, &c. while mean time he was ready to be cut off by death, before it could be obtained. Or, We may take this paſſage, For an Abrenunciation of all humane help as falſe, vain, deceitful, in his extream diſtreſſes, God only being able fully to ſuccour him; *I ſaid in mine haſtening* (or aſtoniſhing-conſternation c) *All men are lyers*: i. e. unable to help in time of need, *Numb.* 23.19. *Rom.* 3.4. *Pſal.* 33.17. but the former ſenſe ſeems more appoſite here, *ver.* 11.

c In præcipitatione meâ. *Græc.* ἐν τῇ ἐκστάσει μου; *Lat.* in Excęſſu meo; *Aquila*, ἐν τῷ θαμβεῖσθαι; *Symach.* ἀπιστίᾳ; *D. Hieronym.* In ſtupore meo. Nempè hi exiſtimarunt hoc loco ſignificari ſtuporem ſeu perturbationem mentis, quâ interdum contipiebatur *David*, ac veluti obſtupeſcebat ad periculorum magnitudinem. ——*Sim. de Muis in Comment. ad Pſal.* 116.11.

III. *His thankful reſolution*, after deliberation, *ver.* 12. *to the end.* Wherein conſider,

1. *A deliberating Queſtion*, intimating moſt Elegantly, 1. Both his ſingular readineſſe to render any thing to the LORD, for the benefits received from him: 2. And the tranſcendent greatneſs of his Benefits beyond all poſſible returnes of gratitude, *ver.* 12.

2. *A determining reſolution*, wherein he promiſeth ſundry expreſſions of thankfulneſs, *ver.* 13, &c This is illuſtrated, 1. *From* the Adjunct Manner of his expreſſing his gratitude. He promiſeth to do it in ſuch manner as was moſt agreeable to a Solemn Sacrifice of thankſgiving. *viz.* At their Thank-offerings for Mercies received, they kept a grateful Feaſt, for the Levites, and the poor, *Deut.* 14. 28,29. At which, *taking the Cup*, they Commemorated the Benefits received of God, and drank, *giving thanks to God.* As Chriſt did in his great Banquet of his Supper, 1 *Cor.* 10. 16, 17. Such a thing is here intended, *ver.* 13. 2. *From* the Impulſive Cauſe moving and inclining the Pſalmiſt to this way of thankfulneſs: *viz.* His ſeveral vows of ſuch ſolemn and publick gratitude, *ver.* 14. 3. *From* the Subject-Matter of his thankfulneſs, *viz.* Gods ſingular love and tender-care, (1) In *General*, over the lives of all his Saints, *verſe* 15. (2) In *Particular*, over the life and liberty of his ſervant *David*: *looſing his Bonds*, and ſo engaging him to be *his devoted ſervant*, *v.* 16. 4. *From* a Pathetical Repetition of his promiſed Sacrifice of thankſgiving, and performance of his vowes unto the LORD, and both of them publickly *before all his people*, and in the Solemn place of Gods-Worſhip. And ſo he cloſeth up this ſweet Gratulatory Pſalme, with an Hortatory *Hallu-JAH*, *ver.* 17, 18, 19.

d——Quiſquis benè cogitat quid voveat Domino, & quæ vota reddat: ſeipſum voveat, ſeipſum reddat. Hoc exigitur, hoc debetur. Inſpecto Numo Dominus dicit, *Reddite Cæſari quæ Cæſaris ſunt, & Deo quæ Dei ſunt.* Imago ſua reddatur Cæſari, Imago ſua reddatur Deo. *Auguſt. in Pſal.* 115. *Expoſit. Tom.* 8.

Pſalme CXVII.

§. I. The Summary Contents.

Propbetically all the *Gentiles*, and *Jewiſh people*, are exhorted to praiſe the LORD; for his great loving-kindneſs, and Eternal Truth towards them both.

§. II. The firſt Verſion out of the Hebrew.

Hab-lude him-vebes mently, or earneſtly, &c.

1. O All yee Gentiles *on the Earth*
Do yee JEHOVAH praiſe:
Yee peoples all *of Jewiſh birth*
a On-high-him-lauding-raiſe;

2. For his b kinde-mercy towards us
c Is great, *to be ador'd*:
And the LORD's Truth *is glorious*
For-ay. d Praiſe-yee-the-LORD.

b Heb. his loving-kindneſs.

c Heb. hath prevailed.

d Heb. Halelu-JAH.

The

The Second Version.

1. YE Gentiles *on Earth* every-one,
Do ye JEHOVAH praise:
Ye peoples *too*
Each-one *of you*
a Do give-him-lauding raise.

a *Heb.* vehemently praise him, &c.

2. For, towards us
b Great *marvellous*
His kindness-is *declar'd*:
And c ever *doth*
JEHOVAH's truth
Endure. d Praise-ye-the-LORD.

b *Heb.* his loving-kindness hath prevayled, *or* hath been mighty.

c *Heb.* to eternity. d *Heb.* Hallelu JAH.

The Third Version.

1. O Praise the LORD *alone*
Ye Gentile-Nations all;
Ye *Jewish* people every-one
Him-vehemently-extoll.

2. For, a his-kind-mercy is
Great towards us *up-flor'd*:
And to eternity *doth* his
Truth *dure.* b Praise ye the LORD.

a *Heb.* his loving-kindness hath prevailed, *or* hath been mighty. b *Heb.* Hallelu JAH

§. III. The Kinde, Penman, and Occasion of this Psalme.

This Psalme is the very shortest Psalme in this Book of Psalmes, yet, (like a rich Pearl or wedge of Gold) it comprehends much precious stuffe in a little compass.

Occasion of it is uncertain.

Penman of it is unknown, because its *Psalmus ἀνεπιγραφος*, *without Title* or *Inscription*; yet Canonicall, Authentique, and indited by the Spirit of God, as is plain from St. *Pauls* alledging it, *Rom.* 15. 11.

Kinde of it is *mixt*, being *Psalmus ἐπαινετικὸς & προφητικὸς.* Laudatory and Prophetical. *Explicitely* its an *Exhortation* of all Gentiles to praise God for his special Mercy and Truth towards them: *Implicitely* a *Prophetical Prediction of the Vocation of the Gentiles*, for which great mercy they are here thus moved to praise him, *Rom.* 15. 7, 11.

§. IV. The Scope.

Scope of it is to Quicken all the *Gentiles*, as well as the *Jewes*, to be wonderous zealous in praising God for his *mighty Mercy* and *constant Truth* to them both, principally in admitting the Gentiles into the same common faith with the Jewes. Compare the current of this Psalme, with the Apostles manner of reasoning in *Rom.* 15. 8. *ad* 13. Not unfitly we may stile it, *The Gentiles Psalme of Prayse.*

§. V. The

§. V. The Analysis, or Principal Parts.

The Principal Parts of the Psalme are two, viz.

1. An Exhortation of all Nations, &c. v. 1. wherein note
   1. Act or Duty it self required, *Praise*——
   2. Vehemency, whereby this duty is pathetically urged; 1. By ingemination of the phrase. 2. By the emphatical *auxesis* in the word שבחוהו, Shabbechu. *Praise yee-vehemently.*
   3. Object to whom this duty is to be performed; not to Heathenish Idols, but to *Jehovah.*
   4. Subject upon whom this duty is imposed and charged; *Gentiles*, or *Nations*, & *Peoples.* Both amplified by their generality and extent. *all, all.*
2. *Arguments*, or Motives enforcing it, v. 2. which are two.
   1. *Gods mercy*; amplified by
      1. Greatness of it; *is great.*
      2. Commonness of it, to both Jews and Gentiles; *towards us.*
   2. *Gods Truth*, amplified from the constant inviolableness of it; for ever. And so the Psalme is shut up with a short reflexion at the duty first enjoyned; *Halelu-jah.*

Or, 1. Greatness. 2. Commonness. 3. Inviolable constancy or durableness, may be three adjuncts whereby both Gods mercy and truth are amplified. *Amef. Expos.*——

§. VI. Textual Annotations, and Doctrinal Observations.

Verse 1. *Praise Jehovah all ye Gentiles.*] In this verse is the *Exhortation*, wherein the Gentiles are enjoyned all of them to *praise the Lord*, yea to *praise him vehemently*, zealously, therefore this implies the vocation of the Gentiles. *Rom.* 15.7–11. For how shall they praise without mercy received, or how shall they praise Jehovah till they be turned from all their Heathenish Idols, to the only true God, whose Name alone is Jehovah? till then, Heathens, though they have many mercies, yet are they not so sensible of mercie, know not *Jehovah* nor his *Truth*; in vain therefore to move them to praise him.

Object. But Mountains, Rivers, &c. dead and brute creatures are oft called upon to praise God, as *Psal.* 148.3. *&c.* therefore their praise no good Argument of the Gentiles vocation.

Answ. The whole Creation, and every work of God, praise God, *tacendo*, by silence, metaphorically. *Joan. Calvin. in Com. ad Psalmum* 117. 1. This praise here required, of intelligent Creatures is another manner of praise, viz. for his mercy and truth, *as* v. 2. See this Prophecy fulfilled, *Act.* 13. 47, 48.

Prayse] הללו. *Halelu.* Imperatively. *Praise* is not a carnal, Levitical, but a spiritual Sacrifice, *Heb.* 13.15. *Psal.* 50. 13, 14, 23. More spiritually performed in the New Testament, then in Old Testament. We praise God, 1. *In heart*, by notice taking, esteeming, remembring, &c. his mercies, *Psal.* 103.1, 2. 2. *In words*, so called *calves of our lips*, *Hos.* 14. 2. *Heb.* 13. 15. of this praise, *Psal.* 63.3 5.—— 3. *In works*, *Mat.* 5.16.—*Job.* 15.8. Thankful Praise hath in it, 1. *Recognition* or notice-taking of the Mercy, *Ps.* 116.6. 2. *Estimation*, *Gen.* 19.19. *Ezr.* 9.13. 1 *Tim.* 1.13. 3. *Retribution*, *Psal.* 116, 12. *&c.*

Jehovah] The prime essential Name of God, *Tetragrammaton*; no one word in any other language can express it fully. The sense of it see elsewhere explicated *in my Annot. on Exod.* 34. 6, 7. *Jehovah*——O.T. See *Zanch. de Natur. Dei l.* 1. *cap.* 13.—— *Joan Buxtorf. Lexicon ad verbum* יהוה.——*Sixtin. Amam. Antibarb. Biblic. dissertation. de nomine* יהוה. *p.* 473. *ad p.* 559. Herein implicitly Gentiles are called from worship of their *idols*, to worship of the *true God.* He is the God of praise to whom all praise is due, and should principally be directed, *Heb.* 13.15 *Ps.* 18.3. | 48.1.

All ye Gentiles,] גוים *Gojim.* The Jewes themselves interpret this word of such under whom they were in captivity. All people besides *Jewes*, are called *Gentiles*, or the *Nations.* Before Christ accounted *not a people*, or *no people*, *Deut.* 32.21. 1 *Pet.* 2.10. *Hos.* 1.10. But *now the people of God.* And all of them must praise, because *salvation* now *hath appeared to all men*, bond, free, &c. without respect of persons, *Tit.* 2, 10.

Doctrinal Observations.
1. Praise is a special point of Religion, and Service due to God, *Ps.* 29.2. | 96.8
2. Its not enough for Gods People to praise the Lord themselves, they should call upon others to praise him with them. Here Psalmist quickens up Gentiles to it, *Psal.* 118.1, 2, 3, 4. | 34.1, 2, 3. | 134.1, &c. 135, 1, 2, 3, 19, 20, 21. | 148. *per totum.*
3. All are bound to praise the Lord, but singularly the called *Gentiles*, *Rom.* 15.7.11.

Eph. 3.6, 18, 19, 20, 21. *Did* it. *Act.* 13.47, 48. Consequently, The calling and conversion of the Gentiles was foreprophecied of old, *Psal.* 117.1. *with Rom.* 15.7, 8, 9, 11.

4. These praises should be performed to the Lord, not coldly and carelessly; but zealously and vehemently, *Psal.* 103. 1. | 2 *Sam.* 6 14. *Psal.* 48. 1. | 105 3. | 106. 47. | 47. 1.

1. The tender mercies of God are wonderful great and prevailing mercies. 1 *Sam.* 24 14. | *Psal.* 57. 10. | 86. 13. 103. 8. 11, &c. 119. 156. | 145. 8. 9. Exod. 20. 6, &c. | 34. 6, 7. | *abundant* 1 *Pet.* 1. 3. *Rich, Eph.* 2. 4. | *Father, &c.* 2 *Cor.* 1. 3.

2. These mercies have been mighty prevailing mercies both to Jewes and Gentiles towards us. To Jews, *Deut.* 4. 7 8. | 33 *ult.* | *Psal.* 76 1. 2. | 147. 19. 20. *Rom.* 3. 1. 2. | 9. 4, 5. | To Gentiles, *Cant.* 8. 8, 9. | *Esa.* 54 1, &c. | *Math.* 21. 28, *&c. Act.* 10. 34. *Eph.* 2. 4, *&c.*

3. The Truth of God in his mercy and promises is a constant and everlasting Truth, *Tit.* 1. 2.

4. The tender mercy and Truth of God like inseparable twins go still together.

Praise him all ye people.] The same Exhortation for matter and substance, but in different words; שבחו Shabbechu signifies not barely, *to praise*, as the former word; but *to praise vehemently, earnestly, mightily*, &c. *Ames. in l.* and the Apostle implies such a thing in his alledging this verse, Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν, &c. *Rom.* 15. 11. q. d. *praise him, and better praise him.* Be earnest, zealous, constant in his prayses, and the doubling also of the Exhortation intimates a doubling of diligence in this so important a Duty. We should by no means put that off carelessly, which is so carefully enjoyned. Yea in the close of this short Psalme, it's touched again, lest it should be neglected and forgotten.

People] האמים. *Haummim, theres* ה *emphaticum* prefixed, as if he did point at a special *people* of his owo the *Jewes*, which in a special manner are called, *a people*, and *his people*, *Rom.* 15. 10.

Whereas Gentiles were counted *no people, not his people*; Psalmist then seems here to bespeak the prayses of all men, both Gentiles and Jewes. And some refer the word אמים *ummim, peoples*, to the Jewes alone, as *Mollerus*. As גוים *Gojim, Nations*, is referred by the Jewes themselves to the *Gentiles*. And usually, when *Gentiles* and *people* are mentioned together. *People* imports the Jewes contradistinct from *Gentiles*. As in *Psal.* 2. 1.

Vers. 2. *For his mercy hath been mighty (or increased and strengthened &c.) towards us*] חסדו *Chasd*, notes out *misericordiam & beneficentiam, eamque gratuitam, Riv in Hos.* 4. 1. is taken, 1. *For* the Fountain and Cause of mercy, Gods free grace and *bene-placitum*, meer good-will, when he expresses mercy contrary to our deserts of his own gracious motion, notes σόργων paternam *in Christo. Moller. Misericordia est alienæ miseriæ in corde nostro compassio; quâ, utique si possumus subvenire compellimur. August.* Most fully it agrees to God, who most tenderly and compassionately layes to heart our miseries. 2. *For* the good things, mercies and blessings themselves bestowed, *Rivet. in Gen.* 32. 10. Here understand both, well translated, *merciful-kindness*, or *loving kindness*. גבר &c.] *Invaluit, prevaluit, robustus, fuit, corroboravit*, Buxt. *hath prevailed, hath been strong and mighty towards us*, or *upon us. Us Jewes*, for the Psalmist was a Jew that spoke it: *Us Gentiles*, for they were Gentiles to whom it was spoken. To both, these mercies of God have been mightily strengthned and increased; principally in respect,

1. *Of Temporals*, what possessions, preservations, deliverances, victories, varieties of blessings, &c. had they?

2. *Of Spirituals*, What priviledges had the Jews above all people? *Rom.* 3. 1, 2. | 9. 4, 5. What the *Gentiles*, by their General Vocation, *Rom.* 11. 12, 15. 17, 21, 30. *Eph.* 2. *throughout.*

3. *Of Eternals*, in hope to both *Jewes* and *Gentiles*.

Thus his mercy hath been strong and superabounding to them both, *against their sins*, their *enemies*, &c. hath made them *one people*, under one Head Christ, prophetically spoken. For this both must praise him.

The word גבר *Gibar, hath prevailed*, seems to import, That Gods mercy conquers all Oppositions and Difficulties within us: or without us, whatsoever, that it might embrace us.

And his Truth for ever.] This the second main motive quickning both Jewes and Gentiles to be mighty in Gods Praises, *viz.* the constancy and firm inviolableness of his *Truth*. אמת *Truth*, its derived from אמן *in Niphal*, which signifies; that which is *firm, stable, constant*, &c. So *Aaron* and *Hur* did *confirm Moses hands. Exod.* 17. 12. There was firmness in his hands, &c. *Truth* in Scripture. 1. *Sometimes* is opposed to lyes, as *Hos.* 4. 1, 2. *Psal.* 5. 10. *Eph.* 4. 25. 2. *Sometimes* to shadowes and types, *Jth.* 1. 17. 3. *Sometimes* to injustice and injuries, &c. *So Deut.* 32. 4. 4. *Sometimes* to unfaithfulness, inconstancy, &c. in Words, Covenants Promises, noting, our *firmness, trustiness, fidelity, constancy*, not so much *faith* as *fidelity*, not so much *verity* as *veracity*. So *Gen.* 32. 10. *Psal.* 40. 11. God is *Truth* in all respects (as *Zanch.* observes, who also distinguishes *Truth* in *veritatem Physicam*, or *Metaphysicam*, and *Ethicam*, shewing notably how God is Truth both wayes, *Zanch. de nat. Dei l.* 3. *c.* 3.) But here I conceive the last chiefly intended; God is alwayes like himself, sure and constant in his Word and Promises, &c. Faithfully performing all in due season both to Jewes and Gentiles. He is *true* in threats, but *Truth* in Promises, rather matter of praise. לעולם *for ever*. From עלם *latitavit*, signifies *saculum*, viz. *tempus homini absconditum, tam infinitum & æternum, quam finitum*, Bux. Hoc nomine עלם significatur *æternitas*, quod æternitatis principium & finis simpliciter *latent*: Seu quod nullum in ea principium, aut finis, aut successio reperiri queat *Zanth. de Nat. Dei, l.* 2. *c.* 2. *p.* 73. So that no time, nor age, can change Gods Truth, but its *semper eadem*, his Promises and Word can no more be moved and shaken then his Truth, nor his Truth then himself; *Deus est ipsissima veritas.*

Now *Gods Truth* is here affirmed to *be for ever*, not in opposition to the mercy of God, as if his mercy after a little flourishing proved momentany; for by the same Rule his Truth may be said to be but *little*, in opposition to his mercy, which is *great*; But the sense is, his mercy is so great towards us, as it also flowes *continuo cursu*, because joyned with his *eternal Truth*. And if we reade it thus, *His mercy hath been strengthned*, &c. Both his mercy and truth are adorned by their firmness and stability. *Calv. Comment. in Psal.* 117. 2.

Mercy and *Truth* are here coupled together, as in many other Scriptures, *Gen.* 32. 10. *Psal.* 40. 10, 11. | 57. 10. |

1. *To fortifie* the godly in assurance of Gods mercies against temptations, deep afflictions, persecutions, flouts and scornes of the wicked, extremities, &c. In all these his promises and truth remains still firm, though his mercy may seem to be abated.

2. *To*

2. *To set forth* what a compleat and inexhausted fountain of all goodness God hath opened to all men; *mercy* importing all fulness, *Truth* all firmness of all good things that may be desired. *Primâ promittitur quod non debetur, alterâ præstatur quod promissum est.* A. Riv. in Psal. 40.12.

5. This mercy and this truth, so great, so everlasting, are singular matter of praise to all people, both Jews and Gentiles. Deduct from the word, (*for*) and this edoubting of Exhortation: *Halelujah.*

הללויה *Halelujah*] *Praise ye Jah.* Its compounded of two Hebrew words. *viz.* ex Imperativo *Piel* הללו *praise ye* (which in *Kal* and *Pual* signifies *insanire*: in *Piel* and *Hithpael*, *laudare*) and יה Jah, one of the ten proper names of God, *syncopatum* a יהוה Its a word used often in the Hebrew, especially in the Psalms, both in beginning and ending: as *Psal.* 104.35. where its first used, *Psal.* 135. 1.21. 106.48.

Its retained also in the Greek in New Testament, as *Rev.* 19. 13. 6. Ἀλληλούϊα. as also in the *Latine*, *Germane*, *English*, and other *Tongues*, as divers other Hebrew names, *Amen*, *Hosanna*, *Abba*, &c. Some observe that its first used in the Old Testament, where consuming of sinners is mentioned, *Psal.* 104. 35. and first in New Testament, where destruction of *Antichrist* that man of sin is foretold, *Rev.* 19. 1. 3. 6. *H. Ainsw.* on *Psal.* 104.35.

Vox est excitantium se & alios ad Deum laudandum & celebrandum; *Parens in Rev.* 19. 1. In *beginning of Psalmes*, its a word of joyful exhortation, quickning themselves and others to praise God for his mercies, as *Psal.* 135. 1. In *end of Psalmes*, as here is added as a cheerful acclamation, as an *Amen*, whereby the duty of praysing God is emphatically enforced. The first word and last being forcible and sticking words, leaving deepest impressions behind them, upon the Readers or hearers.

Psalme CXVIII.

§. I. The Summary Contents.

In this *Eucharistical and Prophetical Psalme*, are 1. *An Exhortation* to confesse in praises unto the LORD for his goodnesse and loving-kindnes, or Merciful-kindnesse, *verse* 1. *to* 5. 2. *An Experimental Natration* of sundry Causes which the Psalmist had to praise the LORD and to trust in him alone in all Difficulties and Distresses, *ver.* 5. *to* 19. 3. *An Elegant Description* (laid down Dialogue-wise) of *Davids* thankful and triumphant deportment upon his compleat coming unto his Kingdom, *ver.* 19. *to the end.*

In all which we have *A Prophetical Prediction* of Christs Afflictions, Passion, Resurrection, and Entrance into his Kingdom; and so becoming *the Head of the Corner*, uniting both Jewes and Gentiles into one Building, *making in himself of twain one new Man so making peace*, Ephes. 2. 14, 15, &c. *with* Matth. 21. 42. Mark 12. 10, 11. Luk. 20. 17. Act. 4. 11. Ephes. 2. 20, 21. 1 Pet. 2. 4, 5, 6.

§. II. The Version out of the Hebrew.

I.

1. CONfess ye to the LORD,
For *he is* good *alway*:
a For his kind-mercy, *still ador'd*
By his, *endures* b for-ay.
2. Let Israel now say;
c His mercy *dures* for ever.
3. Let Aaron's *sacred* house now say,
d His mercy dures for ever.

4. Let fearers of the LORD
Now say, *as heretofore*,
That e his kind-mercy, *much ador'd*,
Endures f for evermore.

5. I out of sore-distress
Upon g the-LORD did call:
h The-LORD in-ample-roomethiness
Did answer mee *withall*.

6. JEHOVAH *is mine aid*
For mee *against my foe*;
Therefore i I will not be afraid
What man to me can do.
7. JEHOVAH *hath for me*
With *all* mine helpers *sate*:
And *therefore* I shall *vengeance* see
On-them-that-de-me-hate.

a Heb. *or*, mercifull-kindnes. loving-kindnes. b *Heb.* to eternity. c *Heb.* That his merciful kindnes to eternity d *Heb.* That his mercifull kindnes to eternity. e *Heb.* mercifull-kindnes f *Heb.* to eternity.

g Heb. JAH. h Heb. JAH.

i Heb. I will not fear.

II.

8. *Ob it is better still*
Upon the LORD *oft t'ride,*
k To-hope-for-safety *in all ill:*
Then in man to confide.
9. *Yea, it much* better *is,*
Upon the LORD *most just*
l To-hope-for-safety *in distress:*
Than in Princes to trust.

10. All Nations *joyntly came,*
Encompass-me-did-they:
But in the LORD's *victorious* Name
m I-did-cut-them-away
11. They me encompass'd-round,
Yea compass mee did they:
But in JEHOVAH's Name *renown'd*
n I-did-cut-them-away.

12. As Bees they compass'd mee,
As fire of thorns were they
Quenched: o For in JEHOVAH's Name
p I-did-cut-them-away.
13. Thou *(enemy)* didst me thrust
Thrusting to *make me* fall:
But then the LORD, *mine onely trust,*
Did help me *at my call.*

III.

14. q The LORD's my strength and song,
And for salvation *high*
To mee hath hee been *all along.*
15. The voice of shouting-joy,
And of Salvation
In just-men's r dwellings *is:*
The right-hand of the LORD *alone*
Effecteth valiantness.

16. The right-hand of the LORD
Is now exalted-*high:*
The right-hand of the *living* LORD
Doth s very valiantly.
17. I shall not dye, but live;
And tell th' Acts of t the LORD.
18. JAH u chastned me, but did not give
Me unto death *abhorr'd.*

19. Open unto me *this day*
The Gates of Righteousness:
That enter into them I may,
And may x the LORD confess.
20. This *Sanctuary* Gate
Of the *Almighty* LORD,
y The righteous-ones shall in thereat
Enter *with one accord.*

IIII.

21. To thee will I confess,
Because thou didst me hear:
And hast to me been *in distress*
For a Salvation *dear.*
22. The *very* Stone, *which some*
Chief builders have refused,
Is of the Corner *now* become
z The Head, *and chiefly used.*

23. This of the LORD was *laid:*
It's *w* ondrous in our eyes.
24. This is the day the LORD hath made,
Let us be glad likewise
Rejoyce in it *with mirth.*
25. a I-pray-thee, LORD, save now:
LORD I beseech thee, *In the earth*
Now prosper *him* do thou.

26. He-that comes in the Name
Of *God* the LORD *be* bless'd:
Out of the LORD's house *full of same*
We bless you *with the best.*
27. *God is* the LORD *of Lords,*
And b us his light adornes:
Binde yee the Feast-offering with cords
Unto the Altar's horner.

28. Thou *art* my God *alone,*
And c thee confess I will:
My God *and sole Salvation,*
I will exalt thee *still.*
29. Confess yee to the LORD,
For he is good *alway:*
For his d kind-mercy *still ador'd*
By his endure e for ay.

k *Heb.* or; to betake ones self. for covert, *or* safety.
l *Heb.* or; to betake ones self for covert or safety.
m *Heb.* I did-cut-them-off.
n *Heb.* I-did-cut-them-off.
o *Heb.* or; But——.
p *Heb.* I. did-cut-them off.
q *Heb.* JAH.
r *Heb.* Tents
s *Heb.* valiantness.
t *Heb.* JAH
u *Heb.* chastening, hastened
x *Heb.* JAH
y *Heb.* the righteous ones shall enter into it.
z *Heb.* For the Head.
a *Heb* I beseech thee
b *Heb.* hee hath given light to us. or; Hehath shined on us.
c *Heb.* or; to thee——
d *Heb.* or; loving-kindness mercifull-kindness.
e *Heb.* to eternity.

§. III. The Kinde, Penman, and Occasion.

f Hoc Pulcherrimum carmen ——Sim de Muis in Arg. Psal. 118.

This most-excellent Song (as one f stiles it deservedly) is of a *Mixt* Kinde or *Nature*, being *Eucharistical* and *Prophetical*, as to the Subject-Matter of it. Wherein (1) *Under* the afflictions and enemies of *David*, the enemies of *Christ* and his sufferings; (2) *Under* the Temporal Deliverances and Victories of *David*, the Spiritual Deliverances and Victories of *Christ*; 3. *Under* the coming *of David* into his Earthly Kingdom, the coming of *Christ* into his Heavenly Kingdom, being advanced after all his Debasements to be *the Head-stone of the Corner*; And (4) *Under* the gladsome Apprecations of *Davids* Subjects unto him, the like joyful Apprecations of *Christs* Spiritual Subjects unto him, are most notably shadowed forth and represented.

That this is an Eminent *Prophecy of Christ*, is evident; 1. *From* Christs own Testimony, applying some part of this Psalme to himself. *Compare ver.* 22. 23. *with Matth.* 21. 42. *Mar.* 12. 10, 11. *Luk.* 20. 17. 2. *From* the Testimony of the Apostles, interpreting and accommodating the same passages unto Christ, *ver.* 22, 23. *with*

23. *with Act.* 4. 11. *Ephes.* 2. 20, 21. 1 *Pet.* 2. 4, 5, 6. 3. *From* the use that the people and Children of the Jewes made of this Psalme. The Jewes counted it so famous a *Prophecy of Christ*, that with some of the passages in this Psalme they welcome Christ into *Jerusalem*, singing *Hoshiana-na*, or *Hosanna* (as its expressed in the Greek) *to the Son of David, &c.* i. e. Praying God most High to save the King Christ, who then *came in the Name of the* LORD, *at his last Solemn entring into Jerusalem. Compare Psal.* 118. 25, 26. *with. Matth.* 21. 9, 15. *Luk.* 19. 37, 38. As to the *Forme* of this Psalme, it is one of those that have no *Title* prefixed [g]. And it is the last of those Eucharistical Psalmes, concluding the Jewes *GREAT HALELU-JAH*, as hath been heretofore noted [h].

[g] See Psal. 1. §. 4.

[h] See on Psal. 111. §. 3.

Penman of it was probably *David*. Forasmuch as, 1. It is such an Evident *Prophecy of Christ*, and his enemies, sufferings, and Kingdome, wherein *David* was an especial Type of him. 2. It most exactly agrees to the condition of *David*, who was exercised with many enemies and afflictions round about, was opposed and rejected by the chief Rulers in reference to his Kingdom, and yet at last was by the peculiar hand and Providence of the LORD both delivered out of all his troubles, made victorious over all his enemies, and peaceably possessed of his Kingdom. Herein the *Subject-matter* of this Psalme and the History of *David* do most harmoniously agree.

Occasion of *Davids* Penning this Heroick and Triumphant Psalme, seems to be thus; *David* having been long exercised with varieties of enemies and afflictions, As with *Saul's* restless malice, and after his death with *Ishbosheth Sauls* sonne, who by the assistance of *Abner* (his, and his Father *Sauls* General) kept *David* for a time from his rightful Reign over *Israel*, 2 *Sam.* 2. 8, *&c. to Chap.* 5. 1. And *Ishbosheth* being dead, and *David* annointed King over *Israel* thereupon, while his Kingdom was now distracted and unsetled, *David* had sundry conflicts with the *Philistines*, whom he victoriously destroy'd, 2 *Sam.* 5. *throughout*. Now when God had delivered *David* from all his troubles and afflictions, and from all these his enemies, that he was quietly possessed of the Kingdoms both of *Judah* and *Israel*, and so became *the Head-stone of the Corner*: then he is thought by way of grateful return to God to have penned this *glorious Psalme* with an heart and mouth full and overflowing with Divine Praises [i]. *Some* think *David* penned it after he had subdued sundry other Forreign Nations, mentioned in 2 *Sam.* 8. considering the expressions here in *Psal.* 118. 10, 11, 12, 22. yea after *David* in a Battel with the *Philistines* had that dangerous conflict with *Ishbibenob* the Gyant, who *being girt with a new Sword thought to have slain David, but Abishai succoured him and killed the Philistine*, 2 Sam. 21. 15, 16, 17. [k] and indeed *Psal.* 118. *verse* 13. seems to import some such deliverance of *David* from a particular enemy. Only this Battel with the Philistines and *Ishbibenob* seems to be too long after *Davids* annointing by *Israel*: whereas this Psalme seems to be written presently after *Davids* coming to the Crown of *Israel*, from *verse* 22, 23, 24, 25. And there might be some other deliverance of *David* from a particular enemy meant *in verse* 13. As *Saul*, or *Ishbosheth*, &c. or, his adversary spoken of there in the singular number, may be intended collectively of all his enemies.

[i] Hen. Moller in Arg. Psal. 118. Sim. de Muis. in Arg. Psal. 118

[k] Joan Foord in Exposit. Psal. 118. Tempus.

§ IV. The Scope.

The **Scope** of the *Psalmist* intended in this Psalme, is; 1. *Literally* to incite all sorts to confesse and give thanks unto God the LORD for his goodness and eternal loving-kindnesse, as also to enlarge himself in all possible affectionate thankfulnesse to God, for hearing him in trouble, helping him to subdue and destroy all sorts of his enemies, and after all difficulties and oppositions stablishing him upon the Throne of his Kingdom over *Israel*, as well as *Judah*, making him (though at first a *Stone rejected by the Builders*, yet at last) *the Head of the Corner*, by the LORD's own wonderful dispensation. 2. *Prophetically*, To praise the LORD triumphantly

ly, and to provoke others also to extoll him, For the *true David* the *LORD Jesus Christ* that was to descend *of David* according to the flesh, That God heard and supported him in all his distresses, enabled him to subdue and destroy all sorts of his Spiritual enemies; and after all his deep Humiliation, Rejection, and Sufferings at last raised him from the dead, advanced him to his Kingdom at *his own right-hand*, and so made him (once *a Stone refused by the Builders*) *the Head of the Corner*, uniting both Jewes and Gentiles into one Spiritual Building, *Ephes.* 2. 13. to *the end.*

§. V. The Analysis, or Principal parts.

In this *Psalme* are chiefly considerable,

I. *An Exhortation*, To confess unto the LORD: *viz.* all due praise (As *Hierome* and *Austin* do here rightly interpret it to bee *A Confession*, not of *Mans sins*, but of *Gods praises*) 1. Here note, 1. The Act of Gratitude; *Confessing.* 2. The Object praised and to be confessed unto; *the LORD.* 3. The matter or cause for which he is to be praised: 1. *Partly*, His Goodness. 2. *Partly*, His eternall loving-kindness, or merciful kindness: 4. The parties who are incited to this Duty are; *Generally*, All sorts. *Particularly*, *Israel*, *Aarons House*, and *the Fearers of the LORD*, *verse*, 1. 2, 3, 4.

II. *An Experimental Narration* of the many and great Causes which the Psalmist himself had to praise the LORD, and trust in him alone, *verse* 5. to 19. Here,

1. His trust and affiance in God in all straits and conditions: is hinted, *viz. verse* 6, 7.

2. The grounds of such his trust & confidence are declared, *viz.* Because, 1. The LORD answered him with much inlargement in the day of his distress, *ver.* 5. 2. The LORD was for him against his foes, *ver.* 6. Yea, was chief among his helpers, *v.* 7. 3. It is *better to fly-to-the-LORD-for shelter and safety*, then to any Man, *ver.* 8. Yea, then to the chief Potentates among men, Princes, *verse* 9. 4 In the Name of the LORD, he had cut off and destroyed *All Nations encompassing him*, yea, encompassing him like Bees, *verse* 10. 11, 12. 5. The LORD singularly aided him against the dangerous enemy, that thrusting, thrusted at him to make him fall, *verse* 13. 6. The LORD hath been his strength, song, and salvation, *verse* 14. 7. *The voyce of joy and salvation* is at last *in the dwellings of the righteous*, *verse* 15. 8. *The right hand of the LORD doth valiantnesse*, for his people that rest upon him, *verse* 15. 16. 9. He *shall not* now *dy*, though he hath been sore chastized, *but live* to declare the LORD's Acts, *vers.* 17. 18.

III. *An elegant and emphatical Description* of David's high thankfulness to God upon his full coming into his Kingdome over Israel, *verse* 19. *to the end.* And this is laid down *Dialogue-wise*, as if it were a Discourse betwixt divers speakers. Here,

1. David speaks to the Porters and Levites to open to him the Court-gates of the LORD's Tabernacle, Declaring that to be the LORD's Sanctuary-gate *into which the Righteous shall enter*, *verse* 19. 20.

2. David being entred in, I. *David* confesseth to the LORD with thankfulness, 1. *For* hearing his Prayer. 2. *For* being his Salvation, *verse* 21. 3. *For* making him the *Head Corner-Stone* in his Kingdome, though formerly refused by the builders, *verse* 22. This last is amplified elegantly by a double *Epiphonema.* 1. *That*, this work was of the *LORD's own contriving*, and *marvellous in mens eyes*, *verse* 23. 2. *That* this was *a Day of the LORD's own making*, and therefore a Day of Joy and Gladness to his people, *verse* 24. II. *The people* appreciate Salvation and prosperity to their King, *verse* 25. As once the Disciples and Children did to Christ entering into Jerusalem, *Matth.* 21. 9, 15. *Luke* 19. 37, 38. III. *The Priests* bless King David out of the Sanctuary, *Coming in the Name of the LORD*, *verse* 26. IIII. *David* thus having received the Acclamation of the people, and benediction of the Priest. 1. Offers his Thank-offerings to God, *verse* 27. 2. Professeth the LORD to be his God, and that he will confess him, and exalt him, *verse* 28. 3. Concludeth, with an Exhortation to all to confess unto the LORD, for his goodness, and eternal loving kindness (as he began the Psalme) *verse* 29.

Confessio hæc non ad peccatorum remissionem, sed ad laudem pertinet Deitatis. *Hieron. in Comment. ad Psal.* 117. *Tom.* 8.

Hic manifestè certum est, vocem confessionis & sonum, non ad merorem pœnitentiæ, sed ad lætitiam Festivitatis celeberrimæ pertinere *Aug. in Enarrat. Psal.* 117. *Tom* 8.

Psalme

Pſalme CXIX.

§. I. The Summary Contents of the whole Pſalme.

In this *Pſalme* are promiſcuouſly laid down, 1. *The great happineſs* of all ſuch as in Chriſt rightly obſerve God's Law, Word or Doctrine. 2. *Manifold praiſes* of the Excellencies of the Law or Word of God, and of the ſweet effects of the ſame. 3. *Many profeſſions* of dear affections and ſincere obedience to the Law or Word of God. 4. *Some complaints* againſt his afflictions, Perſecuting and oppreſſing Enemies, and wicked-mens breaking the Law of God. 5. And *Sundry pathetical Prayers*, Petitions, wiſhes and deſires in order to the Pſalmiſts due obſervance of the Law and Word of God. Which things are ſo frequently intermingled, that the Method and order of them cannot ſo well be noted and pointed out in the whole Pſalme, as in the ſeveral *Octonaries* or *Parts* thereof. And therefore in the explaining of this Pſalme, The uſual method muſt be a little altered: *General Explications* being premiſed before the whole Pſalm; *Particular Contents* and *Analyſes* being annexed to the ſeveral *Octonaries*.

§. II. The Nature or Kinde, and Excellency of this Pſalme.

I. The Nature or Kinde of this Pſalm may be conſidered, 1. As to the *Subject-Matter* of it, which is *mixt*, and made up of *Doctrines*, *Prayers*, *Prayſes*, *Profeſſions*, *Holy Reſolutions*, *Complaints*, &c. variouſly interwoven: but all having ſome eminent tendency, reſpect, or reference to the Law or Word of God, in one reſpect or another. In which reſpect, *Hierome* ſeems to ſay; *This Pſalme contains in it a great myſtery* [a]. 2. As to the *Form* of penning it; It hath no Title or Inſcription prefixed. As hath been formerly noted on *Pſal.* I. §. 4. And in that regard we are deſtitute of ſome certain light touching the *Penman* and particular *Occaſion* of it. It is one of the *Alphabetical Pſalms* (as hath been noted) penned after the order of the *Hebrew Alphabet*, which conſiſts of 22 Letters [b]. For in this Pſalme are 22 parts (which the learned call *Octonaries*, every part conſiſting of 8 *verſes* or *periods*, and every of thoſe *verſes* in the Hebrew, beginning with the ſame Hebrew letter reſpectively. As all the 8 periods or verſes in the *firſt part* or *firſt Octonary* begin with the firſt Letter א. All the 8 periods in the ſecond *Octonary* begin with the ſecond Letter ב. All the 8 periods of the third *Octonary*, begin with the third Letter ג. And ſo they proceed unto the end. The *Alphabet* therefore obſerved in this Pſalme is ſingular and differing from the manner of the *Alphabet* obſerved in all the other *Alphabetical Pſalmes*. Whereby (as one [c] hath noted well) is declared unto us; 1. *The diligence of the Penner*: that with very careful meditation it was framed. 2. *The worth of the Pſalm*. In that the Spirit fretteth and enamelleth it with theſe Characters. 3. *And the deſire that the Reader ſhould remember it*, being thus in order of Elements ſet down. Though ſome think this was onely or chiefly done for the help of memory [d]. And this courſe ſeems to hint unto us the excellency of this and all other Alphabetical Pſalmes, being moſt worthy to be got by heart, and retained in memory by the people of God. *Hierome* notes this *Alphabetical* order in this Pſalme: and withall tells us, That *Joſephus* (*in libris ἀρχαιολογίας*) reports, that

[a] Iſte Pſalmus magnum in ſe myſterium continet. *Hieronym. in Comment. ad tit. Pſal.* 118. *Tom.* 8.

[b] See in the Preface to the Pſalmes, §. VI. numb. IV. 2.

[c] *George Eſtey in his Expoſition on Pſal.* 119. p. 47. *London.*

[d] Tantum ad memoriam juvandum videtur factum. *Sim. de Mais in Argument. Pſal.* 119.

that this Pſalme, and the Song in Deuteronomie were compoſed both in one Metre, An Elegial Metre; the firſt conſiſting of ſix feet, the next of five, *Hexameters*, and *Pentameters* [e]. For quantity, This is the longeſt of all the Pſalmes in this whole Book by far, conſiſting of 22. *Octonaries*, or 22. *Parts*, in every of which are eight *verſes*. But the matter being ſuch an Heavenly Meditation, *The longer it is* (as one ſaid) *the better it is* [f].

e Totus hic Pſalmus eſt Scriptus ſecundum ordinem literarum: ita ut ab una litera octo verſus incipiant & rurſum à ſequenti octo alii compleantur. Et hoc ſimiliter uſque ad finen texatur. Joſephus autem refert, in libris ἀρχαιολογίας hunc Pſalmum & Deuteronomii Canticum uno metro eſſe compoſitum, & putat Elegiarum metrum in utroque poſſe deprehendi; quod ſcilicet prio. verſus 6 pedibus conſtet, inferior uno minus in Pentametram finiatur. *Hieronym. in Com. ad Pſ.* 118. *tit. Tom.* 8. f Hic Pſalmus eſt tantò præſtantior, quantò prolixior, &c. *Sim. de Muis in Arg. Pſal.* 119.

II. The **Excellency** of this Pſalme is notably indigitated to us, In the artificial and ſingular *Alphabetical* compoſure thereof; In the pleaſant and ſweetly ordered prolixity thereof; but eſpecially in the Holy and Heavenly *matter* thereof. *Hierome* (as was noted) ſaith; *This Pſalm containes in it a great myſtery*. *Auguſtine* thought this Pſalme ſo profound, that it is underſtood by few. And therefore in his Expounding of the Pſalmes, he deferred this till the laſt: and ſaid; *The plainer it ſeemed to be, the profounder it was to him* g. —— *Eſtey* tells us; —— *It is altogether* (*as a man may term it*) *a Chriſtal* (*not a flattering*) *glaſs of all true Godlineſs, or a Touchſtone of all ſincere-hearted worſhippers of God, and lively Anatomy, or laying open of a good ſoul. Whereto the more one can find himſelf like, the more mercy hath he found of God, and oweth him the more praiſe.* I may truly ſay of this Pſalm; That it is a ſweet bundle of holy meditations; A diſcovery of that bleſſedneſs which eminently accompanies true godlineſs; A clear Map of ſincere univerſal conſtant obedience to the Law of God; An admirable adumbration of the holy frame, diſpoſition, conſtitution and affections of a right gracious ſpirit; And eſpecially an high Elogy and magnifical Commendation of the excellent Law or Word of God, and of its ſingular uſefulneſs to the People of God in their whole Pilgrimage here on Earth, and peculiarly in their deepeſt afflictions and perſecutions: Inſomuch (that as it is well obſerved h by divers) in this long Pſalme, there is not one verſe wherein there is not one *Synonumous* word or other denoting this Law or word of God, As *Law, Statutes, Precepts, Commandments, Teſtimonies, Judgements, Juſtice, wayes of God, Word, Saying, Truth, Depoſited-Precepts*, &c. (all which are Synonyma's, with much elegant variety of notion; ſetting forth the manifold perfections and excellencies of the Law or Word of God,) except in *verſe* 122. wherein though ſuch a word be not, yet the thing is implyed in the Metaphor of a *Suretie*, which is wont to be done or given by a *word*. And therefore it will be uſeful for us to underſtand the proper ſenſe and meaning of theſe ſeveral Synonyma's, by the frequent uſe whereof the Law or Word of God is here more magnified, then in any other Pſalme or portion of Scripture beſide.

g —Pſalmum verò 118. non tam propter ejus notiſſimam longitudinem, quam propter altitudinem paucis cognoſcibilem differebam. —— Quantò enim videtur *apertior*, tantò mihi *profundior* videri ſolet: ita ut etiam quam ſit profundus, demonſtrare non poſſim, &c. *Auguſt. Proem. in Pſal.* 118. *Tom.* 8.

h G. Ameſ. in Prolegom. in Pſal. 119. —— Sim. de Muis in Argum. Pſal. 119. Joan. Calvin. in Comment. ad Pſal. 119. ante verſ. 1. —Hieronym. in Comment. ad titulum Pſal. 118. Tom. 8.

1. תורה Torah, *Law, Doctrines*, &c. *Pſalm.* 119. 1. *and often*. It is derived from ירה *Jarah*, ſignifying primarily, *To caſt forth, viz.* ſtones, arrows, drops, ſhowers, &c. *Secondarily*, it ſignifies to *Teach, Inſtruct*, &c. by a Metaphorical alluſion to *caſting forth of rain* or *ſhowers*. For as the often caſting forth of rain makes the Earth abound with fruit: ſo the often caſting forth of Gods Will, Doctrine, &c. makes the ſoul fruitful in knowledge i. It properly ſignifies, *A preſcript, Reaſon*, or *Doctrine* delivered or revealed by God, touching his Will, whereunto our life and practice is to be conform. It's of more general extent then the word, *Law*. It comprehends all parts of Divine Doctrine, being a very generall comprehenſive word.

i S. Pagnin. in Theſ. ad verb. ירה

2. דרך Derech, *way, viz. of the LORD, Pſal.* 119. 1. 3. *and often*. It is a Metaphorical alluſion to the *way* or *path* wherein a man walks from place to place. *And it denotes*; 1. *Sometimes* that way, courſe, or habitual order of life and practiſe which God hath appointed us to walk in, and the Rule or Guide thereof his Word: 2. *Sometimes*

times, The example of God, which in ſome things we are required to follow; as to be *Holy, merciful, perfect*, &c. as he is holy, mercifull, perfect, 1 *Pet.*1.16. *Luke* 6.36. *Matth.*5.48.

3. ארח Orach, *Way, Path, Manner, Cuſtome*, &c. *Pſal.*119.15. &c. It is much of like ſignification with the former word, but not of ſo frequent uſe in the Holy Scripture.

4. דבר Dabar, *Word, Speech, Pſal.*119.9.16. *and very often.* This word is not applied, no not figuratively to things mute, that cannot ſpeak, as Hebricians obſerve [k]. It denotes here Gods *Word written*, whereby in a ſort he *ſpeaks* his mind and will to us. *Generally*, it imports the whole written Word of God. *Specially*, it ſometimes imports his Word of Promiſe, *as verſ.* 28. 65.

5. אמרה Imra, *A ſaying, a pronouncing, a promiſe, Pſal.* 119.11,38,58. *and often.* Learned *Hebricians* doe obſerve ſome Grammatical differences betwixt this and דבר [l], *viz.*1. *That* this word אמרה ſignifies *the act of ſpeaking*, properly: but that word, *the diſpoſition* of the thing or cauſe. 2. *This* word is applied to *things dumb* figuratively; as well as to *things that can ſpeak* properly: but *that* word is only applied to *things that can ſpeak*. 3. *Th word* is ſtill uſed with *reference to another, to* whom any thing is ſaid: but *that word* is uſed oft-times *without reference to any other.* 4. *In conſtruction*, This word is joyned onely with אל or ל but דבר is joyned with ב and את, and not אמר except when it ſignifies *ſpeaking in the heart.*

6. חקים Chukkim, and חקות Chukkoth, *Statutes, Decrees, Conſtitutions, conſtituted* or *preſcribed Ordinations*, &c. *Pſal.*119.12.16. *and often.* It properly denotes (as *Mercerus* [m] hath it out of *Kimchi*) *Statutes, Decrees, Rites, Ceremonies*, &c. appointed and ordained of God, *about matters of Religion*, or the worſhip of God, as *Circumciſion, Sacrifices, Feſtivals*, &c. and ſpecially for thoſe inſtitutions, the reaſon whereof is in great part unknown; As about *not eating of Swines fleſh, not wearing a garment of Linnen and Woollen*, &c [n]. But ſome contrariwiſe, by חקים underſtand (ſaith *Calvin*) *Statutes* or *Rites divinely preſcribed*, whereof the certain Reaſon is evident [o].

7. משפטים Miſhpatim, *Judgements, Pſalme* 119.7. 20. *and very often.* This word is often joyned with *Lawes* and *Statutes* in Old Teſtament, *Levit.* 26.46. and they are thus differenced, *Laws* import *Moral precepts* as the Decalogue: *Statutes*, all *Rites and Ceremonial Ordinances* about matters of Religion, Divine Worſhip, &c. *Judgments*, imply all *judicial Lawes* touching political Rites, belonging to the protection and welfare of humane ſociety. But when this word *Judgements* is uſed ſeperately and alone, without *Lawes* and *Statutes*, it may have a larger acceptation, as *Mercerus* hath noted [p]; *Judgements* are often *Precepts which concern our neighbour*, although often generally by this Name the *Decrees of God*, and things pronounced or *judged by him* are underſtood. Called *Judgements*, becauſe ſtill appointed by God in *Judgement and Juſtice*: as *Calvin* notes.

8. מצות Mitſuoth, *Commandements, Mandates*, &c. *Pſal.*119.6.10.21. *and often.* It is derived from צוה *To Command, Decree*, &c. And that with the great Authority of the Law-giver (thinks [q] *Ames*,) And it properly notes; *An obliging*, or *binding-command. A command that binds to obſerve any thing*: as *Mercerus* [r] obſerves.

9. פקודים Pikkudhim, *Precepts Pſal.*119.4.15. *and often.* It ariſeth from the root פקד *To viſite, require, command, conſtitute, depoſit, commit any office*, &c. And it properly ſignifies *An inſpection, A requiring, An Office committed to another*, &c. Hebrew Doctors ſay it imports properly, *Precepts belonging to the equitie of Nature* [s]. *Kimchi* ſaith, They are thoſe precepts which the underſtanding dictates, and are as it were a Depoſited thing in the heart of man. *Depoſited Precepts*, committed of truſt to us to keep: As *Ames*, and *S. de Muis* [t]. So that this word is very emphatical.

10. עדות Ghueduth, *Teſtimony, witneſs, Pſal.* 119.2. *and often.* Is derived from עוד which in *Hifil* ſignifies *To teſtifie, bear witneſs*, &c. Hence *Teſtimony* denotes the Law and Commandements of God, which God gave in *a way of Covenant* to Iſrael, (as *Calvin* notes:) *To witneſs and teſtifie betwixt God and them the Covenanted agree-*

k Pagnin. Theſaur. in verb. דבר

l Vid. Pagnin. Theſ. ad verb. אמר & verb. דבר.

m Mercer. in Pagn. Theſaur. ad verb. חקק ſtatuere, ſcribere, deſcribere.

n Sim. de Muis in Arg. Pſal. 119.

o Joan. Calvin. in Comment. ad Pſal. 119. in init.

p Judicia ſæpe ſunt præcepta quæ ſpectant proximum: etſi ſæpe Generaliter hoc nomine Dei Decreta intelliguntur, & pronunciata ſeu judicata. Mercer. in Pagnin. Theſaur. ad verb. שפט

q G. Ames. in Prolegom. in Pſal. 119.

r In Pagnin. Theſaur. ad verb. מצוה

s Joan. Calvin. in Com. ad Pſal. 119. init.

t Ames in Prolegom. ad Pſal. 119. S. de Muis in Arg. Pſal. 119.

ment u. Hence the *Ark* containing the two Tables of the Law and Covenant, *Deut.* 5.2,3,6. &c. is called *the Ark of Teſtimony*, *Exod.* 25. 22. and 26.33. and the *Tabernacle* containing the *Ark*, *The Tabernacle of Teſtimony*, *Numb.* 10. 11. And the *Tables* are called, *The Tables of Teſtimony*, *Exod.* 31. 18. And 32. 15. and 34.29. And *The Teſtimony*, *Exod.* 40. 20. But alſo generally this word *Teſtimony*, imports to us, the *Word of God* (ſaith *Mercerus*,) *whereby God teſtifies* his Will unto us x. And (as *Ames* further adds) *Teſtimonies*, ſo called; becauſe this *Will*, as a *Teſtimony* or *Teſtament* of God, doth teſtifie, 1. *Of Right*, what we ought to do. 2. *Of Fact*, when we do well or ill. 3. *Of Event*, what good or evil we are to expect according to the good or evil we do. And by this means it directs our *Conſciences* in giving teſtimony, as well of our ſtate, as of our actions paſt, preſent, and future y. So hee.

11 צדק Tſedeck, *Juſtice*, *Righteouſneſs*, *Pſal.* 119.40. 142. 144. The Law and Word of God is ſo called; becauſe 1. It is in it ſelf moſt exquiſitely and exactly juſt, right and equal, *Rom.* 7.12. *Pſal.* 19.9. 2. It is juſtified by all manner of proofs, trials, and experiments, *Pſal.* 138.2. And ought ſtill to be juſtified by all the children of wiſedom, *Matth.* 11.19. 3. It renders a man juſt and righteous before God that uprightly obſerves the Law and Word of God, *Luke* 1.6.

12. אמונה Emunah, *The Truth*, *faithfulneſs*, *Pſal.* 119.30.90. 142. 151. The Law and whole Word of God is ſo ſtiled, The Doctrine, Promiſes, Prophecies, Threats, Narratives, &c. thereof being moſt exactly true, faithful and ſure, without any the leaſt ſhadow of errour, deceit or falſhood.

By theſe *twelve words* (which for ſubſtance are *Synonyma's*, pointing out the Law and Word of God in this Pſalme) the excellency of this Pſalme, and of the Law and Word of God (the ſubject-Matter thereof) is notably illuſtrated, with Elegant variety. All which I thought neceſſary here to explain, becauſe the right ſenſe of them conduceth much to the true underſtanding of this choice Pſalme.

§. III. The Penman, Occaſion, and Scope of this Pſalme.

1. The **Penman** of this Pſalme is not here or elſewhere plainly declared who he was: But it is very probable, *David* was the *Penman* of the Holy Ghoſt in writing it. For, 1. The matter of it notably agrees to David's 19. *Pſalme*, wherein the *Synonymous Denominations*, and high prayſes of God's Law and Word are laid down, *verſ.* 7,8,9,&c. as in this Pſalme. 2. The afflicted and perſecuted ſtate of David, eſpecially under *Saul*, is frequently hinted in this Pſalme, what reproach, fears, dangers, injuries, oppreſſions, &c. he was expoſed unto by his enemies, yea, by Princes and great ones, *See verſe* 19,21, 22, 23, 25, 28,39, 42,46, 50,51, 61,67, 69,70,71,75,78,84,85,86,87,92,95,98, 107,109,110,115,122. 134,139,141,144, 150,153,154,157,161. which paſſages and expreſſions do moſt ſingularly agree to *Davids condition*, as it is repreſented in his Hiſtory. 3. This Pſalm doth all along ſavour of the *Spirit of David*, being a lively Idea of his Faith, Obedience, zeale Heavenly affections and Integrity in all. 4. This is one of the *Alphabetical Pſalmes*. There are in all, *ſeven Alphabetical Pſalmes* (as hath been hinted:) *viz.* Pſ. 25.34.37. 111.112.119.145. Four of theſe, *viz.* Pſ. 25.34.37.145. were Penned by *David*, as is evident by their *Titles*: the other three alſo, though un-tituled, more then probably were Penned alſo by him, as both the matter of them clearly intimater, and this *Alphabetical Manner* of writing them (uſual with *David*) ſuggeſts unto us. 5. Interpreters, many conceive that *David* Penned this Pſalme, though ſome are unſatisfied who wrote it z.

u עדות accipiunt Hebræi pro doctrina Legis, Sed cum certa Notatione: ut ſciamus illic comprehendi, quomodo Deus cum populo ſuo paciſcatur. *Joan. Calvin. in Com. ad Pſal.* 119.

x In Pagnin. Theſaur. ad verb.

y G. Ameſ. in Prolegom. ad Pſal. 119.

z D. Ambroſ. in Prolog. ad Pſalm. 118.

Tom. 4. —— verſe Arab. in Bibl. Polyglot. —— Fran. Jun. in Annotat. ad Pſal. 119. —— G. Ameſ. Prolegom. in Pſal. 119. —— Joan. Foord Expoſit. in Pſal. 119. —— Sim. de Muis in Argument. Pſal. 119. —— Joan. Calvin. in Comment. Pſal. 119. ad init. ——

II. The **Occaſion** of the Pſalmiſts Penning this Pſalme, ſeems from the *Subject Matter* of it to be this; *viz. David* in the courſe of his Pilgrimage here on Earth, meeting with many and great viciſſitudes of affaires, conditions and divine diſpenſations, being exerciſed with many Enemies and potent Perſecutors; eſpecially *King Saul*, with deep diſtreſſes, plunges and difficulties; grievous dangers, afflictions and Perſecutions, and yet in them all being enabled by the rich Grace of his God, to adhere unto the *Law and Word of God* as his *Guide, Counſellour, Comfort, Portion, Delight*, &c. Whereby he held up his head in deepeſt waters of troubles, and at laſt happily arrived at a ſafe Shore: Did hereupon take *Occaſion* in this Pſalme to bundle up all thoſe his ſweet and Heavenly Meditations which in ſuch caſes he had in and about the *Word of God*, (his *General Antidote* againſt *all Maladies* and *Calamities*,) and his rich advantages reaped thereby in all conditions; That ſo he might out of his own experience magnifically extol the Word of God, and recommend the like uſe and improvement of it in all dangers, difficulties, troubles and afflictions whatſoever, to all the true-hearted people and ſervants of the LORD. *Davids practice* and exerciſe in the Law of God, is here propounded for our Inſtruction and Exemplary Imitation.

III. The **Scope** of this Pſalme is; 1. *To ſet forth* the ſingular Happineſs of the Godly, that ſincerely love and obſerve the Law and Word of God in Chriſt. 2. *To diſplay*, praiſe and magnifie the incomparable Excellency, Worth, Preciouſneſs and uſefulneſs of the Word and Law of God unto his faithful people in all varieties of Conditions, Difficulties, Afflictions and Perſecutions, by his own great experience. 3. And *to Encourage* all the ſervants of the LORD, to make Gods word, their very *Refuge* and *Remedy* againſt all Evils, Extremities and Enemies whatſoever: Their *Counſellour, Comforter, Portion, Heritage, Joy and Delight* tranſcendent in all ſtates and conditions, throughout their Pilgrimage.

§. IV. The Analyſis, or Principal parts of the whole Pſalme.

Ambroſe obſerves; *That ſeveral ſingular Sentences are explicated in the ſeveral verſes of this Pſalme* a, &c. And for the moſt part it is ſo, throughout the Pſalme: It being made up of many conciſe *Aphoriſmes* or *compendious Sentences*, as moſt part of the Book of *Proverbs* is from *chap.* 10. &c. Like an heap of Gold rings or Precious ſtones, without connexion one to another. And therefore it will be very hard to repreſent any handſome *Logical Analyſis* of this whole Pſalme at once, which is ſo prolixe and Sententious. The Contents and Parts of every *Octonary* ſeverally, may be more eaſily and profitably laid down. And as to the whole Pſalme, I ſhall content my ſelf with that diſtribution of it into xxij *Parts* according to the Number and Order of the *Hebrew Alphabet*, by the *Penman* of it.

a Singulis verſibus ſingulæ explicantur Sententiæ. Unde & per metra aſſeruntur eſſe deſcripti. *Ambr. Prolog. in Pſalm.* 118.

§. V. The Verſion out of the Hebrew, with the Summary Contents and Principal Parts of the ſeveral Octonaryes.

ℵ

I. Octonary.

In this I. *Octonary*, 1. The Happineſs of the ſincere obſervers of Gods Word and Law, is propounded, *verſe* 1, 2, 3. 2. Gods command for diligent keeping of them is declared, *verſe* 4. 3. The great zeal and affection of the Pſalmiſt to the right obſervation thereof is pathetically deſcribed, *verſe* 5, 6, 7, 8.

I. Verſion.

a Heb. The bleſſednesses of ——.

1. a O *Wonderfully*-Bleſſed *are*
The-perfect-ones of way:
Who in JEHOVAH's Law *with care*
Are walking *every day*.

II. Verſion

a Heb. The bleſſednesses of ——.
b Heb. walking.
c Heb. The bleſſednesses of the keepers of his Teſtimonies.

1. a BLeſt *are*-the-perfect-ones of way:
Who in JEHOVAH's Law, b do go.
2. c Bleſs't *are* his Records keepers *ay*:
With all the heart ſeek him who do.

2. b O-Blessed-Blessed they that keep
His Testimonies *still*:
They *that* him diligently-seek
With all the heart *and will*.

3. Yea, who work not iniquity:
But in his wayes c do go.
4. Thy Laws, to be kept vehemently,
Commanded *oft* hast thou.
5. O that t' observe thy Statutes *high*,
My wayes d were-fix'd-direct!
6. Then shall I not be sham'd, e when I
All thy commands respect.

7. Thee I will *joyfully* confess
With f righteousness of heart:
When judgements of thy righteousness
I shall learn, *and impart*.
8. *Most heedfully* observe will I
Thy statutes *thou didst make*:
O do not unto vehemency
In anger mee forsake.

3. And they *that* work not d wickedness:
But in his wayes walk *heedfully*.
4. Thy Precepts thou commanded hast,
To be observed vehemently.

5. O that my wayes e were fix'd-direct,
To keep thy Statutes *thou didst frame*.
6. When I f all thy commands respect,
Then shall I not be bash't-with-shame.

7. With heart's uprightness g I'le thee praise:
When thy just judgements I shall h know.
8. I will observe thy Statutes *wayes*:
Mee i very much forsake not thou.

b *Heb.* The blessednesses of the keepers of——

c *Heb.* do walk.

d *Heb.* were firmly-directed.

e *Heb.* when I have respect unto all——

f *Heb.* rectitude, *or*, straightness uprightness

d *Heb.* iniquity.

e *Heb.* were firmly directed——

f *Heb.* have respect to

g *Heb.* I will confess thee

h *Heb.* learne

i *Heb.* unto vehemency.

In this *First Octonary*, (every verse whereof in the Hebrew begins with the *First Letter* ℵ *Aleph*) Are considerable,

I. *A Declaration*, or Proposition of the wonderful Happiness of those that are truely obedient to God in his Word and Law. *O the blessednesses*, &c! This their obedience is illustrated, 1. *By* the Objects thereof, *viz. God*, himself, *The Law of* IEHOVAH: *His Testimonies*: *His wayes*. 2. *By* the Acts thereof *Seeking*, *keeping*, *walking*. 3. *By* the Adjuncts thereof, *viz.* Sincere *Perfection of way* or course of life. *Entire Cordialness* herein. Abnegation of all opposite iniquity. And constancy in all, *verse* 1, 2, 3.

II. *A Signification* of the efficient Cause of keeping and observing Gods Precepts, *viz.* Gods will declared by his commands. This observing of his Precepts is amplified by the vehement and utmost endeavour that should be manifested therein; *to be observed vehemently*, *verse* 4.

III. *A Pathetical Description* of the Psalmists singular Affection and zeal to this commanded obedience, wherein true Happiness is to be found, *verse* 5. *to the end*. This his zealous Affection is laid down, and *Amplified*, 1. *By* way of serious wish, *That his wayes*, his whole course of life, *were* so fixedly *directed*, that he might *keep Gods Statutes verse* 5. 2. *By* the Reason of this wish, *viz.* A double advantage or effect that would ensue upon his obedience. That is; (1) An avoiding of shame and confusion by *having* sincere and entire *respect to all Gods commandments*, *verse* 6. (2) An obtaining of sweet cause and Occasion of praising the LORD with righteousness of heart, upon learning the judgements of his justice, *verse* 7. 3. *By* his holy Purpose of observing Gods Statutes. *Amplified*, By a Deprecation of the LORD's utter deserting him: wherein is a tacit Imploration of the LORD'S assistance of him in his resolved obedience, *verse* 8.

ב

II. Octonary.

In this II. *Octonary* the way of Happiness in observing the word of God is further illustrated, 1. *By* the efficacy and usefulness of the Word to work Sanctity of life, even in youth, a subject least disposed thereunto, *verse* 9. 2. *By* that way and Course, according to the word, which the Psalmist (and consequently every godly person) desired and resolves to take, in order to this Sanctity of life, which is a great part of the Saints Happiness, *verse* 10, *to* 17.

I. Version.

9. WHerewith shall young-man a purify
His way *from sin abhorr'd*?
By-taking-heed *continually*
According to thy Word.
10. I-have-thee-diligently-sought
With all mine heart's *Intents*:

a *Heb. or*; cleanse——

II. Version.

9. WHerewith shall young-man cleanse his way?
By-taking-heed a after thy Word.
10. From thy Commands b let mee not stray;
With all mine heart I sought thee, *Lord*.

a *Heb. or*; according to——

b *Heb.* make mee not er, b *Heb.* se

b Let

b Let mee not erre, *no not in thought*,
From thy Commandements.
11. I hid thy Sayings in mine heart,
'Gainſt thee c leſt I ſhould ſin.
12. O LORD, thou *ever* bleſſed *art*:
Thy Statutes teach mee *in*.
13. All thy mouth's Judgments d forth-diſplay
With my *glad* lips did I.
14. Did in thy Teſtimonies way,
e As in all riches, joy.
15. I'le on thy Precepts ſmuſe, and *ſtill*
To thy wayes have-reſpect.
16. g Delight I in thy Statutes will:
Thy words I'le not forget.

b *Heb.* make mee not erre *or*. wander.
c *Heb.* that I might not ſin——.
d *Heb.* I told. *or*, I declared——
e *Heb.* as above all ſtore-of-riches.
f *Heb.* medi. tate.
g *Heb.* I will delight my ſelf *or*, recre. ate my ſelf

11. I hid thy Sayings in mine heart,
That I might not againſt thee ſin.
12. O LORD, thou *ever* bleſſed *art*:
Thy Statutes thou inſtruct mee *in*.
13. I with my lips c did-forth-d iſplay
All thy mouth's Judgments *cheerfully*.
14. I in thy Teſtimonies way,
Did *ſtill*, d as in all riches, joy.
15. I'le on thy Precepts meditate:
And e on thy wayes mine-eyes-will-ſet.
16 I'le in thy Statutes f recreate-
-My-ſelf: Thy words I'le not forget.

c *Heb.* I did declare. *or*, I did tell.
d *Heb.* as above all ſtore-of riches.——
e *Heb.* to thy wayes I will look *or*; have reſpect.
f *Heb. or*; delight my ſelf.

In this *Second Octonary*, (every verſe whereof in the Hebrew begins with the *Second Letter* ב *Beth*,) The true Happineſs of the godly in obſerving and keeping Gods Law or Word, is notably illuſtrated and *Amplyfied*;

I. *By the efficacy and ſingular uſefulneſs of Gods Word* to effect Sanctity and purity of life, yea even in a *young man*, whoſe life is moſt apt to be contaminated with all manner of youthful luſts, and who is moſt indiſpoſed to be clenſed from them. Here note, 1. *The Matter Propounded*, which doth emphatically comprize and repreſent, 1. A great ſpiritual Malady, *viz*. Sinful defilement *of way*, of Converſation, or courſe of life, implyed in that phraſe; *clenſe his way*. 2. The Patient labouring under this Malady; *A young man*. Moſt apt to be corrupted: and moſt indiſpoſed to be reformed and cured. Conſequently, by a *Synechd*. We may here underſtand, any man. 3. The Remedy, (1) Inquired after; *Wherewith ſhall he clenſe*——? (2) Diſcovered; *Gods Word*. (3) Applyed; *By taking heed to his way*, his life, *according to his word*. II. *The manner of Propounding*, *viz*. In form of a Dialogue, by way of queſtion and Anſwer, for the more clearneſs and emphaſis, *verſe* 9.

II. *By that holy way or courſe of life*, (wherein no ſmall part of the Saints Happineſs in this life conſiſts,) according to the word, which the Pſalmiſt here, and every Godly perſon anſwerably, deſires and reſolves to take, in order to this Sanctity and Purity of life, *verſe* 10. *to* 17. *viz*. Particularly, 1. *In ſeeking the* LORD *with the whole heart*. And ſpecially, that he may not ſuffer him to wander from his commandments, *verſe* 10. 2. *In hiding Gods ſayings in his heart*, *that he might not ſin againſt him*, *verſe* 11. 3. In deſiring the bleſſed LORD, to *learn him his Statutes*, *verſe* 12. 4. *In declaring abroad* (for Gods honour, and others ſpiritual benefit) *all the judgements of Gods mouth*, *verſe* 13. 5. In *reioycing in the way of Gods Teſtimonies more then in all plenteous ſtore of Riches*, *verſe* 14. 6. In meditating upon Gods Precepts, and contemplating or having reſpect to his wayes, *ver*. 15. 7. In *delighting himſelf*, or recreating himſelf *in Gods Statutes*, and anſwerably *not forgetting his Words*, *verſe* 16.

ג

III. Octonary.

In this *III. Octonary* (which is *Petitory*) the Pſalmiſt prayeth, 1. *Generally*, For Gods bounteous Beneficence to him, *verſe* 17. 2. *Particularly*, For, (1) Divine aſſiſtance againſt all inward inherent infirmities and impediments, *ver*. 18, 19, 20. (2) Deliverance from all outward adventitious evils whereby the world is wont to excerciſe and afflict the people of God, that deſire to keep his word, *ver*. 21. *to* 25.

I. Verſion.

17. a THy Servant welk-reward, *Then* I
Shall live, and keep thy word.
18. Unveyle mine eyes, that I may b ſpy
From thy Laws wonders, *Lord*.

a *Heb.* To thy ſervant reward-bounteouſly

II. Verſion.

17. REward a thy ſervant bounteouſly:
That I may live, and keep thy word.
18. Un-veyle my *darkned* eyes, That I
May From thy Laws ſee wonders, *Lord*.

a *Heb.* to thy ſervant.

19. I Stranger *am* on Earth: Hide not
Thou thy commands mee fro.
20. My ſoul c is-broken with deſire
d All times thy judgements to.
21. The proud accurs'd e thou-didſt-controule,
From thy commands f who-ſwerv'd.
22. From mee Reproach and g ſcorn off-rolle
For I thy h Laws obſerv'd.
23. Yea Princes ſate, againſt mee ſpake:
i I on thy Statures muſe.
24. And my Delights thy k Records *make*;
My Counſel's men, *to uſe*.

c *Heb.* is-broken ſmall. d *Heb.* in all times. e *Heb.* thou-didſt-rebuke f *Heb.* wandring. g *Heb.* contempt. h *Heb.* Teſtimonies. i *Heb.* thy ſervant meditateth on——. k *Heb.* Teſtimonies.

19. A ſtranger I on Earth *reſpire*:
Thou thy Commands hide not mee fro.
20. My ſoul b is broken with deſire
Ev'n c at all times thy judgements to.
21. The proud accurs'd d thou-didſt-controule,
From thy commands *who* wandring *ſtept*.
22. From mee reproach and e ſcorn off-rolle;
For I thy Teſtimonies kept.
23. Yea Princes ſate, againſt mee ſpake:
Thy ſervant in thy Statures f muſe.
24. And my Delights thy g Records *make*;
Them as men of my Counſel *uſe*.

b *Heb.* is-broken ſmall. c *Heb.* in all *times.* d *Heb.* didſt-thou-rebuke e *Heb.* contempt. f *Heb.* meditateth g *Heb.* Teſtimonies.

In this *Third Octonary* (every verſe whereof in the Hebrew begins with the *third Letter* of the Hebrew Alphabet ג *Gimel*) which is a devout *Prayer*, The Pſalmiſt Petitioneth, in order to the inciting of his Heart to the due ſtudy of the Word of God,

I. *More Generally*, for the LORD's bounteous-beneficence towards himſelf, His ſervant, That he may live and obſerve God's Word; wherein note, 1. The Eminency of the favour deſired. *Bounty*. 2. The Author of it. 3. The Subject recipient; *Thy ſervant*. 4. The end for which this favour is deſired, Subordinately, *Life*. Ultimately, *Obſerving Gods word*, *verſe* 17.

II. *More Particularly*.

1. *For Gods aſſiſtance* of him againſt, and deliverance of him from all inward inherent infirmities and impediments, hindring his due underſtanding and keeping of Gods Word. As, 1. His darkneſs of minde, *verſe* 18. 2. His Imperfection, in his abſence from the Lord, during his Pilgrim condition on Earth, *verſe* 19. Againſt both which his requeſt is enforced very pathetically, by the conſtant vehemency or intenſiveneſs of his Souls deſires after Gods Judgements, *verſe* 20.

2. *For Gods defence* againſt, and deliverance from outward adventitious evils wherewith the world is wont to exercise the Godly that deſire to keep Gods Teſtimonies; As; *Reproach* and *Contempt*. This is laid down, *verſe* 22. And urged, 1. *From* Gods juſtice, who is wont to *Rebuke the proud accurſed, Wandring from Gods Commandements*, *verſe* 21. 2. *From* the Pſalmiſts conſtant care to perform his Dutie to Gods Word: 1. *Keeping his Teſtimonies*. 2. *Meditating in his Statutes*. 3. *Making Gods Teſtimonies his Delights*, and *the men of his Counſel*. And all this with undaunted reſolution, notwithſtanding *Princes ſate and ſpake againſt him*, *verſe* 22, 23, 24.

ד

IV. Octonary.

This *Fourth Octonary* is a *Prayer*, ſetting forth the Excellent uſe of the Word of God in deepeſt afflictions. Herein the Pſalmiſt afflicted. 1. Prayes for certain benefits by or from the Word, for the better management of his afflictions, *ver.* 25. *to* 29. 2. Deprecates ſundry other evils, *verſe* 29. *to* 33.

I. Verſion.

25. MY Soul unto-the-duſt cleaves-*faſt*:
Mee-quicken a by thy word.
26. I ſhew'd my waves, b heard mee thou haſt:
Teach mee thy Statutes *Lord*.
27. Make-mee-to-underſtand the way
Of thy *deare* Precepts *all*.
And of thy wonders *day by day*
Much meditate I ſhall.
28. My Soul for-heavineſs doth drop:
According to thy Word,
Thou *mercifully*-raiſe-mee-up.
29. Take falſhood's way *abhorr'd*

a *Heb.* according to thy——. b *Heb.* and thou anſwereſt mee——.

c *Heb.* take away. or, remove——.

II. Verſion.

25. MY Soul unto the duſt cleaves-*faſt*:
Me quicken according to thy Word.
26. I ſhew'd my waves, a heard-me-thou-haſt:
Do-thou-teach-mee thy Statutes, *Lord*.
27. Thy Precepts way b make-mee-to-know
I'le on thy Marvels meditate.
28. My ſoul c for grief-doth-dropping-flow:
After thy Word d mee elevate.
29. The way of falſhood from mee e take:
And thy Law give-mee-graciouſly.

a *Heb.* and thou diſt. anſwer mee. b *Heb.* make mee-to-underſtand. c *Heb.* droppeth for heavineſs. d *Heb.* raiſe mee-up. or, lift-thou-me-up. e *Heb.* take

From away

From mee: And give-mee-graciously
Thy Law *clearely disclos'd*.
30. The way of Trueth chosen-have-I:
Thy judgements I propos'd.
31. I to thy Testimonies clave *still*:
LORD, d let no shame me charge.
32. Run thy Commandments way I will,
When e thou'lt my heart enlarge.

d Heb. let mee not be abashd. with shame
e Heb. thou shalt.

30. The way of Trueth f my-choice-I-make,
Proposed thy judgements have I.
31. I to thy Testimonies clave still:
LORD, g let not shame mee overcharge.
32. Run thy Commandments way I will:
When thou shalt my *strait* heart enlarge.

f Heb. I have chosen.
g Heb. let mee not be bash'd with shame.

In this *Fourth Octonary* (every verse whereof in the Hebrew begins with the *Fourth Letter* of the Hebrew Alphabet ד *Daleth*) The Psalmist being under deep afflictions *Prayeth*, and in his Prayer represents the singular benefit and usefulnes of Gods word in the heavyest distresses. To this end,

I. *He Prayeth* for sundry benefits by or from the Word, in order to his better management of his Afflictions. As for, 1. *Quickning according to his Word.* Which is urged, from the Extremity of his distress, *verse* 25 *. 2. *Instruction in his Word.* Urged, from Gods former Answering of his Prayers, Experimented, *verse* 26. 3. *Information in the way of his Precepts.* Urged, from his resolution and promise thereupon to Meditate on Gods wondrous-Works, *verse* 27. 4. *Raising-him-up, according to Gods word.* Prefsed; From the intensiveness of his distress; His *Soul dropping* (as it were melted into teares and dissolved) through heavyness, *verse* 28.

II. *He deprecateth* divers evils. Especially, 1. *The way of falshood. i. e.* The false way of Religion, erroneous Doctrine, Opinion, Worship, &c. Or the false way of sinful practises, &c. Both opposed afterwards to *the way of Trueth.* This is illustrated, (1.) *Partly*, By the proper Antidote against this way of falshood, here desired; *Gods Law given-graciously to him, verse* 29. (2.) *Partly*, By his opposite study and endeavour; He *having chosen the way of Trueth*, and *Proposed Gods judgements to himself*, *ver.* 30. 2. *Shame or Confusion.* That notwithstanding all his deep distresses *he may not be dasht with shame*, or be overwhelmed with shame as disappointed of his hopes of deliverance and Divine support, &c. This he amplifies and urgeth, (1) *Partly*. From his former Constancy of Faith and obedience, cleaving to Gods Testimonies, *verse* 31. (2) *Partly*, From his pious Resolution for future, To mend his pace in the way of Gods commandments, *When God shall enlarge his* sadned and straitned *heart*, *verse* 32.

*Theodosius the Emperour being sharply reprooved by *Ambrose* for his slaughter of about 7000. at *Thessalonica* innocent and nocent, without distinction, &c. entring into the Temple, not standing nor kneeling, but casting himself down upon the ground, recited that verse of *Dawids*; *My Soul cleaveth unto the dust, quicken me according to thy Word*; and tearing his hair with his hands, he began to beat his forehead, to water the ground with his tears, and beg pardon, &c. *Theod. Eccl. Hist. l. 5. c. 17.*

ה

V. Octonary.

This *V. Octonary* is also *A Prayer* of like Nature to the former, *Touching the use of the Word in the Evil of Affliction.* And as in the former the Psalmist had prayed for benefit by the Word against the Misery of Afflictions: So here he prays for good by the Word against the Temptations of Afflictions; 1. Petitioning to be Informed in, and inclined to Good, *verse* 33. *to* 36. 2. Deprecating sundry Temptations unto Evil, *verse* 36. *to* 41.

I. Version.

a Heb. And I shall keep it
b Heb. make me understand.
c Heb. with all the heart observe it.
d Heb. in it I have pleasure.
e Heb. turn away.
f Heb. thy saying.

33. O LORD, teach me thy Statutes way,
a To keep it *to* the end.
34. b Learn me, that keep thy Law I may,
And c with whole heart it tend.
35. In thy Commands path make-mee-go:
For d there my pleasure lies.
36. Thy Testimonies bow mine heart to,
And not to avarice.
37. From seeing vainness mine eyes e turne;
In thy wayes quicken mee.
38. To thy servant f thy Word confirm.
That's *fix'd* to-feare-of-thee.

II. Version.

33. O LORD, teach mee thy Statutes way,
And I shall keep it *to* the end.
34. a Learn mee, that keep thy Law I may
And it with all the heart b attend.
35. In thy Commands path make-mee-go:
Because in it c my-pleasure lies.
36. Thy Testimonies bow mine heart to,
And not to *loathsom* avarice.
37. From seeing vainness mine eyes d turne:
Mee vivify in thy wayes *deare*.
38. To thy servant e thy Word confirm,
That *is addicted* to-thy-feare.

a Heb. makes mee understand.
b Heb. observe——
c Heb. To have-pleasure.
d Heb. turne away.
e Heb. thy saying.

39. My

g Heb. reproach which I feare.
h Heb. thy justice

39. My g fear'd reproach away-turn-thou:
For, good thy Judgements *bee*.
40 Lo, I-have-love thy Precepts to:
In h Justice quicken mee.

39. f My fear'd reproach away-turnethou :-
For *very* good thy Judgments bee.
40 Lo, I-have-love thy Precepts to :
Thou in thy Justice quicken mee.

f Heb. reproach which I feare.

In this *Fifth Octonary*, (every verse whereof in the Hebrew begins with the *Fifth Letter* of the Hebrew Alphabet ה *He*.) the Psalmist continues his *Prayer*, in reference to his *Afflictions*, and the Temptations incident thereupon: for benefit by the Word of God. And herein,

I. *He petitioneth for good*, viz. 1. To be *taught the way of Gods Statutes*. This is urged from his scope therein; *that he may keep it to the end*, vers.33. 2. *To be made to understand*, to be made intelligent. This is urged, from his intended practice in keeping Gods Law, and entire observing thereof, *verse* 34. 3. To be *made to tread in the path of Gods Commandments*, urged, from his *delight therein*, verse 35. 4. That the LORD would *incline his heart unto his Testimonies*, *ver.*36. *in the beginning*.

II. *He deprecateth*, or *prayeth against sundry Evils*, or Temptations and Inducements to evils. As, 1. *Against* his hearts inclination to evil Concupiscences, *Synechdochically* noted by one kinde thereof, *Covetousnes*, *ver.*36. *latter end*. 2. *Against* all *false vanity*, all vain and evil external Objects, that by means of the outward senses are apt to make ill Impressions upon the Inward Soule: That *his Eyes may be turn'd away from beholding them*. This is Illustrated by the fruits or effects that shall be consequent thereupon, *viz.* (1.) His *Quickening in Gods wayes*, ver.37. (2) The *Confirming and Fulfilling of Gods Saying*, Gods Promise unto him, *addicted to his feare*, ver.38. 3. *Against* all *reproach* and infamy, which through his failings he was afraid might fall upon him: that it might be averted and prevented. This is urged, From the goodness of Gods Judgments, whereby he should be preserved from this evil, *verse* 39. 4. *Against* all spiritual dulness and deadness in his obedience: implied in his Petition for *Quickening* him. This *Quickening* is urged; *Partly*, from Gods Righteousness and Justice. *Partly*, from his own affectionate love and desire after Gods Precepts, *ver.* 40.

VI. Octonary.

The VI. *Octonary* is mixt of *Petitions*, and holy *Resolutions*, *Purposes*, or *Promises*, upon the obtaining of those Petitions. These are interwoven one with another. Herein the Psalmist 1. *Prayeth* for Mercy and Salvation out of his Afflictions, *ver.*41,42. 2. *Deprecateth*, or Prayeth against Gods *pulling the Word of Truth out of his mouth*, ver.43. 3. *Professeth* hereupon his endeared Respects to, and observance of Gods Word, In Work, Word, and Heart, *ver.* 44. *to* 49. In the whole here's the right use of Gods Word *after deliverance out of Affliction*.

I. Version.

* Heb. Saying
a Heb. or;
And I shall answer a word
b Heb. my-reproacher, myn-upbraider
c Heb. I trusted. hoped.
d Heb. unto vehemency.
e Heb. in largnes. or, in a large-roomth.
f Heb. before or; in the presence of——
* Heb. I will delight-my selfe delightfully. The rest is doubled.
g Heb. I will lift-up my palmes——
h Heb. I will meditate.

41. And let-thy-loving-kindnesses
Come unto mee, O LORD;
Ev'n thy Salvation *from distress*
According-to-thy-* Word.
42. a Then shall I answer *easily*
b Him-that-reproacheth-mee,
Because c I trusting-did-rely
Upon thy Word *and thee*.
43. And thou Truth's Word take not away
From my mouth d utterly:
Because I for thy Judgments *ay*
Have-waited-hopefully.
44. And I thy Law will keep alwayes,
For ay and evermore.
45. And I shall walk e at large, because
I fought thy Precepts *lore*.
46. And of thy Testimonies *deare*
I will speak f in the sight
Of Kings, and not be sham'd *or feare*.
47. And * I'le-my-self-delight
In thy Commands, which I have lov'd.
48. And g will mine hands up-use
To thy Commands, which I have lov'd:
And on thy Statutes h muse.

II. Version.

* Heb. And to——
a Heb. loving kindeses. according to thy Saying.
b Heb. I shall answer my upbrader
c Heb. And pull not the word of trueth utterly. unto vehemency.
d Heb. Awayes.
e Heb. And I shall speak
f Heb. or; delight my self de-lightfully.
g Heb. I will lift up my palmes to thy commands which I have loved

41. * TO mee let come thy a mercies *all*,
As-thou-saidst, thy Salvation, LORD
42. And b I my Scorner answer shall,
Because I trusted in thy Word.
43. c Trueth's Word quite from my mouth (take never,
For, for thy Judgments wait did I.
44. And I thy Law will observe d ever,
For ay and perpetuity.

45. And in large-roomth then I shall walk,
For I thy Precepts sought *and claim'd*.
46. e I'le of thy Testimonies talk,
Before *great* Kings, and not be sham'd.

47. I also will in thy Commands,
Which I have lov'd f, mee recreate.
48. And g lift to thy lov'd Lawes my hands,
And on thy Statutes meditate.

In

In this *VIth Octonary*, (every verse whereof in the Hebrew begins with the *Sixth Letter* of the Hebrew Alphabet ו *Vau*,) the Psalmist praying for Gods Loving-kindnesses and Salvation of him from affliction, and that God *would not utterly take the Word of Trueth out of his mouth*, viz. by non-performance of his Promises, &c. for fulfilling whereof he desires his mouth might still magnifie him; Professeth and promiseth upon receipt of these favours by way of gratitude, to respect and observe his Word and Law, in Deed, Word, and Heart. More *Particularly*,

I. *He Prayeth*, 1. *For* Gods *Loving-kindnesses* and *Salvation* (*viz.* out of Affliction,) that they *might come to him*. Where he expresseth, (1) The Ground of this his Petition, *viz.* Gods Word of Promise, *&c. verse* 41. (2) The good effect which will ensue upon granting of it, *viz.* Thereby he shall be really furnished with an *Answer to every one that reproacheth him* for trusting in the Word of God, *ver.* 42. 2. *For* constant Cause or Occasion of extolling the Word of Truth in his mouth, *viz.* Upon Gods performance of his Word of Promise to him. This is implied in his Deprecating the contrary. And it is urged, from the Psalmists hopeful-waiting for Gods Judgments of his mouth to be accomplished for him accordingly, *ver.* 43.

II. *He Professeth*, Resolveth and Promiseth, by way of gratitude upon Gods performance of his Requests, 1. *In Deed*, (1) His continual observance of Gods Law, *verse* 44. (2) His constant walking in much *enlargednesse*, *having sought Gods Precepts*. (This Enlargednesse may import, either the enlargednesse of his heart in his duty, as *vers.* 32. or the enlargedness and plainness of his way wherein he is to walk. As *Psal.* 18. 36. or the enlargedness of his condition in way of mercy from God, as *Psal.* 4. 1.) *vers* 45. 2. *In word*, his *speaking of Gods Testimonies*, to their praise, &c. *even before Kings: and not being ashamed of them*, ver. 46. 3. *In Heart*. (1) *His delighting himself in Gods Commandments which he had loved*, ver. 47. (2) His *meditating in Gods Statutes*. Amplified by his Resolution of revolving and *lifting his hands to Gods Commandments, which he had loved*, vers. 48.

VII. Octonary.

This *VII. Octonary* is of mixt Nature, being *Petitory*, and *Narratory*. Wherein the Psalmist 1 *Petitioneth* for divine favour in his distress, *ver.* 49. 2. *Declareth* what great and manifold comfort he had from Gods Word in his greatest afflictions, *ver.* 50. *to* 57.

I. Version.

49. THe Word unto thy servant * minde,
For which thou mad'st mee-waite.
50. In mine affliction *still I finde*
This *is* my Comfort *great*:
That thy *sweet* Saying quickneth mee.
51. The proud a exceedingly
Mee scorn'd: *But* from thy Law *or* thee
Declined have not I.
52. LORD, b I recall'd thy Judgments old:
And-my-self-comforted.
53. c Great-horrour did on me take-hold,
d For wicked ones *misled*,
Forsakers of thy Law *through Sin*.
54. Thy Statutes *precious*
Have unto mee been Songs within
My Pilgrimages house.
55. Thy Name remembred I by night,
LORD, and thy Law observ'd.
56. This was to mee: because *aright*
Thy Precepts I conserv'd.

* *Heb.* remember.
a *Heb.* unto vehemency.
b *Heb.* I remembred thy Judgements of old.
c *Heb.* burning-horrour. *or* a stormy-terrour.
d *Heb. or* from the wicked.

II. Version.

49. THe Word unto thy servant a minde,
For which thou-mad'st-me-wait *on thee*.
50. My comfort in my b wo *I finde*
This; That thy saying quickneth me.
51. The proud have scorn'd mee c vehemently:
I have not from thy Law declin'de.
52. O LORD, thy Judgments d old did I,
To my great comfort, call-to-minde.
53. e Great-horrour did on mee take-hold;
For wicked, that thy Law do leave.
54. Within my Pilgrimages house
Been Songs to me thy Statutes have.
55. By night remembred I thy Name,
O LORD; And I thy Law observ'd.
56. Unto mee *therefore* was this-*same*,
Because thy Precepts I conserv'd.

a *Heb.* remember.
b *Heb.* affliction.
c *Heb.* unto vehemency.
d *Heb.* of old I remembred, & comforted my self.
e *Heb.* burning-horrour took hold on mee, from the wicked, the forsakers of thy Law

In this *Seventh Octonary* (every verse whereof in the Hebrew begins with the *Seventh Letter* of the Hebrew Alphabet ז *Zain*) The Psalmist, in reference to his Afflictions and distresses,

I. *Petitioneth* to the Lord, That he would *Remember his word of Promise to him, whereon he had made him hopefully to wait*, *verse* 49.

II. *Declareth*, and confesseth thankfully before the Lord, what great benefit and comfort he had from and in his word, in all his afflictions, *verse* 50. &c. The manner and way of his Comfort in Affliction by the Word, is particularized, *viz.* 1. *By* the vital vertue and enlivening efficacy of Gods Saying, especially his word of Promise, in affliction, *verse* 50. The vigour of this his Comfort is amplified, By the concomitant and adjuvant Cause thereof, *viz.* His constancy in Gods Law, notwithstanding all the excessive scornes of his proud persecutors, *verse* 51. 2. *By his remembring and meditating upon the* LORD's *Judgments of old*, viz. Not only the ancient Judgements of his mouth Recorded in his Word: But also the Antient Judgements of his hands mentioned in his Word, both upon the wicked, and upon the godly; and how differently God deals with both [f], *verse* 52. This is *Amplified* by the effect wrought upon him, by his remembring of Gods Judgments of old, *viz.* dreadful *horrour for the wicked*, the forsakers of Gods Law; whilest he considered their condition, *verse* 53. 3. *By* making the LORD's *Statutes his Songs in the House of his Pilgrimages*, whereever he as a Pilgrim sojourned, *ver.* 54. 4. *By remembring Gods Name in the Night.* Which is illustrated by the effect Practical, Hereby he was inclined to keep Gods Law, *ver.* 55. 5. *By* his *keeping of Gods Precepts*, which was a singular ground of all this his comfort from the Word. *This I had*— Heb. *This was to mee*, *viz.* This manifold, and sweet Consolation in all mine Affliction was vouchsafed mee from thy Word, *because I kept thy Precepts*, verse 56.

[f] Vid. *H. Mollerum. & Ioan. Calv. & Sim. de Muis in loc.*

ח

VIII. Octonary.

This VIII. *Octonary* is a zealous *Prayer*. The Psalmist, having in the former *Octonary* declared his singular comfort from the Word in his Afflictions, doth here subjoyn and set forth his great zeale towards the LORD and his Word, being acted and enlivened thereunto by his former Consolations. This his Zeal, Study, and Profession towards God and his Word is described, 1. By the Adjuncts thereof, *ver.* 57. 2. By the Effects thereof, *ver.* 58. *to* 65.

I. Version.

57. MY Portion, LORD, *alone thou art*;
[a] *Heb.* to keep thy words. 58. [b] Thy face besought I with whole heart,
[b] *Heb.* Thy faces *I* earnestly beseught; [c] Thou-mercy-mee-afford.
According to thy saying *sure*.
59. My wayes I thought upon,
And to thy Testimonies *pure*,
[c] *Heb.* or shew-grace-to-mee. I turn'd my feet *anon*.
60. I hasted to keep thy commands,
And lingred not *a jot*
61. Mee robbed have the wicked's Bands:
Thy Law forgot I not.
62. *From sleep* at Midnight will I rise,
To thee *praise*-to-confess;
For judgements (*which I dearly prize*)
Of thine-own-righteousness.
[d] *Heb.* Companion am *I*. [e] *Heb.* loving-kindness. 63. [d] Mate am I to all that thee fear,
And that thy Precepts keep.
64. LORD, Earth's full of [e] thy mercy *deare*:
Learn mee thy Statutes *deep*.

II. Version.

57. MY Portion, LORD, *alone thou art*;
I said, that I will keep thy words.
58. [a] Thy face besought *I* with whole heart:
As thou hast said, mee-grace-afford.

59. I thought upon my wayes, and to
Thy Testimonies turn'd my feet.
60 I hasted, and [b] slack'd not, to do
All thy commands *as was most meet*.

61. Bands of the wicked robbed mee:
Forgot thy Law *yet* have not I.
62. I'le rise at Midnight [c] to praise thee,
For judgements of thine Equity.

63. Companion unto all am I
That fear thee, and thy Precepts keep.
64. Earth's full of thy [d] benignity,
O LORD: Learn mee thy Statutes *deep*.

[a] *Heb.* Thy faces *I* besought earnestly with all the heart: shew-mee grace according to thy saying.
[b] *Heb.* delayed not.
[c] *Heb.* to-confess-to-thee.
[d] *Heb.* loving-kindness.

In this *Eighth Octonary*, (every verse whereof in the Hebrew begins with the *Eighth Letter* of the Hebrew Alphabet ח *Cheth*,) the Psalmist professeth his singular zeal and affection towards God and his Word, and describeth it in his Prayer,

By

I. *By the Adjuncts thereof, viz.* 1. His Intensive estimation of and affection to, God, *as his Portion.* 2. His deliberate and fixed Resolution to keep Gods words; *I said* ——*verse* 57. This verse may be variously rendred out of the Hebrew: *Portion* being referred either to *the LORD*, or to *the keeping of his Words.* As; *My Portion*, thou art *O LORD, I said* ——Or; *O LORD, my Portion; I said, To keep thy Words.* Or; *My Portion, O LORD, I said* it is, *To keep thy words.* For Substance both of them are to the same effect: But I rather incline to referre [*Portion*] to *the LORD.*

II. *By the effects, Fruits, or Consequents thereof, viz. I.* His earnest Petition for Gods favour according to his Promissory saying. Wherein note, 1. The Object desired, Gods favour; *Thy faces. viz.* In showing-Grace to him. 2. The fervency of the Prayer; *Earnestly-besought---- with all the heart.* 3. The moving cause, the external impulsive cause, as also the rule and measure thereof, Gods Promise; *according to thy saying, verse* 58. *II.* His Repentance. 1. In aversion from evill, upon considering his wayes. 2. In conversion to good, *verse* 59. *III.* His singular care of an holy Religious course of life. This is set forth, 1. *By* his ready zeale thereunto without delay, *verse* 60. 2. *By* his constancy therein, even against greatest impediments, distractions, and provocations, *v.*61. 3. *By* two principal Acts and discoveries thereof, *viz.* (1.) His *arising at midnight to confess to the LORD for the judgements of his righteousness, verse* 62. (2.) His condescending to be a *Companion to all that fear God and keep his Precepts, verse* 63. *IIII.* His further request to the LORD, to *Learn him his Statutes*, in order to all this. Which request he urgeth from the abundance of Gods loving-kindness throughout the Earth, *verse* 64.

ט

IX. Octonary.

This IX. *Octonary* is A *Prayer*, Wherein the Psalmist, 1. *Thankfully acknowledgeth* the good which he had already received from the LORD, in his afflictions, according to Gods Word, *verse* 65. 2. *Earnestly Petitioneth* for further good, Judgement, and knowledge in the Word. Urging this request by many Arguments, *verse* 66. *to* 73.

I. Version.

65. O LORD, good with thy servant thou
a After thy word hast done.
66. b Good sense and skill learn mee: For thy
Commands beleiv'd I on.
67. I, ere afflicted, c *went* astray:
But now d thy word I keep
68. Thou *art* good, and dost good *alway*:
Learn mee thy Statutes *deep.*
69. The proud e forg'd lyes of mee: I keep
Thy Precepts with f whole might.
70. Their heart is-gros as-fat: *But* I
Mee in thy Law delight.
71. *O, it is* good-for mee, that I
Have been afflicted *thus*:
That I may learn *more perfectly,*
Thy Statutes *precious.*
72. The Law g *which* thy mouth *did express*
To mee is better *farr*,
Then *all* the thousands *numberless*
Of Gold and Silver *are.*

a *Heb.* or; according to thy word.
b *Heb.* Goodness of taste (or, favour, sense, judgment, &c.) and knowledg
c *Heb.* erring. straying.
d *Heb.* thy Saying.
e *Heb.* or; composed against me a ly. or falshood.
f *Heb.* all the heart. g *Heb.* of thy mouth.

II. Version.

65. O LORD, good with thy Servant thou
According to thy word hast done.
66. a Good sense and knowledge learn mee,
For thy commands beleiv'd I on.
67. I, ere afflicted, b *went* astray:
But now thy saying I observe.
68. Thou *art* good, and dost good *alway*:
Learn mee thy Statutes, *left I swerve.*
69. The proud against mee c forg'd a ly:
I keep thy Precepts d with whole might.
70. Their heart is gros as fat: *But* I
Did in thy Law my-self-delight.
71. Good for-mee that afflict-I-was:
That I may learn thy Statutes *sure.*
72. To mee thy Mouth's Law e doth surpass
Thousands of Gold and Silver *pure*

a *Heb.* Goodness (*now:* of taste or favour, sense, judgment, &c.
b *Heb. was* erring straying.
c *Heb.* or; composed falshood.
d *Heb.* with all the heart.
e *Heb.* is better than——

In this *Ninth Octonary*, (every verse whereof in the Hebrew begins with the *Ninth Letter* of the Hebrew Alphabet, ט *Teth*) the Psalmist.

I. Acknowledgeth thankfully that good which the LORD had already done to him and for him, *viz.* in reference to his Afflictions, As supporting him under them, benefiting him by them, and delivering him out of them. This is amplyfied by the causes thereof, 1. *Gods faithfulness*, as the Fountain. 2. *Gods Word of Promise*, as the Channel or Instrumental cause, *verse* 65.

II. Prayeth devoutly, For further goodness of Sense, savour, tast, relish, or judgement, and knowledge. *viz.* In the Word of God, *verse 66. beginning.* This request he vehemently Urgeth by sundry Arguments. As, 1. *From* his Faith in the Word, *verse 66. the end.* 2. *From* his Reformation wrought upon him by Affliction, described by (1) His *straying* before Affliction. (2.) His *keeping Gods Saying* afterwards, *verse 67.* 3. *From* the Nature of God. Being *good*, and *doing good*, *verse 68.* 4. *From* the integrity of his heart and good Conscience towards this Word of God, wherein he desires more and more to be Instructed. This is set forth, (1) *Partly*, By his constancy, *In keeping Gods Precepts with all his heart*, notwithstanding all the lyes and falshoods that his proud Adversaries had cunningly forged and contrived against him, *verse 69. In delighting himself also in Gods Law*, though his proud Enemies hearts made *gross* and senseless *as fat*, were hardned against it, *verse 70.* (2) *Partly*, By his proficiency and reaping much good by his Afflictions and oppositions of his Enemies. Thereby gaining more Experimental and practical insight into Gods Statutes, *verse 71.* Thereby also being brought to a more high Estimation of the *Law of Gods mouth*, accounting it *better to him then thousands of Gold and Silver*, *verse 72.*

X. Octonary.

This *X. Octonary* is A Prayer also, 1. *For* Divine Instruction in the Word and Law of God, *verse 73. to 76.* 2. *For* Divine Mercy and Consolation, *verse 76. to 80.* 3. *For* integrity of heart in Gods Statutes, *verse 80.*

I. Version.

73. MEe made and [a] fashon'd have thine (hands:
To-understand-make-mee,
That I may learn *all* thy commands.
74. Thy fearers shall mee see,
And joy, [b] that I hop'd for thy Word.
75. I know, that righteousness
Thy judgements *are*, and thou hast, LORD,
Mee [c] scourg'd *in* faithfulness

76. Oh, let thy loving-kindness *ay*
To comfort mee be *neare*:
According [d] as thy self didst say
Unto thy servant *dear*
77. Thy bowel-mercyes unto mee
Let come, that live I may:
Because thy Law *is and shall be*
My *Soul's* [e] delights *alway*.

[a] *Heb.* fashioned-mee.
[b] *Heb.* Because *I* have hopefully-waited.
[c] *Heb.* afflicted—.
[d] *Heb.* to thy Saying.—
[e] *Heb.* delightful-delights, *in this word the root is doubled Emphatically.*

II. Version.

73. THy hands mee made, and fashion'd mee:
[a] Inform mee, to learn thy Commands.
74. They'll see mee, and joy, that fear thee:
Because [b] my hope for thy Word *stands*,

75. I know LORD, just thy judgements *be*,
[c] Thou mee afflictst *in* faithful-way.
76. Oh, let thy [d] mercy comfort mee,
As to thy servant thou didst say.

77. Thy bowel-Mercyes unto mee
Do thou let come, that live I may:
Because thy Law, *is and shall be*
My *Soul's endear'd* [e] delights *alway*,

[a] *Heb.* make-mee-to-understand, that I may—
[b] *Heb.* I. have-hopefully-waited for—.
[c] *Heb.* and in faithfulness thou hast afflicted mee.
[d] *Heb. or*; loving kindness be to comfort mee. according to thy Saying to thy ——
[e] *Heb.* delightfull Delights. *Here the root is doubled.*

78. The

f *Heb.* or; perverted me falſly.

78. The proud let bee aſham'd, for they
f Deprav'd mee cauſeleſſly:
But in thy Precepts *night and day*
Still meditate will I.
79. Thy fearers ſhall to mee convert,
g *Heb.* thy Teſtimonies
And who g thy Records know.
h *Heb.* Let my heart be perfect (ſincere, pure, Sound, &c.)
80. h Pure in thy Statutes bee my heart:
Leſt ſhame mee overflow.

78. The proud let bee aſham'd, for they
f Perverſly-us'd-mee cauſeleſſly:
But in thy Precepts *night and day*
Devoutly meditate will I.
79. Thy fearers ſhall to mee convert,
And who thy Teſtimonies know.
80. g Sound in thy Statutes bee my heart,
That ſhame may not me overflow.

f *Heb.* or; perverted mee falſly.
g *Heb.* Let my heart be perfect, ſincere, pure, &c.
—that I be not aſhamed. *Or* abaſhed.

In this *Tenth Octonary* (every verſe whereof in the Hebrew begins with the *10th Letter* of the Hebrew-Alphabet, י *Jod*) the Pſalmiſt prayes for ſundry bleſſings, having in all of them a ſingular aim and reſpect to the *Word of God*. As,

I. *For more compleat underſtanding*, that hee may *learn Gods Commands*. This Petition is urged earneſtly, 1. *From* Gods Creating and *Faſhioning him*. Therefore he was able more and more to illuminate him, and as it were to New-create him, *verſe* 73. 2. *From* the effect of joy, which they that fear God ſhould manifeſt, upon ſight of him ſo illuminated, *verſe* 74. 3. *From* his own ingenuous acknowledgement of the *righteouſneſs of Gods judgements*, and *that in very faithfulneſs* according to his word *he had afflicted him*, for good: and therefore now he was the better fitted and prepared to receive Gods inſtructions, *ver.* 75.

II. *For Gods loving-kindneſs*, to comfort him againſt his dejections, according to Gods promiſe, *ver.* 76. and *for his bowel-mercies, to quicken him* againſt all deadneſs. Theſe requeſts he urgeth, 1. *From* his ſingular delights in Gods Law, the inſtrumental means of comfort and quickning, *ver.* 77. 2. *From* the ſhame and confuſion that hereupon ſhall befall his proud enemies, depraving him falſly, cauſeleſſly. Which evil carriage of theirs is aggravated by the Pſalmiſts oppoſite religiouſneſs, *meditating in Gods Precepts*, *ver.* 78. 3. *From* the gathering together of the godly unto the Pſalmiſt thus honoured with Gods mercies. Theſe godly are deſcribed, 1. *By* their *fear* of God. 2. *By* their *knowledge* in Gods *Teſtimonies*, or Word, *ver.* 79.

III. *For perfection and integrity of heart in Gods Statutes*. Urged, From the great miſchief that would enſue upon the Pſalmiſt in caſe his Prayer ſhould not be granted: He ſhould *be aſhamed of his hope* and truſt in God, &c. *ver.* 80.

כ

XI. Octonary.

This *XIth Octonary* is a continuation of the Pſalmiſts Prayer under his affliction continued. Wherein the *Excellent uſe of Gods Word* under *Gods delaying of expected help and relief againſt long afflictions*, is notably repreſented. Here, 1. He complaines of the greatneſſe of his miſery under his long continued afflictions, *verſe* 81. *to midſt of* 84. 2. He Petitions for Divine Judgement upon his perſecuting enemies, and for Gods aid againſt them, *verſe* 84. *to* 88. 3. He prayes for quickning, *verſe* 88.

I. Verſion.

a *Heb.* thy Salvation faileth. *Or* is conſumed. b *Heb.* or; are conſumed for thy ſaying: in ſaying. c *Heb.* when wilt thou do upon my Perſecutors judgment.

81. MY Soul for a thine health faints-away,
While for thy Word I waite.
82. Mine eyes b faile for thy Word: I ſay,
When wilt mee conſolate?
83. Though I am *parched* like unto
A Bottle in the ſmoke,
Yet did I not forget, *ſtart fro*,
Thy *ſaved* Statutes *yoke*.
84. How many *are* thy ſervants dayes?
c When ſhall thy judgements bee

II. Verſion.

a *Heb.*, or; is conſumed. b *Heb.* ſaying, mine eyes are conſumed c *Heb.* In the ſmoke d *Heb.* wilt thou do upon my perſecutors judgment.

81. MY Soul for thy Salvation a quailes:
whilſt for thy Word I hoping-waite.
82. For thy *dear* b mine eyes do faile.
Saying, when wilt mee conſolate?
83. I've not forgot thy Statutes *wayes*,
Though I as Bottle am c in fume.
84. How many are thy ſervants dayes?
When d wilt my Perſecutors doome?

d *Heb.* which *is* not according to thy Law.
e *Heb.* or; faithfulneſs.
f *Heb.* or; falſly, cauſeleſly
g *Heb.* thy loving-kindneſs.

Done on my Perſecutors *wayes?*
85. The proud digg'd pits for mee,
d To thy *juſt* Law which do not *ſuite.*
86. e Truth *are* all thy commands:
They f wrongfully mee perſecute,
Help thou mee *from their hands.*
87. Almoſt conſumed mee had they
On Earth, *to be forgot,*
But thy *choice* Precepts, *my Souls ſtay,*
Forſaken have I not.
88. After g thy Mercy *and thy Truth*
Do thou mee vivify:
The Teſtimony of thy mouth
Then *well* obſerve ſhall I.

85. The proud have digged pits for mee,
e To thy *juſt* Law which doth not ſuite.
86. All thy Commandments f faithful *bee.*
Help mee, g whom they miſs-perſecute.
87. Almoſt they mee conſun'd on Earth:
But h from thy Lawes I did not ſwerve.
88. After thy mercy quicken mee:
And thy mouth's i Records I'le obſerve.

e *Heb.* which *is* not according to thy Law.
f *Heb.* faithfulneſſe
g *Heb* they perſecute me falſly, wrongfully, cauſeleſly. h *Heb.* I have not forſaken thy Statutes. i *Heb.* Teſtimony.

In this *Eleventh Octonary* (every verſe whereof in the Hebrew begins with the *Eleventh Letter* of the Hebrew-Alphabet, כ *Caph*) The Pſalmiſt having been long continued and exerciſed under afflictions, and ſtill Divine help and deliverance being delayed, ſhewes what uſe he made of *Gods Word* in that caſe, for our inſtruction and imitation in like condition.

I. *He complaines* of the greatneſſe of his miſery, through his afflictions continued, and Gods help delayed. So great were his miſeries, that 1. His *Soul fainted for Gods Salvation.* Yet he ſtill *hopefully-waited on Gods Word*, *ver.* 81. 2. His *eyes failed for Gods Word* of promiſe, that it might be fulfilled in Gods *comforting* of him, which he thought long deferred; *When wilt thou comfort me?* *ver.* 82. 3. His body was lean, ſhrivelled, and wrinkled *like a Bottle* dryed *in the ſmoake.* Which is *Amplified*, by his *not forgetting Gods Statutes* in all this extremity, *ver.* 83. 4. The dayes of his miſery, and the time when it ſhould end, was wholly in ſuſpence and uncertain to him, *ver.* 84. *at the beginning.*

II. *He Petitions* God to *avenge him of his Perſecutors*, and *help him* againſt them: Complaining that God herein ſo long delayed, *ver.* 84. *latter end, &c.* Enforcing theſe his requeſts, 1. *From* the fidelity of all Gods commands. 2. *From* the unlawful, injurious, and wrongful dealing of his proud Perſecutors, *ver.* 85, 86. 3. *From* the extremity of his diſtreſſe which they had brought upon him, having almoſt conſumed him. This is illuſtrated, by his conſtancy in Gods Precepts notwithſtanding, *verſ.* 87.

III. *He cleſeth up all*, Praying the LORD *according to his loving-kindneſſe to quicken him.* Urging this requeſt, by his promiſe to *obſerve the Teſtimony of Gods mouth* when he ſhall ſo be enlivened, *verſe* 88.

ל

XII. Octonary.

This *XIIth Octonary* is a devout *Prayer.* As, in the former he ſet forth his diſtreſs and miſery while his affliction was continued, and Gods help was deferred; and what reſpect he had to Gods Word in the mean time: So in this *Octonary* the Pſalmiſt ſhowes how he comforted himſelf by Gods Word during the ſaid continued affliction and temptation upon him, *viz.* By conſidering well the exquiſite perfection of the Word and Will of God, *ver.* 89. *to* 94. 2. By Praying for Gods Conſervation of him in his afflicted condition, *ver.* 94, 95, 96.

I. Verſion.

a *Heb.* or; ſtanding, ſettled.
b *Heb.* the Earth.

89. For ever a ſtedfaſt is thy Word,
LORD, in the Heavens *high.*
90. To generation and generation
Is thy fidelity:
Thou-haſt-eſtabliſhed b the Land,
And *firmly* ſtand-it-ſhall.
91. *This*-day they to thy judgements ſtand:
For thy ſervants *are* all.

II. Verſion.

89. O LORD, thy Word in Heavens *high*
a Is-ſetled to-perpetual-ay.
90. To b each age thy fidelity:
Thou Earth didſt found, and it ſhall ſtay.
91. *This* day they to thy judgements ſtand:
For thine-own ſervants *are* they all.

a *Heb.* or; is ſtanding for ever.
b *Heb.* generation and generation.

62. Had

92. c *Had* not thy Law *been* my Delights,
In mine affliction
Then had I periſhed *outright.*
93. For ever d I'le think on
Thy *precious* Precepts: For by thoſe
Thou didſt mee vivify.
94. I *am* thine, ſave thou mee: becauſe
Thy Precepts ſought have I.

95. The wicked-ones for mee did waite
Mee *wholly* to deſtroy:
But I thy Teſtimonies *great*
Conſider *as my joy.*
96. An end of all perfection I
Have ſeen *in full extent*:
But over all e broad vehemently
Is thy Commandement.

c *Heb.* unleſs thy Law *had been* my delightfull delights. *the Root is doubled in the word.*
d *Heb.* I will not forget
e *Heb. or,* large. wide. i.e. *of Infinite extent &c.*

92. c Had not thy law *been* my delights,
Then had I periſh'd in d my thrall.

93. e Forget thy Precepts will I never,
For thou by them f my life haſt wrought.
94. I *am* thine, ſave thou mee *for ever,*
Becauſe I have thy Precepts ſought.

95. The wicked watch'd mee, mee to ſtroy:
But I'le thy g Records underſtand.
96. Of all perfection end ſaw I:
But h vehemently large *is* thy Command.

c *Heb.* unleſs thy law *had been* my delightfull delights. *the Root is doubled in the word.*
d *Heb.* my affliction.
e *Heb.* For ever I will not forget.
f *Heb.* haſt quickned mee.
g *Heb.* Teſtimonies conſider.
h *Heb.* vehemently large, broad, wide, &c. i.e. *of boundleſs extent and comprehenſiveneſs.*

In this *Twelfth Octonary* (every verſe whereof in the Hebrew begins with the *twelfth Letter* of the Hebrew Alphabet, ל *Lamed,*) the Pſalmiſt comforts himſelf (for our inſtruction and imitation in like caſe) under his continued afflictions, eſpecially two wayes: *viz.*

I. *By a ſerious and exact conſideration had of the matchleſs perfection of Gods Will and Word.* This Perfection thereof he ſets forth, 1. *By* the immutable and heavenly conſtancy or perpetuity thereof, *ver.* 89. 2. By the faithfulneſs of God, (*viz.* in his word) to all Generations. 3. *By* Gods firme eſtabliſhment of the Earth, and the courſe of all things therein to this day, by vertue of his Judgments, *viz.* his Word, Ordinance, and Appointment. The reaſon whereof is given from Gods Dominion and Rule over *all,* as his *ſervants, ver.* 90, 91. 4. *By* the Pſalmiſts own Experience, who in his great and long afflictions was ſufficiently comforted by the Law and Word of God, when all other ſuccour failed, *ver.* 92. This his noble Experience he illuſtrates by one excellent effect thereof upon him, *viz.* That he *would never forget Gods Precepts,* whereby the LORD did ſo *quicken him, ver.* 93.

II. *By earneſt Prayer to the LORD to ſave and preſerve him in his long and great afflictions.* This his requeſt he urgeth, 1. *From* the Intereſt and Propriety that God had in him; *I am thine, ſave thou mee.* 2. *From* his zeal to, and diligent ſeeking after Gods Precepts, *ver.* 94. 3. *From* his conſtant ſtudy and conſideration had of Gods Word, notwithſtanding all his mortal dangers of being deſtroyed by his wicked enemies, *ver.* 95. The reaſon of which his conſtant adhering to Gods Word, he tacitly declares to be the infinite fulneſs, comprehenſiveneſs, and perfection of Gods Word, ſurpaſſing all other perfection in this World, as he obſerved in his own experience, *ver.* 96.

מ

XIII. Octonary.

This *XIII. Octonary* contains the Pſalmiſts holy Exclamation, touching 1. His intenſive love to the Law and Word of God, *ver.* 97. *to* 103. 2. His ſweeteſt Delight in the Word, *ver.* 103, 104. Both reſulting from his experience of the Words exceeding conſolatory vertue in time of Affliction, as was expreſſed in the former *Octonary.*

I. Verſion.

97. O How love I thy Law! All day
a I meditate thereon.
98. Thou-mak'ſt-mee-wiſer then my foes,
By thy commands *alone*:
For b, it with mee-for-ever *goes.*
99. I am more prudent *farre*
Then all my Teachers: For c thy Lawes
My meditation *are.*

a *Heb.* It is my meditation.
b *Heb.* It] i. e. *every one of thy commands.*
c *Heb.* thy Teſtimonies

II. Verſion.

97. OH, How I love thy Law! It *is*
My meditation all the day.
98. Thou-madſt-mee-wiſer then my foes
By thy a Law: For it's with mee b ay.

99. I'm wiſe my Teachers all before:
For thy c Records my pondering *are.*

a *Heb.* commandements: for it] i.e. *every one of thy commands.*
b *Heb.* for ever.
c *Heb.* Teſtimonies *are* my meditation.

100. I

100. I more then th' Ancients understand,
For I thy Precepts kept.
101. From each ill way I have restrain'd
My feet, *and wary stept.*
That I might *well* observe thy word.
102. Departed have not I
Faire from thy Judgments *just*, *O LORD.*
For thou taughtst mee *thereby.*

103. How sweet unto my palate are
Thy Sayings, *and thy Truth*;
Yea, to my spirit sweeter *farre*
Then Honey to my mouth.
104. By thine *excelling* Precepts I
Do-understanding get:
Therefore [d] each path of falsity
I *utterly* do hate.

d Heb. every path of falshood.

100. Then Ancients understand I more:
For I thy Precepts kept *with care.*

101. I have my feet from each ill way
Restrayn'd, that I may keep thy word.
102. I from thy Judgments did not [d] stray:
Because thou hast mee taught, *O LORD.*

103. Thy words unto [e] my taste how sweet!
[f] 'Bove Honey to my mouth *are they.*
104. I by thy Precepts [g] knowledg-get:
I therefore hate [h] each falshood's way.

d Heb. Departed. e Heb. my palate. f Heb. before-honey; or, more then-honey. g Heb. gets understanding. h Heb. every path of falshood.

In this *Thirteenth Octonary* (every verse whereof in the Hebrew begins with the *thirteenth Letter* of the Hebrew Alphabet, ם *Mem*) The Psalmist, having formerly expressed, How sweet and comfortable the Word was to him in his great Afflictions, here he pathetically bursts forth into a rapture of Exclamation and Admiration touching the incomparable *dearness of the Word* unto his heart and affections. Pathetically declaring before the LORD,

I. *His vehement and intensive Love to the Law and Word of God:* with a kinde of Admiration, *ver.* 97. This hee illustrates, 1. *By* the effect of this love. His constant *meditation* in the Word, *ver.* 97. *lat. end.* 2. By the moving-cause inclining him thus to love Gods Law: *viz.* That Wisedom, Prudence, and Intelligence (*i. e.* all manner of perfect direction in spirituals) which he gained by the Word. Which skill and direction is set forth by a triple comparison: being preferred, To the *wisedom of his* craftiest *enemies*, To the *Prudence* of his *Teachers*, and to the *Intelligence* of the long-experienced *Ancients*, *ver.* 98, 99, 100. 3. *By* his practical respect unto the Word: *Partly*, eschewing all evil, that he might keep the Word, *ver.* 101. *Partly*, Persevering constantly in Gods Judgments, the LORD having taught him so to do, *ver.* 102.

II. *His sweet and great delight which he took in the Words and Sayings of God.* This is laid down with Admiration, *ver.* 103. *in the begin.* This is illustrated, 1. *Comparatively.* The sweetness of the Word to his Soule, being preferred to the delicious sweetness of *honey to the mouth*, *ver.* 103. 2. *Declaratively.* The reason of this his surpassing delight in the Word being signified, *viz.* His gaining of spiritual and saving understanding thereby. Whereupon on the contrary he *hated every path of falshood*, *ver.* 104.

ל

XIV. Octonary.

This *XIIII. Octonary* is of Mixt Nature, being *Promissory*, *Petitory*, and *Narratory*. As in the former he had set forth his endeared Affections to the Word: So here he makes known his singular care and study to conform his whole Conversation to the Word. Declaring, 1. the Word to be the Rule of his life and course, *vers.* 105. 2. The firmness of his Resolution herein, *verse* 106. 3. The invincibleness of his purposes to this end, against all manner of impediments, of afflictions and enemies, *verse* 107. *to* 111. 4. His constant complacency in the Word, *verse* 111. 5. His hearts constant inclination to walk according to Gods Word, *ver.* 112.

I. Version.

105. THy Word's a Lamp to my foot *still*,
And to my path a light.
106. I sware, and it confirme I will,
To keep [a] thy Judgments right.

a Heb. the judgments of thy righteousness.

II. Version.

105. THy Word's a Lamp to my foot *still*:
And to my path a *shining light.*
106. I sware, and stablish it I will,
For to observe [a] thy Judgments right.

a Heb. the judgments of thy righteousness.

107. I

107. I am afflicted *here below*
b Most vehemently; O LORD,
Mee *favourably* quicken thou
According to thy Word.

108. Accept my mouth's Free-offerings c now,
Which, LORD, *thou didst command*:
And mee thy judgements learn do thou.
109. My Soul's d still in my hand:
But I have not thy Law forgot.
110. The wicked ones have laid
A snare for mee: yet have I not
From thy *deare* Precepts straid.

111. For-heritage-I-have possest
Thy Testimonies *rare*
For evermore: For of e my brest
The *very* joy they *are*.
112. Mine heart *and Inwards all* have I
Inclined, *and still bend*,
To do thy Statutes *faithfully*
For ever *to* the end.

b *Heb.* unto vehemency.
c *Heb.* or; I pray thee.
d *Heb.* or; allwaies.
e *Heb.* my heart.

107. Afflicted b sore I am, *and low*:
LORD, quicken mee c after thy Word.
108. Accept my mouth's Free-offrings d now,
And mee thy judgements learn, O LORD.

109. My Soul still in my hand *I beare*:
Yet have I not thy Law forgot.
110. For mee the wicked laid a snare:
Yet, from thy Precepts strayd I not.

111. Thy e Laws I took-for-Heritage
For ay; For mine hearts joy *are* they.
112. f To do thy Statutes, I engage
Mine heart, *unto* the end for ay.

b *Heb.* unto vehemency.
c *Heb.* according to——
d *Heb.* or; I pray thee.
e *Heb.* Testimonies.
f *Heb.* I have inclined my heart, to do thy Statutes, for ever to the end.

In this *Fourteenth Octonary* (every verse whereof in the Hebrew begins with the *Fourteenth Letter* of the Hebrew Alphabet, נ *Nun*) The Psalmist earnestly desiring and resolving to comfort his heart and life unto the Word, Declares

I. The Word of God to be the Rule of his Course and Practice, in every particular step, *verse* 105.

II. The firmness of his Resolution in making choice of the Word as his Rule of life. This is set forth, 1. *By* his serious vow or Promissory *Oath*, to observe Gods judgements, 2. *By* his faithful resolution to confirm, stablish, or *perform* this accordingly. 3. *By* the moving cause of both, *viz.* the *Righteousness of Gods judgements*, *verse* 106.

III. The invincibleness of his purposes herein against all impediments and discouragements, is evidenced, by his answerable 1. Affection to Gods Word. Begging quickning according to the Word, in his extreamest afflictions, *verse* 107. Praying the LORD to *learn him his judgements*, &c. *verse* 108. 2. Practice of Gods Word, notwithstanding he *had alwayes his Soul in his hand*, the sentence of Death in himself, *verse* 109. And notwithstanding the snares that wicked ones have laid against him, *verse* 110.

IIII. His great and constant Complacency in Gods Testimonies, as in his Heritage. Amplyfied by the Delight his heart took therein, *verse* 111.

V. His hearts inclination to do Gods Statutes, *for ever to the end*, *verse* 112.

ס

XV. Octonary.

This *XV. Octonary* is mixt of *Profession* and *Petition*. Herein *David* sets forth how careful he was according to the Word to eschew evil. To this end, 1. He Professeth his extream enmity to evil, and great opposite love to the Word, *verse* 113. 114. 2. He illustrateth his hatred of evil, and love to the Word, (1.) *Partly*, by the effects and by the Adjunct thereof, *verse* 115, 116. 117. (2.) *Partly*, by the Causes or Motives thereof, *verse* 118, 119, 120.

I. Version.

113. *VAin*-cogitations I do hate:
But I do love thy law.
114. I for thy Word do hoping-wait:
My a shroud and shield *art* thou.
115. That I may keep my Gods commands,
Ill-doers b part from mee.

a *Heb.* covert. [secret-place,] and my Shield.
b *Heb.* depart-yee.

II. Version.

113. *VAin*-cogitations I do hate:
But I do *dearly* love thy Law.
114. For I thy Word do hoping-waite:
My Covert, and my Shield *art* thou.

116. c Stay mee, as ſaidſt, that I may live :
d Nor for my hope ſham'd be

117. Suſtain mee, and be ſav'd ſhall I :
And in thy Statutes *way*
I will delight continually.
118. Thou trodſt-down all that ſtray
From thy e Lawes : For their guile's a ly.
119. *Like* droſs f thou deſt remove
Earth's Wicked all : Therefore do I
Thy Teſtimonies love.

120. For dread of thee *LORD (glorious)*
My fleſh g quakes *much diſmaid :*
And for thy judgements *righteous*
I *deeply am afraid.*

c *Heb.* uphold-mee according to thy *Saying.* d *Heb.* and let mee not be abaſhed for——. e *Heb.* Statutes : for their deceit *is* falſhood. f *Heb.* thou makeſt-ceaſe. g *Heb.* ſcaleth-horrour.

115. That I may keep my Gods Commands,
Yee doers-ill depart from mee.
116. a Stay mee, as ſaidſt, that I may live :
b Nor for my hope ſham'd let mee be.

117. Suſtain mee, and be ſav'd I ſhall :
And c ſtill in thy Statutes joy.
118. Who from thy Statutes ſtray, them all
Thou-trodſt-down : For d their guile's a ly.

119. Earth's wicked all ceaſe-thou-doſt-make not——.
As droſs : Thy e words I love therefore.
120. My fleſh for dread of thee doth quake :
And for thy judgements fear I *ſore.*

a *Heb.* uphold mee according to thy Saying. b *Heb.* And let mee not——. c *Heb.* continually I will delight in. d *Heb.* their deceit is falſhood. e *Heb.* Teſtimonies.

In this *Fifteenth Octonary* (every verſe whereof in the Hebrew begins with *the Fifteenth Letter* of the Hebrew Alphabet ס *Samech*,) *David* continues his pious Profeſſions and Petitions in reference to Gods Word. And, as in the former *Octonary* he had ſet forth his zeal in *Purſuing* of that which is good: So in this he manifeſts his diligence in oppoſing and *eſchewing of evil.* More Particularly,

I. He profeſſeth his oppoſition to evil. Which is vehement, (1.) *Intenſively*, as to his Act; *hating it.* (2.) *Extenſively*, as to the object, not only evil works and words, but even *vain thoughts*, where evil firſt diſcovers it ſelf. This he illuſtrates on the contrary, by his profeſſed love to Gods Law, the cauſe and principal of his hating evil, *verſe* 113 Of this his love to Gods Law he gives the ground or reaſon, *viz.* His comfortable hope he had of Gods Protection of him, according to his Word, *verſe* 114.

II. He further illuſtrateth and Amplyfieth, This his hatred of Evil, and his oppoſite love to Gods Law,

1. *By the effects and an Adjunct thereof.* 1. By the *effects* thereof. Which were, (1) *Partly*, His declining of evil doers. (2) *Partly*, His deſire to keep the Commandments of God, *v.* 115. 2. *By* an *Adjunct* therof, eſpecially of his hope of Gods Protection according to his Word *viz* By his Adjunct prayer, for Gods firme upholding him, that he might live and not be aſhamed of his hope, *verſe* 116. And of Gods ſuſtaining him, that he might be ſaved from all evils and Enemies. Which he Amplyfies by the effect enſuing, *viz.* His continal delight in Gods Statutes, *verſe* 117.

2. *By ſome Secondary Cauſes or Motives thereof. viz.* Gods ſevere judgements upon the ungodly. Here, 1. Theſe ungodly are deſcribed, (1) *By* their deviation from Gods Statutes. (2) *By* their Wickedneſs on Earth. 2. Gods judgements upon them are elegantly expreſſed, By the Metaphors, (1) Of treading them down; (2) And of cauſing them to ceaſe, *or removing them as droſs* from the pure Mettle. 3. One Reaſon of Gods judgements upon them is given, *viz.* Becauſe *their Deceit is falſhood, or a ly, a lying vanity.* To wit, All their deceits for themſelves, in retaining Gods bleſſings, or avoiding his judgements, or in diſſembling their wickedneſs: And all their Deceits againſt the Righteous to work them miſchief, &c. All is but falſhood and vanity, abortive, and not like to take effect, *verſe* 118, 119. *beginning.* 4. The effects of theſe judgements of God upon the Wicked, The godly reap double advantage by thoſe Monitions, *viz. Partly*, More love to Gods Word, according to which they are judged, *verſe* 119. *Partly*, More awful dread of God and his judgements, *verſe* 120.

ע

XVI. Octonary.

This *XVI. Octonary* is A *Prayer.* Wherein *David* principally Petitioneth, 1. *For* Gods Aid and Protection againſt his proud oppreſſing Enemies, *verſe* 121. *to* 124. 2. *For* Gods inſtructing of him in his Word ſo thoroughly, that no Enemies or Afflictions may divert him from it, *ver.* 124, 125. 3. *For* Gods appearing in his judicial Acts againſt the Wicked, *making void Gods Law*, *verſe* 126 *to* 129.

I. Version.

121. I Judgement and *true* righteousneſſe
Have done: Leave thou not mee
To mine oppreſſours *merciles.*
122. a Pledge *for* thy ſervant bee,
For good: Let not the proud *aſſaile*
Or mee oppreſſe *down thruſt.*
123. Mine eyes for thy Salvation faile:
And for b thy ſayings juſt.
124. According to thy c mercy do
With *mee* thy ſervant *bere*:
Thy Statutes learn thou mee alſo.
125. I *am* thy ſervant *dear*,
d Do-thou-inſtruct-mee: That I may
Thy Teſtimonies know.
126. Time for the LORD to work; *for* they
Have fruſtrated thy Law.
127. Thy *choice* Commandements therefore
Exceedingly I love,
Above Gold *and all wealthy ſtore*,
Yea fine-gold-*farre*-above.
128. Therefore as righteous-I-eſteem
Thy Precepts all *for ay*,
Concerning every-thing *in them*:
I hate each falſhood's way.

a *Heb.* or, Surety.
b *Heb.* th; Sayings of thy juſtice.
c *Heb.* or, loving kindneſs.
d *Heb.* make-mee-underſtand.

II. Version.

121. TO mine Oppreſſours leave not mee,
I judgement did and righteouſneſs.
122. Thy ſervants ſurety, for good, bee:
Let not the proud-ones mee oppreſs.
123. Mine eyes for thy Salvation faile:
And for a words of thine equitee.
124. In b mercy with thy ſervant deale:
Likewiſe thy Statutes learn-thou mee.
125. I *am* thy ſervant, c mee inſtruct:
And I'le thy Teſtimonies know.
126. *'Tis high* time for the LORD to act:
For they-have-fruſtrate made thy Law.
127. Above gold, yea above-fine-gold,
d Hence, thy commands I eſtimate,
128. e Hence, all thy Precepts juſt-I-hold
In f all-things: each falſe way I hate.

a *Heb.* the Sayings of thy righteouſneſs.
b *Heb.* or, loving-kindneſs.
c *Heb.* make-me-underſtand.
d *Heb.* Therfore I love——
e *Heb.* Therefore——
f *Heb.* or, of every-thing.

In this *Seventeenth Octonary* (every verſe whereof in the Hebrew begins with the *16th Letter* of the Hebrew-Alphabet, ע *Hhhajin*) the Pſalmiſt, much afflicted with many proud, oppreſſing, and wicked enemies, Petitioneth the LORD,

I. *For* his aid and Protection againſt his Adverſaries and their oppreſſions. Here, 1. His enemies are deſcribed, (1) *By* their oppreſſive-diſpoſition. (2) *By* their pride. 2. Gods Protection is ſet forth, (1) *Partly*, by *not leaving him to his oppreſſours.* (2) *Partly*, by *being ſurety for him for good.* 3. His Petition for Gods protection is urged, (1) *From* the integrity of the Pſalmiſt's practice, *having done Judgement and Juſtice*, and therefore having given no occaſion to his enemies, &c, *ver*, 121, 122. (2.) *From* Gods long delaying to help him, and yet his own conſtant hoping in the LORD for Salvation, and waiting for the accompliſhment of his moſt righteous ſayings or promiſes, *ver.* 123.

II. *For* Gods inſtructing of him in his Word, leſt through enemies perils, afflictions, &c. he ſhould languiſh in his piety, or depart from God. 1. This requeſt is laid down *in divers expreſſions.* 2. It is urged, (1) *Partly*, from the moving-cauſe thereof, Gods loving-kindneſſe. (2) *Partly*, from his own ſpecial Relation to God, as his *ſervant*, *ver.* 124, 125.

III. *For* Gods vindictive works and judgements upon the wicked, pathetically. Here, this Petition is urged and amplified, 1. *From* their demeriting Gods judgements, by *making fruſtrate his Law.* 2. *From* the long time that God hath had patience with them, even till their ſins were grown to the heighth, *verſe* 126. 3. *From* the Pſalmiſts oppoſite affection to, and eſtimation of Gods Commands and Statutes: and contrary *hatred* of *every way of falſhood*, *verſe* 127, 128.

ד

XVIII. Octonary.

This *XVIII. Octonary* is a *Prayer*, made up of *Commendation*, *Petition*, and *Lamentation.* Herein *David*, 1. *Commends* Gods Word and Doctrine highly, *verſ.* 129, *to* 132. 2. *Petitions* for ſundry bleſſings, capacitating him to keep Gods Law, *verſe* 132. *to* 136. 3. *Laments* the neglect and breach of the Law of God by others, *ver.* 136.

I. Aerſion.

a *Heb.* or; wonderfull. marvellous, &c.
b *Heb.* giveth-light, giving-underſtanding to the ſimple ones
c *Heb.* do-thou-turn-the-face-do-thou-look.
d *Heb.* to the judgment, cuſtome, maner. &c.
e *Heb.* let not all iniquity——. i.e. *any of all*——.
f *Heb.* or; Rivers, floods. *Hyperbole.*

129. THy Teſtimonies a wondrous *are*:
My Soul keeps them therefore.
130. The opening of thy words, *full rare*,
b Enlightens *more and more*,
Inſtructing ſimple-ignorants.
131. My mouth wide-opened-I,
And panted: For, for thy commands
I longed-earneſtly.
132. To mee c do-thou-the-face-diſcloſe,
And gracious-be-to mee:
According d to *thy* uſe to thoſe
That love thy Name *and thee.*
133. My goings in thy Word *al.ne.*
Direct-thou-ſteadily:
And o're mee have dominion.
e Let none iniquity.
134. From men's oppreſſion (*leſt I ſwerve*)
Redeem thou mee, *as thine*:
And I thy Precepts will obſerve.
135. On thy ſervant make-ſhine
Thy face: And mee thy Statutes learne.
136. Of waters f ſtreames down-flow.
Mine eyes: Becauſe *that I diſcerne*
They do not keep thy Law,

II. Aerſion.

a *Heb.* or; marvellous. wonderfull.
b *Heb.* Opening of thy words giveth light, giving-underſtanding to the ſimple-ones
c *Heb.* becauſe For ——
d *Heb.* or; turne-the-face to mee
e *Heb.* according to the judgment to the lovers of thy name.
f *Heb.* let not all—— i.e. *not any of all.*
g *Heb.* redeem mee.
h *Heb.* Rivers. ſtreams, Diviſions. &c.

129. THy Teſtimonies a wondrous *are*;
My Soul doth them obſerve therefore.
130. The b entrance of thy word ſhines-clear
Teaching the ſimple *more and more.*
131. c I long'd for thy Commandments *ſo*,
My mouth I opened, and did paut.
132. d Look-on-mee, and to-mee-grace-ſhow
To thy Name's lovers e as-are-wont.
133. Guide my ſteps in thy Word: o're mee
Reigne f let not any iniquity.
134. From mans oppreſſion g rid-mee-free:
And thy Commands obſerve-will-I.
135. Make thy face on thy ſervant ſhine:
And mee thy Statutes learn *to know.*
136. Of waters h floods run-down mine eyne:
Becauſe they do not keep thy Law.

In this *XVII. Octonary* (every verſe whereof in the Hebrew begins with the 17*th Letter* of the Hebrew-Alphabet, ף *Pe*) the Pſalmiſt perſiſts in his zealous eſtimation of, and affection to the Word of God, in his Devout meditation and Prayer. More particularly herein are,

I. *His* high eſtimation and commendation of Gods Word and Doctrine; 1. As *moſt wonderful* in themſelves. This admirableneſſe thereof, being illuſtrated by the effect thereof upon his Soul; deſiring to keep them, *ver.*129. 2. As moſt *illuminating*, in the *Opening thereof*, or *firſt entrance thereunto.* This illuminating perfection of the Word is *Amplified*, 1. *By* the Subjects illuminated thereby; *the ſimple, ver.*130. 2. *By* the Pſalmiſts vehement deſire, *panting*, and *longing for Gods commands*, for this marvellous perfection therein, *ver.* 131.

II. *His* Petitions for ſeveral bleſſings, in order to his better learning and obſerving of Gods Word, (according to his manner throughout this whole Pſalme.) As. For 1. The LORD's favourable aſpect towards him. 2. His ſhowing-grace to him. Both illuſtrated, from the purity of Gods dealings with *thoſe that love his Name, ver.* 132. 3. Gods directing every ſtep of his life firmly in his Word. 4. Gods removing of *Sins Dominion* from him, *verſ.* 133. 5. His redeeming him from the oppreſſions of men. *Amplified* by his promiſe thereupon to obſerve Gods Precepts, *ver.* 134. 6. Gods illuſtrious manifeſtation of his favour to him, *making his face ſhine upon him.* 7. Gods *learning him his Statutes*, ver 135.

III. *His* lamenting others oppoſite neglect and violation of Gods Law. This his lamentation being Hyperbolically deſcribed, as diſcovered by *Rivers o' waters* i *running down his eyes* for others prophaneneſſe, *ver.*136. *they keep not*] i. e. men in general, or, the wicked, or his enemies, as *ver.*139. How did he lament his own, that thus lamented others ſins! what intenſive zeal was here to the Word and Law of God?

i Cur autem non cuſtoditâ lege ſic fletur, niſi ut impetretur gratia quæ pœnitentis delet iniquitatem, & credentis adjuvet voluntatem? *Auguſt. Enar. in Pſal.* 118. *Conc.* 27. *ad fin. Tom.* 8.

ע

XVIII. Octonary.

This *XVIII*th *Octonary* is mixt: being eſpecially *Laudatory*, *Narratory*, and *Petitory*. Wherein, 1. Many perfections and excellencies of Gods Word are laid down

down, for raiſing up in all Gods people, an high eſtimation of it, and due affection to it: As, The *Righteouſneſs*, *Faithfulneſs*, *Purity*, *Truth*, and *Perpetual juſtice* of it, *verſe* 137. *to midſt of* 144. 2. Hereupon the Pſalmiſt prayes to the LORD according to his word) to inſtruct him in the way of life, *verſe* 144.

I. Verſion.

137. O LORD, thou *art moſt* juſt: likewiſe
Thy judgements righteous.
138. Thy Teſtimonies Righteouſneſs
And faithfulneſs *to us*,
Thou-haſt-commanded vehemently.
139. My zeal doth mee [a] ſuppreſs:
Becauſe thy words forgot have [b] they-
That-do-mee-ſore-diſtreſs.
140. Thy word *is* [c] moſt refin'd; And *ſo*
Thy ſervant loveth it.
141. Small and deſpis'd *am* I: *But* do
Not thy Precepts forget.
142. Thy juſtice *is* juſtice for-ay:
And thy law, Truth *ſtill ſtands*.
143. Diſtreſs and anguiſh [d] on mee lay:
My [e] joyes *are* thy commands.
144. Thy Teſtimonies righteouſneſs
For-ever *is*: O [f] give-
-Mee-underſtanding *touching this*,
And I ſhall *ſweetly* live.

[a] *Heb.* or; cuteth-off. i.e. conſumeth.
[b] *Heb.* my-diſtreſſers
[c] *Heb.* fined vehemently *Is* thy Saying.
[d] *Heb.* have-found mee
[e] *Heb.* delights.
[f] *Heb.* or; make-me. underſtand.

II. Verſion.

137. O LORD, thou *art moſt* juſt: likewiſe (*hand*
Thy judgements righteous *on each*
138. Thy Teſtimonies Righteouſneſs
And Truth, thou [a] greatly didſt command.
139. My zeale [b] conſumes mee: For-that my
Diſtreſſers did thy words forget.
140. Thy word *is* fined vehemently:
Thy ſervant therefore loveth it.
141. Small and deſpis'd *am* I *each way*:
Thy precepts *yet* forgot not I.
142. Thy juſtice *is* a juſtice ay:
Thy Law likewiſe *is* verity.
143. Diſtreſs and anguiſh [c] on mee lay:
Mee thy Commands delights *do give*.
144. Thy Teſtimonies juſtice [d] ay:
[e] Inſtruct-thou-mee, And I ſhall live.

[a] *Heb.* vehemently
[b] *Heb.* ſuppreſſeth mee. cutts mee-off.
[c] *Heb.* have found-me
[d] *Heb.* for-ever.
[e] *Heb.* make-mee-un derſtande

In this *Eighteenth Octonary*, (every verſe whereof in the Hebrew begins with the *Eighteenth Letter* of the Hebrew Alphabet, ת *Tzade*) *David*, for raiſing eſteem and affection towards the Word of God, doth principally two things. *viz.*

I. He declares and magnifies ſundry Perfections and Excellencies of the Word of God. As, 1. *The Righteouſneſs thereof.* Illuſtrated by Gods righteouſneſs the Author of it, *verſe* 137. 2. *The faithfulneſs of it.* This faithfulneſs and juſtice being amplyfied, (1) *By* Gods *vehement commanding of them*, and ſo eſtabliſhing them, to be ſuch, *verſe* 138. (2) *By* the Pſalmiſts zealous indignation againſt his diſtreſſers that forget Gods Words, *verſe* 139. 3. The moſt *exquiſite Purity of the Word*, being *refined vehemently*. *Metaphor* from Mettles refined in the fining Pot. This is illuſtrated, by the effects of this Purity of the Word upon the Pſalmiſt. (1.) *He therefore loved it*, *ver.* 140. (2.) He therefore (though *ſmall and deſpiſed*, yet was mindeful of it to keep it, *verſe* 141. 4. The *Everlaſting juſtice and Truth of the Word*, *verſe* 142. This is *Amplified*, (1) *By* his delights in Gods commands, notwithſtanding all his diſtreſs and anguiſh that came upon him, *verſe* 143. (2) *By* the like perpetual righteouſneſs of his Teſtimonies, *verſe* 144. *in the beginning*

II. He Petitioneth *the LORD* (upon conſideration of all theſe Excellencies and perfections of Gods Word) *to-give-him-underſtanding therein.* Urging his requeſt, from the happy effect of life which ſhall thereupon redound to himſelf, *verſe* 144. *in the end.*

ף

XIX. Octonary.

This *XIX. Octonary* is *Petitory*. Wherein *David*, Exerciſed with many Afflictions and Enemies, Prayes for, 1. Hearing of his Prayers, *verſe* 145. 2. Salvation out of all his Afflictions and from his Enemies, *verſe* 146 *to* 149. 3. Hearing and Quickning, *verſe* 149. *to* 153.

I. Version.

145 LORD, with whole heart I cry'd, [a] (hear:
Thy Statutes I'le conserve.
146. I to thee I cry'd, save mee *from feare*:
And I'le thy [b] lawes observe.
147. I cry'd, preventing morning-light:
[c] I for thy Word did waite.
148. Mine eyes prevent watches-*by-night*:
[d] Thereon to meditate.

149. My voice, LORD, [e] of thy mercy hear:
[f] In judgment quicken mee.
150. They that mischief pursue, draw near:
Farre from thy Law they bee.
151. LORD, thou *art* neer: And verity,
All thy commands *alway*.
152. Thy Testimonies of old knew I,
[g] Thou foundest them for-ay.

a *Heb.* or; answer-me.
b *Heb.* Testimonies.
c *Heb.* I prevented in the twilight: (or day-break,)
d *Heb.* In thy Saying to—.
e *Heb.* According to—.
f *Heb.* According to thy judgment.
g *Heb.* That thou

II. Version.

145. I with *my* whole heart cryde, [a] mee hear,
LORD: I thy Statutes will conserve.
146. I cry'd to thee, Save mee, *draw neare*:
And I thy [b] Records shall observe.

147. I did prevent [c] the morning-light,
And cry'de: I for thy word did waite.
148. Myne eyes prevent watches-*by-night*:
In thy Saying to meditate.

149. My voice, [d] of thy kinde-mercy, here,
LORD: [e] In thy judgment quicken mee.
150. They that pursue mischief, draw neare:
But from thy Law farre-off-they-bee.

151 O LORD, neere *unto thine art* thou:
And thy commands all, Trueth *are they*.
152. Thy Testimonies of old I knew.
That thou hast founded them for ay.

a *Heb.* or; answer-mee.
b *Heb.* Testimonies.
c *Heb.* in the—
d *Heb.* according to—
e *Heb.* according-to—

In this *Nineteenth Octonary* (every verse wherof in the Hebrew begins with the *Nineteenth Letter* of the Hebrew Alphaber, כ *Koph*) the Psalmist, still under great afflictions, especially by reason of his many and potent enemies, returnes to his earnest Prayers to the LORD, for *Hearing*, *Saving*, and *Quickening* him, *according to his Word*.

I. *He* prayes more generally for the LORD's *Hearing* and *Answering his Prayers*. Which he urgeth, 1. *From* the Adjuncts of his Prayer, *viz.* (1) The fervency thereof; *I cry'd*. 2. The Integrity thereof; *with whole heart*. 2. *From* the end and fruit of such hearing; *keeping Gods Statutes*, *ver.* 145.

II *He* prayes for Salvation and deliverance from all his afflictions and enemies. Urging this Petition, 1. *From* the Adjunct fervour of his request. 2. *From* the end or fruit unto which he promiseth to improve this blessing when received, *ver.* 146. 3. *From* the adjunct vigilancy, hope in Gods Word, and meditation thereon, joyned with his fervent Prayers, *ver.* 147, 148.

III. *He* prayes for Audience and Quickening. Pressing these requests, 1. *From* the lovingkindness of God, the fountain-cause thereof. 2. *From* the Promise of God in his Word; *According to thy judgment*——*ver.* 149. 3. *From* a Comparison, of his mischievous enemies, *drawing neere to hurt him*, with neglect and contempt of Gods Law; and of *Gods being neer to help him* and his, to the justifying of the Truth of his Word, *ver.* 150, 151. The constancy and permanency of Gods Word being declared, and illustrated by *Davids* long knowledge and experience thereof, *ver.* 152.

ר

XX. Octonary.

This *XXth Octonary* is an earnest Prayer, as the former, and for the same blessing of Deliverance from his deep afflictions which his enemies had brought upon him. Herein, 1. He sets forth his Requests for Deliverance out of Trouble, *ver.* 153, 154. 2. He urgeth his requests by many Arguments, drawn from His own Constancy, The wicked's impiety, Gods tender-mercies, His own zeale and affection to the Word of God, *vers.* 153, *to* 161.

I. Version.

153. SEe mine Affliction, and a mee free:
Thy Law forgot not I.
154. Plead my plea, and Redeem-thou-mee:
Do-thou-mee-vivify,
b As thou didst *in thy Promise* say.
115. Salvation *is* farre
From wicked-ones, because *that* they
Seek not thy Statutes *rare*.

156. Thy-bowel-mercyes *constantly*
Are manifold, O LORD:
According to thy judgements *high*
c Mee-quickning-thou-afford.
157. My Persecutors d multiply
And my distressers *still*:
But from thy Testimonies I
Declined not *to ill*.

158. I saw e transgressors, and was griev'd,
That they kept not thy word.
159. See that thy Precepts I have lov'd:
Mee-quicken-thou, O LORD,
According to thy f graciousness.
160. g Thy word's beginning's true:
Each judgement of thy righteousness
For-ever *is* also.

a *Heb.* or; release. mee. deliver mee: For——
b *Heb.* according to thy Saying. or, for thy saying.
c *Heb.* quicken. thou mee.
d *Heb.* are many.
e *Heb.* properly; prævaricators. unfaithfull. transgressors, and I cut. my self in sunder with grief.
f *Heb.* loving-kindnes
g *Heb.* The beginning of thy word is true.th.

II. Version.

153. SEe mine affliction, and mee a free:
For I have not forgot thy Law.
154. Plead my plea, and Redeem thou mee:
Mee, for thy saying, quicken thou.

155. From wicked-ones Salvation's farre:
For they seek not thy Statutes *high*.
156. LORD, b thy-dear-Mercyes many *are*:
Mee c of thy judgements vivify.

157. My d pursuers and foes increase:
I from thy e Records have not swerv'd.
158. I f saw transgressours, and griev'd was,
That they thy word have not observ'd.

159. See g how I love thy Precepts, LORD:
Mee h of thy kindness quicken thou.
160. Truth, the beginning of thy word:
For-ay i each thy just judgment too.

a *Heb.* release deliver.
b *Heb.* thy-owel-mercyes.
c *Heb.* according to——
d *Heb.* persecutors and my distressers are many.
e *Heb.* Testimonies have not declined.
f *Heb.* unfaithfull—— transgressors and I cut my-self in-pieces with grief.
g *Heb.* that I——
h *Heb.* according-to thy-loving kindness.
i *Heb.* every judgment of thy righteousness.

In this *Twentieth Octonary* (every verse whereof in the Hebrew begins with the *twentieth Letter* of the Hebrew Alphabet, ר *Resh*) *David* persisting in his former request to the LORD for deliverance from his Afflictions and Enemies,

I, Propounds and ingeminates his Petitions for his Deliverance out of all his distresses, Pathetically. Praying the LORD, 1. To *see* his Affliction. 2. To *release* him from it. 3. To *Plead his plea*, his Cause, *viz.* Against his Enemies. 4. To *Redeem* him. 5. To *quicken* him, *verse* 153. 154.

II. Presseth and Urgeth these his requests by many Arguments, or Motives. As, 1. *From* his constant mindefulness of Gods Law, *verse* 153. 2. *From* Gods Promise, or Promissory saying, *verse* 154. 3. *From* wicked mens contrary incapacity of Salvation and deliverance out of trouble, in that *they seek not Gods Statutes*, *verse* 155. 4. *From* the multitudes of Gods bowel-Mercyes, the prime efficient Cause of all deliverance, &c. 5. *From* Gods judgements revealed in his Word, *verse* 156. 6. *From* the multitude of his *Persecutors*, and *Distressers*, necessitating him to fly to the LORD for succour, *verse* 157. *beginning*. 7. *From* his own gracious qualifications and deportments. *viz.* (1) Not *declining from Gods Testimonies* notwithstanding all his Enemies, *verse* 157. (2) Deeply *grieving* upon sight of *unfaithful transgressors* contempt and violation of Gods Word, *verse* 158. (3) Dearly *loving* Gods Precepts, in uprightness in the sight of God, *verse* 159. This his love to Gods Word is *illustrated*, from the impulsive causes or Motives thereof, *viz.* The Excellency, Truth, Righteousness, and perpetuity of Gods Word and Judgements therein. *The beginning of thy Word is Truth*; or, as the Hebrew may be rendred; *The head or top-excellency of thy Word. i. e.* Thy most-excellent Word is Truth k. The *Chaldee*, and *Greek Version of the* 72. explain it; *From the beginning thy Word is Truth, and so for ever*, *verse* 160. But the former Interpretation seems better,

k *Præstantissimum verbum tuum*] Heb. *Caput, sive præstantia verbi tui* Hypallage, ut Exod. 30. 23. *Fran. Jun. in Annot. ad Psal.* 119 160. See also, *Hen. Ainsworth's Annot. on Psal.* 119. 160. *Augustine* renders it to this effect, but gives the sense differently; *Principium verborum tuorum veritas*, &c.] A veritate (inquit) tua verba procedunt, & ideo veracia sunt, & neminem fallunt, quibus prenunciatur vita justo, pœna impio. Hæc sunt quippe in eternum judicia justitiæ Dei. *Augustine in Psal.* 118. *Conc.* 30. *in fin. Tom.* 8.

ש

XXI. Octonary.

This *XXI. Octonary* is a continuation of the Psalmists *Prayer*, wherein he principally

pally declares unto the LORD his singular dispositions and pious affections towards the Word of God. As, 1. His fear, *verse* 161. 2. His joy, *verse* 162. 3. His love, *verse* 163. *to* 166. 4. His hope, *verse* 166. *to* 169.

ל

I. Version.

161. Mee Princes persecuted have
Exceeding causeleslly:
But for thy word my heart's-in-aw.
162. I for thy saying joy,
As-one-that-finds much spoile *and prey.*
163. *All* falshood I do hate,
Yea I abhor *it every way*:
Thy Law b I estimate.

164. For c thy just judgements, in a day
Sev'n-*times* I do thee praise.
165. d Who love thy Law much peace have
e No stumbling's *in* their *wayes.*
166. I hop'd for thy Salvation, LORD:
And thy commands did I
167. My soul observ'd thy f Records: And
I love them vehemently.

168. Thy Testimonies I have kept,
And thy Precepts *with care*:
For all my wayes *wherein I stept*
Before thee *ever are.*

b *Heb.* I love
c *Heb.* the judgments of thy justice,
d *Heb.* much peace *is* to the lovers of thy law.
e *Heb.* and not to them Srumbling, Scandal, offence——
f *Heb.* Testimonies.

II. Version.

161. Mee Princes a causless persecute:
But b awd mine heart is for thy (word.
162. As-one-that-doth much spoile finde-out;
Glad *am* I for thy Saying, *Lord.*

163. I hate and *quite* abhor falsness:
But thy *deare* Law I love *always.*
164. For judgements of thy Righteousness,
Sev'n-*times* a day do I thee praise.

165 Much peace have c they thy Law that love:
And stumbling-block to them *is* none.
166. For thy Salvation hop'd I have,
O LORD: And thy commands have done.

167. My Soul thy Testimonies kept:
And them I d greatly love and *fear.*
168. I kept thy e Records and Precepts,
For all my wayes before thee *are.*

a *Heb* causelessly have persecuted.
b *Heb.* or is in-aw.
c *Heb.* the lovers of thy law.
d *Heb.* vehemently.
e *Heb.* Testimonies.

In this *Twenty one Octonary*, (every verse whereof in the Hebrew begins with the *Twenty one Letter* of the Hebrew Alphabet ש *Shin*) *David*, having formerly often implored Gods Direction and deliverance out of his Afflictions according to the Word, Urging this from his sincere affection and pious deportment towards this Word of God, doth now express a bundle or cluster of these his holy Affections to the Word, very Pathetically. As,

I. His fear and awe of the Word. Amplyfied by his opposite Persecutions: Aggravated, 1. *By* the Authors of them; *Princes.* 2. *By* the Malice of them; *causelesly*, *verse* 161.

II. His joy in the Word. Illustrated by a Similitude of a mans *joy* in finding *much spoile*, *verse* 162.

III. His love to the Word. Amplyfied, 1. *By* his hating and abominating of all falshood: which is oppösite thereto, *verse* 163. 2. *By* the effects or fruits of this love; (1) *Partly*, in himself, *Praising the* LORD *seven-times* (*i.e.* often) *in a day for the judgements of his justice* in the Word, *verse* 164. (2) *Partly*, on others, *They that love his Law, have much Peace, and no stumbling* (or *Scandal*, or *Offence*) *is to them.* They walk inoffensively as *Paul*, *Act.* 23. 1. *and* 24. 16. *verse* 165.

IV. His hope for Gods saving him out of his Afflictions according to his Word. This is illustrated, 1. By the fruits and effects of this his hope, *viz. Doing* Gods *Commandements*: *Observing his Testimonies*: *keeping his Precepts and Testimonies*, *verse* 166, &c. 2. *By* another Con-cause of these effects, His vehement love to Gods Testimonies, *verse* 167. 3. *By* the sincerity of these effects of keeping and observing Gods Precepts, &c. Wherein he approves himself to Gods Omniscience that know all his wayes, *verse* 168.

מ

XXII. Octonary.

This *XXII. Octonary* concludes this Excellent Psalme with a *heap of Heavenly and fervent Petitions*, as the former with a *bundle of Holy affections.* Herein the Psalmist Petitioneth

Petitioneth, 1. *For* audience to his Prayers, *verse* 169. 170. 2. *For* practical direction and instruction in Gods Word, and deliverance out of his Distresses, *ver.* 169. *to* 173. 3. *For* Gods help, *verse* 173. 174. 4. *For* his Souls life. 5. *For* aid from Gods Judgements, *verse* 175. 6. *For* Gods seeking of him from his wandrings, *verse* 176.

I. Version.

169 NOw let my shouting-cry-come-near
a *Heb.* faces. Before thy a face, O LORD,
O give-mee-understanding *cleere*,
According to thy word.
170. To thee come let my prayer *now*:
b *Heb.* according to thy *Saying* deliver me. b As thou saidst, set-mee-free.
171. My lips shall utter praise: when thou
Thy Statutes hast learnd mee.

c *Heb.* shall answer. 172. My tongue thy Saying c shall resound:
Because all thy commands
d *Heb.* let thy hand be. *Unspotted* righteousnes *are found.*
e *Heb.* have chosen. 173. To help mee d lend thy hand's,
For I thy Precepts e made-my-choice.
174. LORD, thy Salvation
f *Heb.* great delights *here the root is doubled emphatically* I long for: My f delights likewise
Is thy *pure* Law *alone.*

g *Heb.* shall praise thee. 175. O let my *troubled* Soul *yet* live,
And it g shall honour thee:
And let thy *righteous* judgements *give*
Desired help *to* mee.
176. Like to a lost Sheep I have stray'd,
h *Heb.* I have not forgotten. Thy servant seek *and finde*:
For thy Commandments *on mee laid*
h Blot not out of minde.

II. Version.

169. NOw let my shouting-cry come-neer
Before thy *pleased* a face, O LORD:
Give-thou-mee-understanding *cleere*,
According to thy *faithful* word.
a *Heb.* faces

170. Come tothee let my Prayer *now*:
b As thou hast said, set-thou-me-free.
171. My lips shall utter praise: when thou
Thy Statutes *pure* hast learned mee.
b *Heb.* according to thy saying deliver me.

172. My tongue thy Saying c shall resound:
For thy commands all, justice *are.*
173. To help mee, let thine hand be *found*:
For I have chose thy Precepts *deare.*
c *Heb.* shall answer.

174. I longd for thy Salvation, LORD:
And my delights thy Law *I made.*
175. My Soul let live d and thee record:
Mee also let thy judgements aid.
d *Heb.* and it shall praise thee.

176. Like to a lost sheep I-have-stray'd,
Seek thou thy Servant, *tarry not*:
For thy commandments *on mee laid*
I have not *wretchedly* forgot.

In this *Two and twentieth and last Octonary* (every verse whereof in the Hebrew begins with the *two and twentieth and last Letter* of the Hebrew Alphabet, ת *Thau*) *David* sweetly closeth up this his Devout prayer and Meditation touching Gods excellent Word and his great affection to it, with sundry accumulated Petitions, pointing out pathetically the intensive zeal and fervour of his Prayer. And he Petitioneth to the LORD,

I. For audience and acceptance of his Prayer. Described by the fervency of it; *my shouting-cry*, *verse* 169. 170. *beginning.*

II. For Instruction in, and according to Gods Word, and deliverance out of all his distresses. This is urged, 1. *From* Gods Promise or *Saying*, *verse* 169. 170. 2. *From* Gods honour which will hence result. For he promiseth, (1.) To praise him, upon learning his Statutes, *ver.* 171. (2.) To resound Gods Promise, his Saying. Which is amplyfied by a reason thereof, *viz.* The righteousnes of Gods Commandments, *verse* 172.

III. For Gods aid and succour in his distresses. This is pressed, 1. *From* his esteem and choice of Gods Precepts, *verse* 173. 2. *From* his fervent desire after Gods Salvation of him out of trouble. 3. *From* his Delights in Gods Law, *verse* 174.

IV. For his soul's life, viz. That his life may comfortably be prolonged, notwithstanding all his afflictions and Enemies. This is urged from the effect, or end intended in this mercy, *viz.* The praising of God in his life, *verse* 175. *in beginning.*

V. For help by Gods judgements, viz. By the Doctrinal judgements of his word: which greatly help the afflicted, by Directions, Consolations, &c. *verse.* 175.

VI. For Gods Pastoral seeking of David, Straying through the Persecution of his Enemies, from his fold (from his Country, Kingdom, and the Church of God therein) as a lost *Sheep* in the Wilderness. This Petition is enforced, 1. *From* the present misery of *David*, exiled from House, Home, Kingdom, Church, &c. represented by the similitude of *a Sheep straying* from fold, Pasture, &c. 2. *From Davids* Relation to God; *Thy servant.* 3. *From Davids* constant mindefulnes of Gods Commandments even in his deepest distresses, exiles, and wandrings from place to place, *verse* 176. His *Straying* here, is not through *iniquity*, but through

affliction and *misery*; not *from God*, and his commands, but *from Houſe*, *Home*, &c. To Caves, Woods, &c. in midſt of many dangers: As Interpreters e take it generally. *Auguſtine* underſtands it of Spiritual wandring f. But that's not ſo ſuitable to the words following.

e *Fran. Junius in Annot. ad Pſ.* 119. 176. *Hen. Mollerus in Comment. ad loc.* —— *Joan Calvin in Comment. ad Pſal.* 119. 176. *Sim. de Muis in Comment. ad Pſal.* 119. 176.

f —— Adhuc quæritur, adhuc quæratur, ex parte inventa adhuc quæratur. Ex ea namque parte qua dicit iſte, mandata tua non ſum oblitus, inventa eſt: ſed per eos qui mandata Dei eligunt, colligunt, diligunt, adhuc quæritur, & per ſui paſtoris ſanguinem fuſum atque diſperſum in omnibus gentibus invenitur. *Aug. in Pſal.* 118. *Enarrat. Conc.* 32. *Tom.* 8.

Pſalme CXX.

§. I. Of the XV. Songs of Degrees in General.

Next and immediatly after the 119*th. Pſalm*, in *XXII. Octonaryes* according to the order and number of the Letters of the *Hebrew Alphabet*; here are placed *fifteen other Pſalmes*, called every one of them שיר המעלות Shir Hammaghualoth, *A Song of degrees*, or *A Song of Aſcenſions*, or *A Song of Dignities*. Theſe Songs are thought by ſome to be here ranked together as in one bundle, not for the ſameneſs of their Matter, but rather for the Similitude of their invention and compoſition a. They are, as it were, **Sacred Epigrams** containing much variety of Excellent Doctrine, in wonderful brevity, Adorned with much Splendor, Sweetneſs, and Elegancy of Speech, to the great delight of the pious and intelligent Reader. And therefore we ſhould account theſe *moſt ſweet Songs* as the *Poems of the Holy-Ghoſt*, and every verſe therein as ſo many *Oracles*. For they are very eminent in this whole Book of Pſalms, as ſo many excellent *Gems* or *Jewels*. The *ordinary Gloſs* tells us: *That the Bleſſedneſs which the former Pſalm ſung with united variety*, &c. *Theſe following Pſalmes explicate in* 15 *orderly degrees*, &c. *To the Myſtery of the Old and New Teſtament. The number ſeven belonging to the Old Teſtament becauſe of the Sabbath: the number eight unto the New* b, *&c.* But this, is rather wittily, then ſolidly excogitated.

a *Hen. Mollerus in Argument. Pſal.* 120.

b Beatitudinem quam ſuperior Pſalmus unitâ varietate meritorum cantavit; iſti ſequentes Pſalmi ordinatis 15 gradibus tam Pſalmorum quam meritorum, in Sacramentum Veteris & Novi Teſtamenti explicant. Septenarius ad vetus, propter Sabbatum: Octonarius ad Novum. Patres namque veteris Teſtamenti Hebdomadi, i. Septenario ſerviebant. Obſervabant enim Septimam diem, i. Sabbatum: Septimam Septimanam, Septimum Menſem, Septimum annum, & Septimum annum ſeptimæ Decadis, qui jubilæus dicitur. Patres vero Novi Teſtamenti Ogdoadi ſerviunt, i. Octonario, quia ſervant octavam diem, quæ Dominica dicitur; & Octavas Martyrum; & octavas Reſurrectiones expectant. Ideoque per Octonarium & Septenarium duo Teſtamenta deſignantur. Unde Salomon; Da partes ſeptem, nec non & octo. Quindecim ergo graduum fit diſtinctio, ut per hoc ſignificetur duorum Teſtamentorum Doctrina in his gradibus contineri. Et ſunt hîc quindecim Gradus ſicut in Templo Salomonis totidem erant gradus quibus aſcendebant in Templum, quod eſt figura cœleſtis Templi' ad quod his gradibus aſcenditur. Hæc eſt ſcala Jacob. *Gloſs Ordinar. in Pſal* 119. *p.* 275. *b. Part. tertiâ Baſil.* 1506. *die ultim. Junii.*

As for the *Title*, שיר המעלות Shir Hammaghualoth, *A Song of degrees*, (As *Auguſtine*, *Hierome*, *Montanus*, The *vulgar Latin*, *Mollerus*, *Calvin*, *S. de Muis*, *Ainſw.* and moſt Interpreters render it,) or, *A Song of Aſcenſions*, *of Heights* (as the *Greek Verſion of the* 72. ᾠδὴ τῶν ἀναβαθμῶν, and as *H. Ainſworth* notes the word may be rendered,) or *A Song of Dignities*, or *Excellencies*, i.e. A moſt Excellent Song, (as *Tremell. and Junius*;) It containes, 1 The *Kinde*; 2 The *Adjuncts* of theſe fifteen Pſalmes ſo denominated.

Firſt,

First, The kinde of these Sacred Poems, they are שירים Shirim, *Songs*. Of the Proper Notation of this Word, and how it differs or agrees with תהלים Tehillim, *Hymnes*; and with מזמורים Mizmorim, *Psalmes*; hath been already declared, in the Preface to this Book[c].

Secondly, The adjunct המעלות Hammaghualoth, *Of Degrees*, &c. This Word is derived from the root עלה ghualah, *hath climed-up, ascended*[d], &c. Thence מעלה Maghualah, *A Cliffe, A Degree, An Assent, An Ascension, An Height, An high-Dignity, An Excellency*, &c. And from this latitude of the signification of the word, it is and may well be rendered, *A Song of Degrees*: or, *A Song of Ascensions*: or, *A Song of Excellencies*.

But the true Cause and Reason why these Psalmes were peculiarly among the rest so Denominated, is not so easie to be found out. Both *Jewish* and *Christian* Writers have variety of Conjectures hereupon: but most, if not all of them very uncertain, and unsatisfactory. I shall briefly propound some of the principal of them, and leave the learned and ingenuous Reader to his own apprehension and judgment therein. Nor is there any danger, if in this *obscure matter* and *of less moment*, we dissent in opinion one from another.

This *Title* is expounded two waies, *viz.* 1. *Figuratively.* 2. *Literally.*

I. **Figuratively.** And so its interpreted variously. As,

1. *Of the Ascension*, i. e. *The Dignity, Degree*, or *Excellency of the Matter of these fifteen Psalmes.* For, *Ascension* is nothing else but the excellency of one man, or thing, &c. above another. *A Song of Ascensions, Degrees, Excellencies*, i. e. A most excellent Song; As *Jun. & Tremel.* render it, by an elegant *Antimeria*, or *Hebraisme*; The Substantive plural being put for the Adjective singular of the Superlative degree. Thus המעלות *Hammaghualoth*, is as if one should allude and say למאה עלות *Le-meah ghualoth, to an hundred Sacrifices. R. S. Jarki.* And doubtless the Subject-matter of these Psalmes is *most excellent*, as will appear in the explicating of them particularly. But this seems not to be the Reason of the *Title*, For, why should not other Psalmes also be entituled *Psalmes of Degrees, Ascensions, Excellencies*, &c. which for matter are as excellent as these? As *Psal.* 2. 25 37. 45. 51. 119, *&c.*

2. *Of the Ascension of the Heart, from the Valley of teares to the Mountaine*; from the humbled and abased Humanity of Christ, to the high Divinity of Christ. *Augustine* pleaseth himself exceedingly in this *Allegory*, wherein he runnes out wittily (as his manner is) but not pertinently and substantially, to the *Psalmes* in hand[e].

3. *Of the Ascensions and Degrees of vertues unto which these fifteen Psalmes are fitted and accommodated*, every Psalme commending some peculiar vertue more sublime and excellent then the former. As, 1. *The First Degree*, is; *to depart from the evils of the World, and to renounce all vanity*, taught in Psal. 120. 2. *The Second Degree*, is; *to beg the LORD's defence*, which nothing can withstand, as in *Psal.* 121. 3. *The third Degree*, is; *The great joy of being versed in the Church with a pure minde*, and *to warre worthy of God in this* Pilgrimage: whence we sigh after the heavenly *Jerusalem*, whereunto we are elevated by the two wings of Love: as in Psal. 122. 4. *The Fourth Degree*, is; *Constantly to depend on God in all straits, until he have mercy and hear*: as in Psal. 123. 5. *The Fifth Degree*, is; That *they who are delivered out of perils, attribute it*, not to themselves, but to the LORD: as in Psal. 124. 6. *The Sixth Degree*, is; *The Confidence of the most faithful Christian, which he hath in the LORD*: compared to the most solid Mountains: as in Psal. 125. 7. *The Seventh Degree*, is; *A Prophecy of returne from Captivity, as it were from Babylon in the figure of the Old Testament through Christ to come*: when now is Consolation and sowing for a greater Harvest: as in Psal. 126. 8. *The Eighth Degree*, is; *The figure of the New Testament, signified by the number Eight, where is spoken of the building of the House of God*, i. e. The Church, by

c Preface, §. II & §. VI. num. 3.

d Scandit, ascendit, conscendit, &c.

e *Aug. Enarr. in Psal.* 119. p. 1412. *&c. Tom.* 8. *Basil.* 1569. —Canticum Graduum esse Canticum ascensionis nostræ, eandemque ascensionem non corporis pedibus fieri, sed cordis affectibus. *Aug. in Psal.* 123. *Præf. Tom.* 8.

by the true *Solomon*, Chriſt; who is the true Peace-maker, who made both one, and in himſelf the Corner-ſtone hath builded his Church of the two Walls of Jewes and Gentiles: as in *Pſal.* 127. 9. *The Ninth Degree*, is; That *the Peace-maker be chaſtly feared, becauſe he alone doth exalt, keep, build*: as in *Pſal.* 128. 10. *The Tenth Degree*, is; That *he who chaſtly fears, may endure all things for him*, which is now expedient to the Church among evil men: as in *Pſal.* 129. 11. *The Eleventh degree*, is; *A Penitential Supplication*: becauſe nor he that fears, nor he that endures all things, thinks himſelf worthy of Chriſt, foraſmuch as in the body none is without ſin, and the onely Security is to lean upon Prayer: as in *Pſal.* 130. 12. *The Twelfth Degree*, is; *Humility*, which a man ſhowes himſelf to have both inwardly and outwardly. Therefore he incites to Humility, in *Pſal.* 131. 13. *The Thirteenth Degree*, is; When *the humble and meek go about the building of the Spiritual Houſe*: as *David* to the letter did, who would have built an houſe to God. And congruouſly after the Degree of Humility he treats of the building of the Houſe, becauſe by Humility a man is made the houſe of God [f], *Iſai* 66. 2. *Pſal.* 132. 14. *The Fourteenth Degree*, is; *Charity, which makes brethren dwell together in Unity*: when is Bleſſing and Life: as in *Pſal.* 133. 15. *The Fifteenth Degree*, is; *The Love of Eternity. The Love of God*: as in *Pſal.* 134. And after theſe Degrees which lead unto Eternity, congruouſly is placed, *Hallelu-jah*: that the Church may enjoy the praiſes of God, for which that Office is prepared: as in *Pſal.* 135— All theſe **Fifteen Degrees** of vertues conducting to Eternity, are thus laid down and accommodated to theſe *Fifteen Songs of Degrees*, by the *Ordinary Gloſs*: whence [g] I have collected them. And (thinks *Mollerus*) theſe Degrees of vertue ſeem to be taken from *Greg. Nazianzen*, who in his Oration had after his returne, doth *Allegorically* apply and interpret theſe Songs of Degrees to them that profit in vertue [h]. But, 1. Theſe accommodations being ſometimes ſomwhat forced; 2. And the following Degrees of vertues not alwaies ſurpaſſing the fore-going, as is pretended; 3. And the whole accommodation rather a meer contrivance of humane wit, then any intendment of the *Holy Ghoſt*: Theſe *Degrees of Vertues* pretended give little or no Satisfaction as to the Reaſon of this Title; *A Song of Degrees.*

f *Iſai* 57. 15. is more full to that purpoſe.

g Vid. *Gloſ. Ordinar. ad initia Cantic. Graduum, p.* 275. *ad* 287. *Part. tertia.*

h *Hen. Moller. in Arg. Pſal.* 120.

II. **Literally.** And ſo this Title, *A Song of Degrees*, is explicated very many waies. As,

1. *Of the Aſcenſion of the Waters of the Sea, at the laying of the Foundation of the Temple.* And the *Chaldee Paraphraſt* ſeems to incline ſomwhat to this conceit, rendering it; *A Song which was ſpoken touching the Degrees of the Abyſs* [i]. The *Rabbines* do fable (they were apt to fancy, feign, and fable any thing,) That when the foundations of the Temple were laid, the Deep did ſo aſcend, that they feared the whole world would have been overflowed. Whereupon *Achitophel* wrote the Name יהוה JEHOVAH, (which the Jewes call שם המפרש Shem-Hammephoraſh. *A Name Seperate*: ſay ſome. *A Name Expounded*; ſaith *Druſius. A Name Pronounced*: *viz.* with its own proper Letters, ſaid *S. Amama* [k], and preſently caſt it into the *Deep*, whereupon the Deep deſcended 16000 *Cubits*. Then they ſaid it were better for the World, if the Waters of the Sea were not ſunk ſo deep. And the Waters aſcended 15000 *Cubits*, and there ſtood. Whence theſe *fifteen Pſalmes* were called *Pſalmes of Aſcenſions*, or *of Degrees*. This is found in their *Maſſora* ſaid *Jarki*. But this is ſuch a meer dreame, and ſo groſs a fable, that to have *recited* it, is to have *refuted* it.

i *Chald. Paraphraſt: in Pſal.* 120, &c.

k Vid. *Sixtin. Amam. in Antibarb. Bibl. l.* 2 *diſſert. de Nomine* JEHOVÆ, *p.* 479, 480.

2. *Of the Aſcenſion of the Jewes out of the Babyloniſh Captivity.* As, In Expoſ. Pſal. 120. Mr. *Jo. Foord* of late; and of old, *R. David Kimchi* would have it. As

l XV. iſti Pſalmi hoc Titulo prænotantur, quia Judæi è captivitate Babylonica Aſcendentes Anno 1. Cyri, hos Pſalmos elegerunt, quos in itinere ſive in Aſcenſione decantarent. Sic expono, 1. Quia conveniunt tempori & occaſioni illi. 2. Quia vox מעלה maghuaIah ſic uſurpatur *Ezra* 7. 9. Et 3. Quia cæteræ expoſitiones omnibus Pſalmis æquè conveniunt atque iſtis 15.

if

if these *fifteen Songs* were Composed and Sung, in so many Stations of the Jewes returning and *Ascending* from *Babylon*. But this is not at all probable. For, 1. We have no certain ground for the Jewes *fifteen Stations* in their Returne from *Babylon*. And therefore how can we account otherwise of it, then that it is a *meer Fiction*? 2. *That* these were not composed upon *Occasion* of the Jewes returne from *Babylon*, and then first Sung, is evident. For some of them were penned by *David*, as their Titles signifie, as *Psal.* 122. 124. 131. 133. One by *Solomon*, or *for Solomon*, *Psal.* 127. And (as *Calvin* [m] hath noted) we may readily conjecture from the Argument, that what Psalmes *David* penned were Sung in the House of God in his Reign, and life time. And *Lyra* gives sundry Reasons, why the *first of these Songs of Degrees* could not be referred to the Captivity [n].

3. *Of the Ascension of the Levites and Singers upon the Degrees of the Court of the men.* For it is supposed, That the Levites did sing these *fifteen Songs* whilest they ascended from the *Court of the women* to the *Court of Israel* or *of the men* by *fifteen Steps or Degrees*. On every Step they sung onely one Song, said *Kimchi*, and *R. S. Jarki*. But, 1. Where read we in the Scriptures of the *Court of the Women* distinct from the *Court of the Men*? 2. Where is there mention in the Word, of *fifteen Stairs* or *Steps* by which they ascended up towards the Courts of the LORD's House? 3. Where have we the least ground in the Scriptures, that the Levites did sing these, or any other Psalmes or Songs on any Stairs of the Temple? But (as *Calvin* [o] well notes) The Jewes took great liberty of devising and feigning things at their pleasure in matters obscure.

4. *Of the Ascension of the Jewes from their dispersion into all Countries.* For the *Jewes* generally dreamed of an outwardly glorious temporal Kingdom which the *Messiah* shall constitute for them, and being now dispersed into all Countries of the World, they think their *Restauration* is meant by this word *Ascensions*, and they hope that at last when their *Messiah* shall be exhibited, they shall returne out of all Countries, and *Ascend* with him into the Land of *Judah*, and then joyfully sing these *Songs of Degrees*, as *Mollerus* hath noted [p]. But, 1. Christs *Kingdom being not of this World*, as himself hath told us, *John* 18. 36. 2. Christ the true *Messiah* being *come already* and exhibited in humane flesh, *John* 1. 14. *Gal.* 4. 4, 5, 6. *Rom.* 1. 4. The vanity of this interpretation is evident.

5. *Of the Gradual Ascension or Rising of the Voice in tuning and singing of these Songs.* *A Song of Ascensions*, or *Heights*: that is, A Song to be sung with an high Voice, to an high Key, &c. As the Levites are said to praise God *with a great Voice* (לְמַעְלָה Le-maghuelah) *on high*, 2 *Chron.* 20. 19. As *Ainsworth* [q] hath noted. These fifteen are called *Songs of Degrees* (saith *R. Saghuadiah*) because they were sung בְּהַגְבּוּרַת קוֹל מְאֹד Behagbourath Kol Meod, *with the greatest strength of Voice vehemently*. In every Song the Voice rising higher and stronger by degrees. *Lyra* [r], and many of our later Writers much incline to this Interpretation. It may be there was some peculiar and eminent *Ascending* or *Rising of the Tune* in these *fifteen Songs*, more then in any other Psalmes. Some Jewes, and *Ab. Ezra*, take this word הַמַּעֲלוֹת *Hammaghualoth*, to point out the kinde or beginning of some special Song, Note, or Tune: as some have observed. *S. de Muis.*

probabiliter, quod hoc designat quandam speciem cantus, qui elevando vocem gradatim decantabatur. Et inde fuerunt ista cantica appropriata ad ascensum Templi, qui erat per 15. Gradus, &c.

6. *Of some singular Degrees of Excellencie in these fifteen Psalmes, both in regard of their Matter, Forme, and End.* So *Ames* [s]. And perhaps *Tremellius and Junius* might intend some such thing, translating it *Canticum excellentissimum*, Heb. *excellentiarum*. *A most-excellent Song*. Heb. *A Song of Excellencies*. The matter of them excels, being very sublime, spiritual, &c. as we shall perceive in the particular opening of them.

[m] *Joan. Calv. in Argum. ad Psal.* 120

[n] *Nic. de Lyra in 2 Addit. ad Psal.* 119. *p.* 276. *Part.* 3.

[o] *Jo. Calv. in Arg. ad Psal.* 120.

[p] *Hen. Moller. in Arg. Psal.* 120.

[q] *H. Ainsworth in Annot. on Psal.* 120. 1.

[r] *Nic. de Lyra in Psal* 119. *p.* 276. *part.* 3. Quidam de expositoribus antiquis Hebræorum dicunt, &

[s] *G. Ames. in Lect. ad Psal.* 120. *Analys.*

The *Forme* excels, the *Phraſe* being very conciſe, compendious, ſignificant, pathetical, and abounding with great variety of Rhetorical Flowers and choice Elegancies. Beſides the ſingular rarity and melody of the *Muſick*, whereunto in the Hebrew it was fitted and accommodated: but now is loſt. The *end* alſo *excels*, as afterwards we ſhall ſee in conſidering Particulars.

Now in midſt of all this variety and uncertainty, how difficult it is to determine! Let every judicious Reader conſider all, and chooſe what likes him beſt. This is no fundamental point of our Faith or Religion. Herein we may be ignorant, or doubtful, or miſtaken, or diſſenting from others, without peril. But if upon the whole I may declare my *Opinion*, I moſt incline to think; That this *Title*, *A Song of Degrees, Aſcenſions, Dignities, Excellencies*, &c. had principal reſpect to the *Muſick of theſe fifteen Pſalmes*, either as denoting the *high aſcent of the Tune by Degrees in ſinging them*, or the *beginning and firſt word of* ſome known Song or Note. Yet I will not exclude the *Aſcent* or *high Excellency* of the *Matter*: which perhaps, might give occaſion to the high *aſcending Muſick* of theſe Pſalmes. And hence, I think it not unprobable, But that the Levites and Singers might ſing theſe Pſalmes of Aſcenſions ſtanding upon ſome place of *Aſcent* above the People to be the better heard, though I find no ground for *fifteen Steps*. And hereupon alſo, the Jewes in their Returne and *Aſcenſion* from Babylons *Graves*, *Ezek.* 37.12, &c. might chooſe theſe Pſalmes as proper pertinent and ſuitable to ſing by the way, and praiſe God withal for their deliverance. Though I do not think they were compoſed *then*, or upon that *Occaſion*, but all or moſt of them by *David* long before the Jewes went into that Captivity. Nor do I finde mention of their *fifteen remarkable ſtations* in their Returne, according to the number of theſe *fifteen Songs of Degrees*.

But thus much of this *Title* once for all.

§. II. The Summary Contents of Pſal. 120.

Herein the *Pſalmiſt*, 1. *Declares* his Experience of Gods former hearing his cry in diſtreſs, *ver.* 1. 2. *Prayes* againſt his calumniating and peace-hating Enemies. Wherein, (1.) He begs deliverance from the falſe lip and tongue, *ver.* 2. (2) He ſharply reproves his Calumniators falſe tongue, *ver.* 3, 4. (3) He laments his preſent inevitable condition of dwelling with wicked unpeaceable men, *verſe* 5, 6, 7.

§. III. The Verſion out of the Hebrew.

A Song of Degrees.

1. IN my a ſtraits I cry'd to the LORD:
   And he did anſwer mee.
2. From b falſe lip, from tongue of Deceits,
   O LORD, my Soul ſet-free.
3. What ſhall it give to thee, c falſe tongue;
   And what to thee d conferre?
4. Sharp arrowes of a mighty-one,
   With coales of Juniper.
5. *Ah*, wo is me, that I *ſo long*
   With Meſec ſojourne *ſtill*,
   That wicked Kedar's Tents among
   I dwell *againſt my will*.
6. My Soul with e him that peace doth hate
   Hath dwelt *too* much *by farre*.
7. I *am for* peace; but when *of that*
   I ſpeak, they *are* for warre.

a *Heb.* diſtreſſednes i. e. ſore diſtreſs. *Here in the Hebrew a Letter is added, which increaſeth the ſignification.* b *Heb.* lip of falſhood, from tongue of deceit. c *Heb.* tongue of deceit. d *Heb.* ſhall it add. e *Heb.* the hater of peace.

§. IV. The Kinde, Penman, and Occaſion of this Pſalme.

This *Pſalme*, 1. As to the *Subject-matter* of it, is of a *Mixt Nature*, being made up of *Narration, Petition, Reprehenſion, and Lamentation* of the Pſalmiſt, as will

will after appear in the *Analyſis*. 2. As to the *outward Forme* of it, its digeſted into a *Song*, and peculiarly *the firſt Song of Degrees*. The penman of it is not expreſly ſignified in the *Title*, but is not obſcurely pointed at in the Matter of the Pſalme which moſt ſingularly anſwers to *Davids* condition and Afflictions. Inſomuch that Interpreters do Generally conceive *David* to be the Inſtrumental Author of it [f]. Occaſion of *Davids* writing this Pſalme, ſeems to be *Davids* exile from the Land of *Judea*, when he fled from King *Sauls* Perſecutions to *Meſhec*, or a prophane barbarous people, ſojourning in the *Tents of Kedar* among the falſe fraudulent unpeaceable *Arabians*, to the great grief and affliction of his Soul. *Some* think it was, when *David* went into the Land of the *Philiſtines*, and dwelt in *Ziklag*, and among the *Arabians Tents*, 1. *Sam.* 27. 1,6,7. *with* Pſal. 120. 5, 6, 7.

[f] *Hen. Mollerus in Argum. Pſ. 120. Fr. Jun. in Annot. ad Pſ. 120. I. Sim. de Muis in Argum. Pſal. 120. Joan. Foord. in Pſal. 120. Author----*

Non aſcribitur quidem Auctoris Nomen. Sed totus verborum contextus Davidem nobis repreſentat. Itaque licet nihil auſim pro certo aſſerere, huc tamen magis inclino, Pſalmum fuiſſe ab eo Compoſitum. Neque abſurdum (meo judicio) erit perinde interpretari, ac ſi nomen expreſſum foret. *Joan. Calvin. in Comment. ad Pſal.* 120. 1.

§. V. The Scope.

The Pſalmiſts Scope, is; 1. *Immediately*, To ſet forth, how in ſtraits he prayed and prevailed, How much he deſired to be delivered from the miſchief of a falſe ſlanderous tongue, and how ſadly he lamented his unavoidable ſojourning among prophane unpeaceable men. 2. *Mediately*, by his own example to inſtruct us how to behave our ſelves in like ſtates and conditions.

§. VI. The Analyſis, or Principal Parts.

In this *Pſalme* Conſider

I. The *Title*, which expreſſeth 1. The Kinde of it; *A Song.* 2. The Adjunct of it; *of Degrees.* Of theſe, ſee before *in* §. 1.

II. The *Song it ſelf.* Which conſiſts of

1. *A Narration*, how he cryed to God, and with what ſucceſs in former diſtreſſedneſs: thereby encouraging himſelf and others to like courſe in like caſes. Here note, 1. The perſon invocating, *viz. David.* 2. The perſon Invocated; *The LORD.* The time or ſeaſon of this Invocation; in diſtreſſedneſs, *i. e.* in extreame diſtreſs, or manifold diſtreſs, ה *Paragogical* being added to the end of the Word בצרותה *Batſtſaratha*, to augment the Signification. 4. The fruit or effect of this prayer; *The LORD anſwered him, verſe* 1.

2. *A Prayer.* Wherein are, 1. A Petition for deliverance from *a lip of Falſhood and tongue of Deceit, verſe* 2. 2. A Reprehenſory interrogation, by way of Apoſtrophe, to his falſe Calumniators and Detractors. Where note, (1) the vehemency of the Interrogation. *What* —— *and what?* doubled. (2) The Detractors indigitated; *To thee, to thee, viz.* To thee *Doeg, Achitophel, Shimei*, &c. (3) The reſult, iſſue, or fruit of a falſe deceitful calumniating tongue. Which is laid down, *Partly*, by way of *Queſtion* doubled; *What ſhall* — *or what ſhall* ——? Which words may be expounded, Actively, or Paſſively. 1. *Actively*, and that two ways, *viz.* Either thus; *What ſhall he give to thee, viz.* God. Or thus; *What ſhall it give unto thee, or what ſhall it adde*, &c. *viz.* the falſe tongue? what benefit or advantage ſhall it bring unto thee? 2. *Paſſively*, as our Engliſh Verſion; *What ſhall be given to thee, or what ſhall be done* (or *added*) *to thee*—? v. 3. *Partly*, by way of *Anſwer.* Wherein the fruit or effect of a falſe Tongue is ſet forth by two Similitudes, *viz. Firſt* of *Arrows, ſharp Arrows, ſharp Arrows of a mighty one*, that wounded not onely the Calumniated and the Hearer of it, but the Calumniator alſo. *Secondly*, of *Iuniper-coales*, which though they ſmell ſweet, burn vehemently, *Cant.* 8. 6. Yea more vehemently and ſecretly then other coales, *verſe* 4.

3. *A ſad Complaint or Lamentation*, in regard of his own miſerable condition; *Wo is me*, &c. In which note, 1. The Perſon complaining. *viz.* The Pſalmiſt. 2. The Perſons complained of, and they are three, (1) *Meſhech*, (2) *Kedar*, (3) *The hater of peace.* 3. The injury complained of, *viz.* (1.) His long exile from his own Country, in *Meſhec* and *Kedar* among a prophane, rude, barbarous people: repreſented in an Elegant Climax; *I ſojourn, I dwell, I have much dwelt.* (2.) His Perſecution by them, as being of bloody unpeaceable diſpoſitions, quite oppoſite to his peaceable inclination, *verſe* 5, 6, 7.

Pſalme

Pſalme CXXI.

§. I. The Summary Contents

Herein, 1. The Pſalmiſts Confidence is repreſented, *verſ.* 1. 2. The Object of this his Confidence, is *Partly*, Propounded, *ver.* 2. *Partly*, Expounded and Illuſtrated, *ver.* 3. *to the end.* In all which is diſcovered, The great ſafety of thoſe that duly truſt in Gods Protection.

§. II. The Verſion out of the Hebrew.

A Song of Degrees.

1. I To the Mountains a lift mine eyes:
   From whence ſhall come mine aid.
2. Mine help *doth* b from the LORD *ariſe*:
   Which Heav'ns and Earth hath made.
3. He will not give thy foot c to ſlide:
   Nor ſlumber that-thee-keeps.
4. Lo, I ſir'el who-doth-keep, *and guide*;
   Nor ſlumbereth, nor ſleeps.
5. The LORD d thee keeps; The LORD *is ay*
   Thy ſhade, on thy right-hand.
6. The Sun ſhall not thee ſmite by day;
   Nor Moon by night *offend*.
7. Thee from all ill the LORD will keep:
   Thy Soul hee e will-deliver.
8. Thy going-out, f thy coming-in,
   The LORD g keeps, hence and ever.

a *Heb.* will. lift-up. or, ſhall I lift-up &c? from whence ſhall &c

b *Heb.* from-with IEHOVAH: making the Heavens —— c *Heb. or* to be mooved.

d *Heb. is* thy keeper: e *Heb* will-keep. f *Heb.* and thy ——. g *Heb* will keep, from now and unto eternity.

§. III. The Kinde, Penman, and Occaſion.

This Pſalme is ſuppoſed by ſome h to be *A Military Speech* or *Meditation*, and that it was had or uttered in the Camp for the Encouragement of the *Pſalmiſt* and of his *Army* in Gods ſole and All-ſufficient Protection againſt their Enemies. 1. As to the *Subject-matter* of it, it is of a *Narratory, Doctrinal, Promiſſory*, and *Conſolatory* **Kinde**: *Declaring* wherein the Pſalmiſts chief confidence was, *viz.* in the LORD alone. *Teaching* hence where the Saints confidence and hope ſhould be in all ſtraits and dangers, *viz.* in the LORD only. Whereunto every faithful Saint is encouraged by many comfortable Promiſes. 2. As to the *Outward Forme* of it, It is *A Song of Degrees.*

h *H. Moller. in Arg. Pſal.* 121. *Sim. de Muis in Arg. Pſal.* 121.

Penman of it, probably was *David* i: as the matter of it ſeems tacitly to imply.

i *Jo. Foord in Expoſ. Pſ.* 121.

Occaſion of his Penning it ſeems to be ſome eminent peril, or ſundry perils and dangers that himſelf and Souldiers were in, either in the Land of *Canaan*, or rather in Forreign Countries. And it is thought k, that *David*, in the dayes of *Saul* having fled from *Judea* into the Land of the Philiſtines, where his enemies ſaid he would worſhip other Gods, 1 *Sam.* 26. 19. He therefore upon that *Occaſion* wrote this Pſalme, rejecting all confidence in the *Pagan-Idols* worſhipped on Hills and Mountains, and profeſſing his affiance onely in the true *JEHOVAH that made Heaven and Earth.* But this is onely conjectural. It's hard to deſcend punctually to ſuch particulars, without ſome particular light from Scripture.

k *Jo. Foord.* Ibid.

§. IV. The Scope.

The Psalmists Scope intended in this Song, is; 1. To profess and declare his religious confidence in the LORD alone; 2. And to direct and encourage all the Godly by his Example to do the like. Assuring himself and all that trust and rely upon the LORD, of all desirable safety and security under the LORD's Protection against all possible evils and dangers.

§. V. The Analysis, or Principal Parts.

Herein are,

I. The *Title* or *Inscription*, Expressing, 1. The Kinde of it; *A Song.* 2. The Adiunct of it; *Of Degrees* In this Title, there is one Letter in the Hebrew which makes it differ from the Titles of all the other *XIV. Songs of Degrees.* For whereas all they are stiled, A Song, המעלות hammaghualoth, *of Degrees*: Only this 121th. is stiled, למעלות lammaghualoth, *To degrees.* But, as *Kimchi* notes, it comes all to one: for ל *Lamed* is put for ה *He emphatical.* As elsewhere its used in Holy Scripture: As, 2 *King.* 7 2. *Than a Lord on whose hand the King* רמלך *lammeleck*, for המלך *Hammeleck*———. So 2 *Chron.* 28. 9. To the Heavens לשמים עד *ghuad lashshamajim*, for עד-השמים *ghuad-hashshamajim.*

II. The *Substance* of the Song it self. Wherein

1. *The confidence of the Psalmist is represented*, in this metaphorical phrase of *lifting up his eyes.* Which, by an elegant Hebraisme, imports an Act of one hoping, expecting, and looking for help, *ver.* 1.

2. *The Object of this his Confidence* is described,

(1) *More generally* In that phrase; *To the Hills* [or, *Mountains*] *from whence cometh my help.* Because the particle אל here, may be variously rendred, and the phrase may be variously read; therefore there are varieties of Interpretations of the sense of these words. 1. *Some* render the particle, *To, Unto*: and take the word, *Mountains*, metaphorically, for Kings, Princes, great ones, or for any other thing highly magnified in the world, as an object of confidence in the creature: As if the Psalmist at first were in a Temptation, or dispute with himself where to place his confidence. 2. *Some* render אל *Towards*: and interpret the word, *Mountaines*, Metonymically. (1) *Either* of idols or false gods of the Heathen, which were wont to be worshipped on Mountains and Hills. And take the phrase interrogatively; *Shall I lift mine eyes to the Hills? whence should my help come?* And thus the words import the Psalmist's renouncing of idols for his confidence. (2) *Or*, of the LORD the true God, who, from his sacred Temple to be built in the *Holy Mountains*, *Moriah*, and *Sion*, had promised help and aid to his people, *Psal.* 20. 2. The Psalmist being now in a forreign land, looks towards Gods Mountains for help and succour, as believers used to do. 3. *Some*, render the word אל *above* m. Interpreting it, That the Psalmist looked above all highest, strongest creature-helps: placing his confidence farre above them. 4. *Some* n render this verse interrogatively, thus; *Shall I lift up mine eyes to the Hills? whence should my help come?* As if the Psalmist being in danger and distress were at first puzled where to place his confidence, and whither to flie for help. But recollecting himself, he rejects all other Objects of Affiance, resting himself on the LORD alone. These several Interpretations are pious. Let the discreet Reader consider which is here most suitable and apposite, *ver.* 1.

(2) *More Particularly.* That the object of his confidence for help, Is the LORD; *Mine help cometh from-with the LORD.* " This de-compound Preposition is very emphatical: no Prepositions can sufficiently set forth Gods help. Now this his confidence of help from the LORD, is singularly illustrated and confirmed divers wayes. As, I. *From* Gods All-sufficiency for helping, evinced by that great effect of his Omnipotency; *The creating of Heaven and Earth, ver.* 2. II. *From* Gods many faithful Promises, touching safe preservation and protection of every one confiding in him, and not only of the Psalmist. In all which Promises therefore, the Psalmist speaks not to himself in the First person, but to another in the Second person, by an elegant *Enallage* or change of the person, *vers.* 3. *to the end.* Now, here he promiseth, 1. The LORD's Preservation of his *foot from being moved*, who trusts in him. 2. The LORD's constant and exact vigilancy over him, and over *Israel*; *nor sleeping, nor slumbring*, vers. 3, 4. 3. The LORD's sufficient, compleat, and universal Protection of him: As *his Keeper*; As his *shade on his right hand, vers.* 5, *&c.* Which Protection is pathetically illustrated; (1) *By* distribution of the instrumental causes and seasons of harme, from which his shade shall protect him; from the harmful influences of *the Sun and Moon, by day and night*; *The Sun shall not smite thee, &c.* ver. 6. (2) *By* the extent and universality of evil, whence he shall be preserved; —— *from all evil.* (3) *By* the peculiarity and choice excellency of this Protection, reaching even unto the Soule; *He shall preserve thy soul*, ver. 7. (4) *By* the distribution of his Motions or Actions, wherein Gods preservation is promised; *He shall preserve thy going out, and thy coming in.* §. *By* the constancy of this divine Protection; *From now, and unto eternity*, vers. 8. O the Amplitude of

m Thus *Calvin, H. Bullinus, Montanus, H. Ainsworth.*

n Thus, *Ames in Ps.* 121. Our last Engl. Translation in the margin.

m *Genev.* Version.

of the LORD's providence and protection towards his! What can the Saints desire more for their safety and security? Oh we of little faith, wherefore should we doubt?

Psalme CXXII*.

* This 122th *Psalme* I have more fully expounded in my two *Latin-Lectures* had in the Colledge at *Dublin* in *Ireland*, *Nov.* 29. and *Dec.* 3. when I took my two Degrees of *Batchelor* and *Dr.* in *Divinity* there. *An.* 1658. which perhaps hereafter may be published.

§. I. The Summary Contents.

David in this Psalme expresseth, 1. *His joyful Gratulation*, at the zealous deportment of Gods People towards his worship at *Jerusalem*, and for *Jerusalem*'s most flourishing condition, *ver.* 1. *to* 6. 2. *His vehement Exhortation* to the godly, to pray for the flourishing peace and prosperity of *Jerusalem*, and the Church of God, *ver.* 6. Which he urgeth from, Gods promise, and his own Example, *vers.* 6, 7, 8, 9.

§. II. The Version out of the Hebrew.

* *Heb.* or; for David.

A Song of Degrees, * of *David*.

1. O *How* I did rejoyce a in them
That unto mee did say:
We will *unto*
The LORD's house go.
2. Our feet b did stand *and stay*
In thy Gates, O Jerusalem.
3. Jerusalem built-*stands*,
As City, that
c Is *well* compact
Together *on all hands*.
4. d Whereto the *holy* Tribes ascend,
The Tribes of JAH *the same*,
To Isr'els *high*
Testimonie:
e To laud JEHOVAH's Name.
5. For, there the Thrones of judgment f stand,
The Thrones for David's house.
6. g Pray, *may not cease*
Jerusalem's peace:
h Bee thy friends prosperous.
7. Peace in thy Fort, tranquillitie
Bee in thy Palaces.
8. Because of my
Brethren, and my
Dear neighbours *prosperousness*.
I will now say, Peace *bee* in thee.
9. i That *there may flourish still*
House of the LORD
Our God *ador'd*:
Seek good for thee I will.

a *Heb.* or; with them.
b *Heb.* have been standing.
c *Heb.* is joyned to itself together.
d *Heb.* For thither or; whither.
e *Heb.* to confess to the name of JEHOVAH.
f *Heb.* sit, i. e. are set. or, stand.
g *Heb.* Ask yee the peace of Jerusalem.
h *Heb.* thy lovers shall be at ease or; quiet. or; let thy lovers be Prosperous.
i *Heb.* Because of the house of—

§. III. The Kinde, Penman, and Occasion.

This *Song*, 1. As to the *Matter* of it, is mixt: being made up of *Gratulation*, *Exhortation*, and *Supplication*, in reference to *Jerusalem* and the House of God there. 2. As to the *external Forme* of it, it is a *Song of Degrees*, as the Title showes. The **Penman** (as the *Title* intimates) was *David*. The **Occasion** of *Davids* penning it, as Interpreters k consent, was *Davids* bringing up of the Ark of the Testimonie to *Jerusalem* into the City of *David*, and placing it there in the Tent which hee had prepared for it, 2 *Sam.* 6.13. *to the end*. As also the Constitution of Gods Worship, and the Thrones of Judgment there in the Holy City for *Davids* House or Royal Family, eminent types of the *Sacerdotal* and *Regal* Offices of *JESUS CHRIST* the true *David*. For, as one well observes, God had promised by *Moses*, That at last there should be a certain fixed place for his Sanctuary. And now since then, the Ark of the LORD had as it were wandred like a Pilgrim hither and thither above a thousand years. *M. Sion* was discovered to *David*, as the place where the LORD would have it setled, and his Temple built. And as *David* received this Oracle with greatest joy: so he declares here in this Song, his singular gladness, in beholding the consent of Gods people, and their zeal to Gods Worship now there Ordained, and afterwards to be performed before the Ark. Hence, he extolls *Jerusalem* with excellent Encomiums, and vehemently prayes for its Peace and Prosperity.

k *Joan. Calv. in Com. ad Ps.* 122. *John Richardson in his Observations and Explications of the Old Testament, Large Lond. Annotat. on Psal.* 122.

§. IV.

§. IV. The Scope.

Davids Scope, therefore, in this Song, as the Subject-Matter of it evinceth, was; 1. Joyfully to celebrate the bringing-up of the Sacred *Ark* of God into his place: 2. To commend with gladness the pious affections and motions of the People towards the House and Worship of the LORD: 3. To extol with many Elogyes both the Sacred and Civil Constitutions at *Jerusalem*: 4. And to provoke by many Arguments both himself and others, even all the Saints, most diligently to pray for, seek, and endeavour the *Peace* and *Prosperity of Jerusalem*. And probably, *David* intended that this Song among others should be sung by the People, when they came up to *Jerusalem* to the *Solemn Feasts* l.

l. *Sim de Muis Com. in Psal. 122. Præfat.*

§. V. The Analysis, or Principal Parts.

In this *Song* are,

I. The *Inscription* or *Title* describing, 1. The kinde of it; *A Song*. 2. The Adjunct of it; *of Degrees*. 3. The Instrumental Author, or Penman of it; *David*. *See on Psal.* 120. §. 1.

II. The *Song it self* contains, 1. A Pathetical Gratulation. 2. A vehement Exhortation.

1. *A Pathetical Gratulation of David*, at the zeale of Gods people towards Gods House and publick Worship there, and at the then flourishing State of *Jerusalem*, *verse* 1. *to* 6. This his Gratulation is illustrated there, I. *From* the Subjects of the Gratulation, *viz.* 1. *David* himself; *I rejoyced*; 2. The People of God; *with them that said*, &c. The Preposition in בְּאמְרִים *Beomeim*, is variously rendred. As, (1.) *When they said*. So *Calvin* and *Geneva Translation*. Referring it to the time of *Davids* gladness. (2.) *In them that said*. So *Pagnin*, *Montanus*, *H Ainsworth*. Referring it to the Subject or Object of *Davids* joy. (3.) *For them that said*. So the *French* version; referring it to the cause of his rejoycing. (4) *With them that said*. So *Kimchi*, and *Sim. de Muis*. Intimating the mutual and reciprocal joy of *David* and the People. If we take it in this last sense, it denotes The *Subjects* Gratulating or rejoycing with *David*.

II. *From* the Causes of this Gratulation. Which are chiefly three. *viz.* 1. The People's Hortatory words, inciting and provoking one another to go up to the House of the LORD for his publick Worship, *verse* 1. 2. The Peoples answerable Deeds and Practice. They did accordingly go up to the LORD's House, *their feet did stand* and persevere in Gods Worship *within the Gates of Jerusalem*. *Apostrophe* of speech to Jerusalem, *verse* 2. 3. The then flourishing State of *Jerusalem*, A type of the Spiritual prosperity of the Spiritual *Jerusalem*, the Church of God, The *Jerusalem which is above*. This her flourishing state was threefold (1) *Oeconomical*. And so *Jerusalem* is highly commended, *Partly*, From her goodly buildings, and the Familyes therin inhabiting. *Partly*, from the Unity of the Edifices and Citizens among themselves, *vers.* 3. (2) *Ecclesiastical*. And so *Jerusalem* is greately praised, *Partly*, from the practice of *the Tribes*, *the Tribes of JAH*, Ascending habitually thrice in the yeare with one unanimous conflux thither. *Partly*, from the end of the tribes Ascending thither. Which was two-fold, *viz.* 1. *To* Learne the word and will of God, from his holy Oracle at the Arke of Testimony; *To the Testimony of Israel*. Called *Testimony*, because From it God gave Testimony of his presence by his Oracles, *Ex.* 25. 22. In it was kept the *Testimony*, i.e. The two Tables of the Law and Covenant given to *Israel* in *Horeb*, *testifying* Gods benefits to *Israel*, the Church of God: and *Israel's* Duties towards God and their Neighbours, *Exod.* 25. 21. Hence its called, *The Ark of the Testimony*, *Exod.* 25. 22. *and* 26. 33. 2. *To Confess* (*viz.* praise, and thank-giving,) *to the Name of the LORD*. *ver.* 4. (3) *Political*. Forasmuch as all Juridical Administration was at *Jerusalem*: *viz.* 1. *Thrones for Judgement*. As some Interpret The Senate of LXXII. or Great Council the *Sanhedrim*, who had cognizance of all great and difficult matters. 2. *Thrones for the House*, or *Family of David*: *i. e.* Civil Judicatories. *Jerusalem* being the Royal Seat for *David* and his Seed, *ver.* 5.

2. *A Vehement Exhortation* of *David* to all the People of God, to pray for the flourishing State and Prosperity of *Jerusalem*, and of the Church of God typified thereby, *ver.* 6, 7, 8, 9.

This Exhortation is 1. *Propounded*, and 2. *Urged*.

(1) *Propounded* in these words; שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלִַם *Shaalu shelom Jerushalaim*, A most Elegant Paranomasia. *Pray yee the peace of Jerusalem*; or; *Ask yee the peace of Jerusalem*, *ver.* 6. By *peace*, understanding, all manner of flourishing Prosperity.

(2.) *Urged* by two Arguments especially: *viz.* I. *From* Gods Promise of safe-quietness, tranquility or prosperity to *Jerusalem*'s Lovers; In *Jerusalem*'s peace and prosperity, they shall have peace and prosperity also, *ver.* 6. II. *From* Davids own imitable Example herein. He prayes fervently for the same blessings for *Jerusalem*, which he Exhorted the Godly to pray for. Now this Prayer of *David* (wherein, in the Hebrew, is observeable another elegant *Paronomasia*, betwixt *Peace* and *Prosperity*,) is, 1. Propounded; *Let peace be*----. 2. Illustrated, *Partly*, By a Distribution of the peace and prosperity pray'd for, into two sorts, *viz.* 1 Publique, and without; *Peace be in thy Fort*, or *the Out-trench* encompassing the Walls. 2 Private, and within; *and Prosperity*, or *safe-quietnesse within thy Palaces*, *ver.* 7. *Partly*, By the Ends of this his petition. He prayed for *Jerusalem*'s peace, *&c.* 1. *For his Brethrens sake.* The Prophets, Priests, Levites, and Saints, Brethren of the same Confession of Faith, *&c.* That they might share in *Jerusalem*'s peace and prosperity, as well as himself. 2. *For his Neighbours sake*, *viz.* his Friends dwelling without *Jerusalem*: that they might partake of *Jerusalem*'s peace, as well as those that dwelt within. Yet some think these *Brethren* and *Neighbours*, are but *Synonyma*'s, intending the same persons, *ver.* 8. 3. *For the House of Gods* sake, now at *Jerusalem*. That the pure Worship of God may there be preserved and flourish, and thence also in due time be propagated. Therefore hee *will seek her Good*: *Thy Good*, that's the benefit desirable. *I will seek*; Thats the Duty or Act of the Desirer [m], *ver.* 9.

[m] *Beneficium desiderabile: Officium, seu Actus desiderantis.*

Psalme CXXIII.

§. I. The Summary Contents.

In this *Psalme*, are; 1. *A Narration* of the affiance or confidence of the Psalmist, and People, or Church of God, in the LORD; intentively waiting upon him for mercy, *vers.* 1, 2. 2. *An Oration* or earnest *Prayer* for divine Grace and Favour, against all the contempt and scorne of the prosperous and proud men of the World, *vers.* 3, 4.

§. II. The Version out of the Hebrew.

A Song of Degrees.

1. O Thou that in the Heav'ns dost-sit;
I lift mine eyes to thee.
2. Behold, As to their Masters hand
The eyes of servants *bee*;
Or as unto her Mistress hand
A maid's eyes *are*: [a] *ev'n* thus
Our eyes *are* to the LORD our God
Till hee-show-grace-to us.
3. O LORD, unto-us-gracious-bee,
Bee-gracious-unto-us:
For, [b] fill'd exceedingly are wee
With [c] spite-contempruous.
4. Our Soule [d] it is exceedingly
Fill'd with the Scorning *loud*
Of those-that-are-at-ease, *and high*:
With contempt of the proud.

[a] Heb. so—

[b] Heb. satiated much, or glutted much.
[c] Heb. contempt.
[d] Heb. it is much satiated (or, glutted) to itself.

§. III. The Kinde, Penman, Occasion, and Scope.

This Psalme, 1. As to the *Subject-matter* of it, is Mixt of *Profession* and *Petition*, being Narratory and Petitory. 2. As to the *Outward Forme* of it, It is *A Song*, and that *A Song of Degrees*.

Penman of this Psalme is thought not to be *David*, because when he mentions any the Calamities of Gods Church and People, he is wont to insert somthing of his own: which is not here done, as *Calvin* [e] and others note. But rather some *Holy Prophet*, that lived long after *David* is supposed to have penned it. And

[e] *Jo. Calv. in Com. ad Psal.* 123. 1.

And that upon Occasion of the Jewes *Captivity in Babylon*, or under *Antiochus* his cruel Persecutions, when Gods people were even so satiated and extreamly glutted with contempt, scorne, and reproach from their haughty and insolent enemies, That all refuge, hope, and comfort failed them on earth, and they had none to look up unto but to the God of Heaven alone[f], And this *Song* was an excellent *Forme of Prayer* for Gods Church and People, under contempt and scorne of their foes.

[f] *Joan. Calv. in Com. ad Ps. 123. 1. H. Moller. in Arg. Psal. 123. Sim. de Muis in Arg. Psal. 123.*

The Scope herein intended, is; 1. To professe the Churches entire and sole confidence in the LORD God of Heaven alone, under all their deepest afflictions: 2. And to implore his singular Grace and mercy, in repressing the pride and insolency of their Enemies, filling and overcharging them with all manner of contumely, scorne, and contempt,

§. IV. The Analysis, or Principal Parts.

The *Title* sets forth, 1. The Kinde of it; *A Song.* 2. The Adjunct of it; *Of Degrees.*

The Song it self contains in it, 1. *A Narration.* 2. *An Oration*, or *Prayer.*

I. A Narration of the Psalmists and Churches confidence in God in deepest extremities. Herein are,

1. *The Act of Confidence* professed: under the phrase of *lifting-up the eyes.* Which is the gesture or posture, 1. Of one Praying, as *John* 17. 1. 2. Of one expecting and looking up for divine help: as *Psal.* 121. 1. 2 *Chron.* 20. 12. both may have place here.

2. *The Object of this Confidence*: God: in the word [*thee.*] God is here elegantly described for the help of their Confidence, 1. *By* his Majestical Place and Throne; *O thou---in the Heavens.* 2. *By* his effects. In the word, *Sitting*; *O thou-sitting in the Heavens.* This [*Sitting*] denotes in Scripture, *Sometimes* Teaching: being ascribed to Teachers, *Matth.* 23. 2. *Sometimes* Judging: being used of Judges, *Psal.* 2. 4, 5. *Sometimes* Reigning and Ruling, being attributed to Kings, *Isai.* 66. 1. *Psal.* 122. 5. 3. *By* his Adjunct, Excellency, or Supremacy in Heaven. Noted in two Paragogical or redundant Letters [י and ם] in the word הישבי *Sitting.* All these tend to strenghthen their affiance, *ver.* 1.

3. *The Illustration of this Confidence*, two waies; *I. From* a double Similitude or Resemblance of like Confidence, Of a *Servants* eye to his *Masters hand*, or of *a Maids* eye to *her Mistres hands.* They eye them to obey their Commands, to receive good from them, or to finde favour from them when corrected by them, having none other besides them to expect any favour from: So *our eyes are to the LORD our God*, expecting Favour and Grace from him onely under these sharp Chastisements of his hand. In the former part of this Similitude, note the παράδοσις: in the later, the Ἀναπόδοσις or *Reddition* of it. *II. From* the importunate perseverance, or persevering importunity of their Confidence; *until he shew grace unto us, ver.* 2.

II. An Oration or *Prayer.* Wherein note

1. The Blessing begged; Divine Grace, or Favour; *shew-grace-to-us* ——.

2. The Request repeated. Intimating, Their Zeale in Prayer, And Gods hastening of his favour so much needed.

3. The Petition enforced, by an Argument drawn from their great and deep distresses and sufferings under their insolent Enemies. Here are pathetically delineated, 1. The Nature of their sufferings, *viz.* all manner of disgraceful opprobriousnes. Whereof two sorts are mentioned expressly, (1) *Contempt.* (2) *Scorning.* 2. The measure of their sufferings; *much, much.* They were *filled*, satiated, glutted, *much, much, with contempt and scorn.* 3. The Patients enduring this; *Wee, our soule.* Both soule, and the whole man. 4. The Agents that inflicted these injuries, *viz.* (1) Those *that were at ease.* A [Periphrasis of the rich and prosperous in this world, who take their ease and delight, as *Luke* 12. 19. (2) *The proud* and haughty ones, they are wont to demean themselves insolently against the pious and poor afflicted, *vers.* 3, 4.

Pſalme CXXIV.

§. I. The Summary Contents.

In this moſt *pathetical Song*, are; 1. *An Exhortation* unto Iſrael to acknowledge and confeſs Gods ſole preſervation and deliverance of them wonderfully and ſeaſonably from danger and utter deſtruction by their enraged, inſolent, cruel and ſubtile Enemies, *ver.* 1. *to* 6. 2. *A Doxologie*, wherein the Church bleſſeth God moſt zealouſly for this wonderful Protection and ſeaſonable Deliverance, *verſe* 6,7,8.

§. II. The Verſion out of the Hebrew.

A Song of Degrees [a] of *David*.

1. BUt-for the LORD, who-was for-us;
Let Iſrael now ſay:
2. But-for the LORD, *ſo gracious*,
Who-was for-us *that day*,
When [b] men againſt us up-aroſe;
2. Then us alive, *alas*,
They had up-ſwallow'd; when [c] their wrath
Againſt-us kindled-was.
4. Then waters had us overflow'd:
[d] Stream had our ſoul paſs'd over.
5. Then had the waters ſwelling-proud
Our *very* ſoul paſs'd-over
6. The LORD *bee* bleſs't, who gave us not
Unto their teeth a prey.
7. As Bird from Fowlers ſnare *is got*,
Our ſoul is ſcap'd away:

Broke is the ſnare *which foes did frame*,
And we are ſcaped-forth.
8. Our help *is* in JEHOVAH's name:
[e] Who made the Heav'ns and Earth.

a *Heb.* ar; To-David.
b *Heb.* Adam. earthly-man-child. ſinfull man.
c *Heb.* their noſtrill.
d *Heb.* ar; the torrent.
e *Heb* making the—

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme is, 1. As to the *Subject-Matter* of it, *Mixt*: being made up of *Exhortation* and *Praiſe*. It is Hortatory *verſe* 1. *to* 6. Laudatory, *verſe* 6. *&c* 2. As to the *Outward Forme* of it; *A Song*, and *A Song of Degrees*: as the Title ſhowes. *See on Pſal.* 120. § 1.

Penman of it, was *David*: as the *Title* imports.

The **Occaſion** of *David* penning it, was (as the matter of it indicates) Some one, or divers wonderful deliverances of the Church and People of Iſrael from their proud, enraged, and ſubtile enemies, by the LORD's own omnipotent arme alone, in the extremity of diſtreſs and danger. Thoſe that referre theſe deep ſtraits of the Church here hinted, to the carrying of the remnant of the People into *Babylon*, as here foretold by *David*, have no ground for ſo doing, in the judgment of ſome [f]. For, 1. The paſſages in the Pſalme may as well agree to their extream diſtreſſes under *Antiochus* that cruel Perſecutor. 2. And the Diſtreſſes and Deliverances here recorded in this Pſalme, are ſpoken of *Hiſtorically*, as things already done; not *Prophetically*, as things to be done afterwards. *Some* referre theſe things To *Davids* victory over the Philiſtines at *Baal-Perizim*, and at the Mulberry-trees; 2 *Sam.* 5. 17. *to the end.* 1 *Chron.* 14. 8. *to the end* [g]. *Some* to his victory over the *Ammonites*, and *Syrians* their helpers, by *Joab* his General, 2 *Sam.* 10. *and* 1 *Chron.* 18. 3. And afterwards over the *Edomites* alſo, by *Joab* and *Abiſhai*, (which was probably about the ſame time, as *Joſephus* [h] thinks) *Joab* ſlaying 12000 *Edomites*, *Pſal.* 60. 2. and perhaps *Abiſhai* 6000 more. Whence the whole number of the ſlain was 18000. 2 *Sam.* 8. 13. *and* 1 *Chron.* 18. 12. Thus—*Foord*, and *Muis* [i].

But

f *Jo. Calv. in Com. ad Pſal.* 124. 1.
g *Sim. de Muis in Arg. Pſ.* 124.
h *Joſ in Jud. Antiq. lib.* 7. *cap.* 8.
i *Jo Foord in Exp. Pſ.* 124. *Tempus. Cum Exp in Pſ.* 44. Tempus---- *Sim. de Muis in Arg. Pſal.* 124.

But others, considering, how Israel dwelt like a flock of Sheep in midst of Wolves, (herein Israel being a lively *Type* of the Church of God surrounded with enemies in all ages,) The *Ammonites*, *Moabites*, *Assyrians* and *Chaldeans* being on the East, The *Philistines* on the West, The *Syrians* on the North, The *Egyptians*, *Arabians*, and *Edomites* on the South, and how sometimes divers of these did combine together against Israel, and oft-times slew many, and endangered all: do conceive [k] this Psalme may have respect to many great and glorious deliverances, yet to all the eminent deliverances which the LORD had wrought for Israel against all sorts of Enemies, especially in the dayes of *David*. And the several expressions in the Psalme do very well agree hereunto.

k *Jo. Calv. in Com. ad Psal.* 224.1. *Sim. de Muis in Arg. Psal.* 224.

The **Scope** here intended, is; 1. To incite all Israel, even the whole Church and People of God, to confess and acknowledge the LORD alone to have been her Defence against, and deliverer from, her many proud, enraged, and subtile enemies, in the seasonable nick of danger and extremity. To bless the LORD triumphantly hereupon, with profession of hope for help in all dangers and difficulties in the Omnipotent LORD alone.

§. IV. The Analysis, or Principal Parts.

In the *Inscription* note, 1. The Kinde of this Poem; *A Song*. 2. The Adjunct of it; *Of Degrees*. 3. The instrumental Author, or Penman of it; *David*.

In the *Song it self*, which is Horratory, and Laudatory, are;

I. *An Exhortation to all Israel*, to confess and ascribe unto the LORD alone all her glorious and wonderful deliverances from her many dangerous enemies, *ver.* 1. *to* 6. Wherein note,

1. *The Duty* of acknowledging Gods deliverances, required; *Let Israel say*.

2. *The Persons* charged with this Duty: even all that shared in the deliverance; *Israel*.

3. *The Time* or Season of this acknowledgment, even presently after the deliverances: especially after some eminent deliverance; *Now*, *ver.* 1.

4 *The matter to be confessed* and acknowledged, is The LORD's Protection and Deliverance of his Israel from her many enraged and Crafty enemies, *ver.* 1,2 *&c.* This is most elegantly and emphatically set forth four wayes: *viz.* *I. From* the peculiar Protection and Patrocinie, which the LORD himself vouchsafed Israel. Which is elegantly repeated; *But for the LORD who was for us*----. *But for the LORD who was for us*, *ver.* 1,2. *II. From* the Nature and Condition of their Enemies. Here described, 1. *By* their kinde. There are three Kindes of them, *viz* Observers, Insurrectors, Evil-doers: *Psal.* 92. 11. Here are mentioned onely *Insurrectors*. 2. *By* their Name; Heb *Adam*. *Earthly-man*. Take the word collectively. The LORD was for them: *Earthy-man against them*, *ver.* 2. 3. *By* their wrath and fury; *When their anger was kindled*---- 4. *By* their power and multitude. Compared, (1) To devouring Fishes or wild-beasts, *swallowing up* their prey *alive*. (2) To waters *overflowing*. (3) To a fierce and strong *Torrent*, or Flood irresistible. (4) To *proud swelling-waters*. Gradation. All which imply, The extremity of Israels danger: And the Eminency of the LORD's deliverance vouchsafed them. *III. From* the utter impotency of Israel to defend and deliver themselves from such enemies. Being ready to be utterly swallowed up alive, ready to be overflowed: *us*, *our Soul*. *IV. From* the Opportunenes and Seasonableness of their deliverance. Even when enemies were at highest, they are lowest: when enemies are *strongest*, they are *weakest*. This, pathetically hinted in the particle [*Then*] thrice used. See all these in *ver.* 2, 3, 4, 5.

II. A Laudatory Benediction, wherein the Church Blesseth the LORD for the wonderful deliverance vouchsafed, *ver.* 6. *&c.* This Benediction is illustrated,

1. *By* the Person Blessed; *The LORD*, their Deliverer.

2. *By* the Deliverance vouchsafed. This is laid down, 1. *Negatively*; He *hath not given us as a Prey to their Teeth*. 2. *Positively*; *Our Soul is escaped*----. *The Snare is broken*, &c. Metaphor from a Bird's escaping out of a Snare by the breaking of it.

3. *By* the Antithesis, or Opposition of the enemies power and subtilty to Israels weakness and simplicity. 1. The enemies were as hungry Lyons or Wilde-beasts: Israel as *a prey*. 2. The enemies as cunning Fowlers that had set their Snares: Israel as a silly Bird caught in the Snare, *ver.* 6, 7.

4. *By* the professed Confidence of the Delivered in the Omnipotent LORD alone for help in all like cases of danger and difficulty; *Our help is in*----. Former experience of Gods deliverances, are an excellent foundation for his Churches future Confidence in him, *ver.* 8.

Pſalme CXXV.

§. I. The Summary Contents.

In this *Song* are, 1. *The Doctrine* of the conſtant perſeverance and all-ſufficient ſafety of the faithful people of the LORD, *verſe* 1, 2, 3. 2. *A Prayer* for the welfare of the Righteous, *verſe* 4. 3. *A Prediction* of the ungodly's puniſhment, but of *Iſraels* peace, *ver.* 5.

§. II. The Verſion out of the Hebrew.

A Song of Degrees.

1. THey-that-truſt in the LORD *above*,
As Sion Mount *are they*,
Which from its baſe [a] ſhall not remove.
But [b] doth-remain for-ay.
2. Jeruſalem about it round
The Mountains *ſtand together*:
[c] So doth the Lord his folk ſurround,
From-this-time and for ever.
3. For, reſt ſhall not on juſt-mens lot
The Rod of wickedneſs,
[d] Leſt that the Juſt their hands forth-put
Unto unrighteouſneſſe.
4. Do good, LORD to the good: And to
The upright [e] in-their-heart.
5. But to [f] their-crooked-courſes, *lo*,
They-that-aſide-divert.

With workers of iniquitie
The LORD (*whoſe wayes excell*)
Will-lead-them forth: *Yet* Peace *ſhall bee*
Upon *his* Iſrael.

a Heb. ſhall not bee removed.
b Heb. ſhall ſit.
c Heb. and the LORD round-about his people, from now, and for ever
d Heb. That the juſt put not forth--.
e Heb. in their hearts.
f Heb. their crookedneſſes.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of it, 1. As to the *Subject-matter* thereof is *mixt*, being made up of *Doctrine*, *Prayer*, and *Prophecy*. 2. As to the *Outward Forme* of it, it is *A Song*, *A Song of Degrees*, as the Title Intimates. *See Pſal.* 120. §. 1.

Penman of this Song is not expreſſed, as in the Titles of ſome other Songs of Degrees: But it is probably conjectured, *David* wrote it [g]. And from *verſe* 3. *The Rod of the wicked*, &c. it is ſuppoſed that it was *Penned* much about the ſame time, the 124*th* P*ſalme* was written, and upon like **Occaſion** of the afflictions and diſtreſſes of God Church and people by the wicked of the World. Againſt which they are here comforted,

Scope intended herein, is; 1. For the comfort of Gods Church and faithful people againſt all encompaſſing afflictions, dangers, and enemies, to declare their conſtant ſtability and impregnable ſafety through the LORD's ſurrounding preſence and protection: And that the Rod of wickedneſſe ſhall not ſtill reſt upon the lot of the Righteous. 2. As alſo to pray for the welfare of the *good and upright*. And preſage the wicked's puniſhment, but *Iſraels* peace.

g H. Moller. in Arg. Pſ. 125. Jo. Foord in Explic. Pſ. 125 Tempus—.

§. IV. The Analyſis, or Principal Parts.

The Title points out, 1. The kinde of this ſacred Poem; *A Song*. 2. The Adjunct of it; *of Degrees*.

The *Song itſelf* is, *Doctrinal*, *Petitory*, and *Prophetical*.

I. *Doctrinal*, *ver.* 1, 2, 3. Herein the Pſalmiſt teacheth eſpecially two things, *viz.*

1. *The Conſtancy*, *Stability*, *or Perſeverance of the Faithful*. Where, 1. The Faithful perſevering, are

are described; By their affiance. *They trust in.* *Hope in.* By the Object of this their affiance, viz. *The LORD.* 2. Their Stability or Perseverance is illustrated, by Similitude drawn from the *Mount Sion*, A Type of the Church. This Mount *Sion* is set forth, (1) By it's immobility. (2) By it's Perpetuity or Station, *verse* 1.

2. *The All-sufficient Safety and Security of the LORD's people, of his Church.* This is Demonstrated two wayes. 1. *From* the LORD's constant presence with, and Protection of his people. Which Presence and Protection, is Elegantly illustrated by the Natural safety of *Jerusalem* from her invading enemies by reason of the surrounding Mountains defending it: So *the LORD* himself *is round about his people from now and for ever.* Here's the *Similitude*, and the *Reddition* of it, *ver.* 2. 2. *From* the LORD's Promise, against the continuance of the Rod of wicked Tyrants and persecutors upon the lot of the Righteous. Their Rod *may fall on them*: but shall *not rest on them*, so as to overflow their safety. This promise is confirmed by a Reason thereof; *Lest continued* afflictions and persecutions should expose or force them *to any iniquity, ver.* 3.

II. *Petitory.* Wherein the Psalmist prayes for the welfare of the godly. Here note, 1. What is prayed for; *Good.* All sort of good, which God sees best. 2. From whom it is begged; *From the LORD.* 3. For whom, viz. for the godly. Set forth, (1) As good. (2) As *upright in their hearts, ver.* 4.

III. *Prophetical.* Herein the Psalmist foretelleth, 1. The punishment of the ungodly. (1) They are characterized; *They turn aside to their crookednesses*: From the way of Piety and integrity. (2) Their punishment is described, By the Author, Kinde of it, and Co-partners in it; *The LORD shall lead them forth*, &c. 2. The peace of *Israel*, the Church and people of God, *verse* 5.

Psalme CXXVI.

§. I. The Summary Contents.

Herein are set forth, 1. The Churches thankful Gratulation to the LORD for the wonderful return of their Captivity from *Babylon*, *ver.* 1, 2, 3. 2. A Prayer for perfecting of that Mercy in respect of them that were not yet returned, *ver.* 4. 3. A Consolation of the afflicted Captives, in hope of an happy issue of all their distresses, *ver.* 5, 6.

§. II. The Version out of the Hebrew.

A Song of Degrees.

1 WHen Sion's *fad* a Captivitee
The LORD returnd again:
Like-unto-them-that-dream were-wee.
2. Our mouth was filled then,
With laughter, and our tongue b did sing;
Then said they *thereupon*
Among the Heathens: c mighty things
With them the LORD hath done.
3. The LORD d hath done great things with us:
Wee joyful are *thereby*.
4. As streams in South, do thou, LORD, *thus*
Turn e our Captivity.
5. f Who sow in tears, shall reap in joy.
6. Who going goes, and g mourns,
Bearing choice Seed, *Sure* hee with joy,
Bearing his sheaves, h returnes.

a *Heb.* or, the Reversion of Sion. i. e. *from Babylons captivity.*
b *Heb.* with singing. *or*, joyfull shouting.
c *Heb.* the LORD hath magnified to do with them.
d *Heb.* hath magnified to do with us.
e *Heb.* or, Our reversion.
f *Heb.* sowers in teare, shall reap in joyfull.
g *Heb.* weeps bearing the drawing of Seed. *or*, purchased (i. e. precious) Seed. h *Heb.* coming shall come.

§. III. The Kinde, Penman, Occasion, and Scope.

The **Kinde** of this Psalme. 1. As to the *Subject-Matter* of it, is *Mixt.* Consisting of *Gratulation*, *Prayer*, and *Consolation*. 2. As to the *Outward-Forme* of it, it is *A Song*, *A Song of Degrees*, as the Title Denominates it. *See Psal.* 120. §. 1.

Penman of this Song, was, not *David* by a Spirit of Prophecy foretelling the *Jews* return from *Babylons* Captivity, for this (thinks *Calvin*) is too much to force the words i: But rather some holy man of God, about the time of the *Jewes first* and wonderful *return from Babylon.*

i *Joan. Calvin. in Com. ad. Psal.* 126. *Argum.*

Occasion

Occaſion was plainly The *Jewes firſt Returne from Babyloniſh Captivity*, upon the Edict of *Cyrus*, after he had conquered *Babylon*. See the Hiſtory of it, *Ezra* 1. *and* 2. Which Captives returned into their own Land magnified the LORD in this *Song*, for that ſtupendious and almoſt incredible deliverance: *Praying* the LORD to perfect this mercy in Returning them that were then left behinde: And comforting themſelves and the reſt unreturned, with hopes of an happy and joyful iſſue of all their ſorrowes, though the perfecting of their Deliverance was for a ſeaſon delayed.

Scope of the Song, is; 1. To magnifie the LORD alone for the Jewes admirable Returne from Babyloniſh Captivity. 2. To pray the LORD to compleat this great mercy in Returning the reſt that yet ſtayed behinde. 3. And to comfort themſelves and the Captives un-returned, with hopes of a joyful *Harveſt of mercy*, after a *mournful Seed-time of ſorrow* and miſery.

§. IV. The Analyſis, or Principal Parts.

The *Title* denotes, 1. The Kinde of this Poem; *A Song*. 2. The Adjunct of it; *Of Degrees*.

The *Song it ſelf* contains 1. *Gratulation*, 2. *Prayer*, 3. And *Conſolation*.

I. *Thankful Gratulation* of the Jewes for their firſt and wonderful Returne from Babyloniſh Captivity, *ver.* 1, 2, 3. This their Returne is deſcribed pathetically,

1. *By* the Author of it; *The LORD*. It was ſo great, ſtrange, wonderful, &c. that it could not be aſcribed to any other efficient then to him alone.

2. *By the* Subject & recipient, on whom the LORD conferred this Deliverance; *Sion*. The Church. The Captive-Jewes, who were thought to be buried as in *Graves in Babylon*, *Ezek.* 37. 11, 12, 13, 14.

3. *By* the effects or Conſequents hereupon enſuing, *viz.* 1. The Jewes aſtoniſhment, admiration, &c. at their deliverance, as almoſt incredible: *As a dream*, rather then a real Truth, *verſ* 1. 2. Their ſingular joy thereat. Deſcribed, *Partly*, By the manner of their expreſſing it; *With Laughter. With Singing. Partly*, By the meaſure of it; ——*was filled*— 3. The Heathens (*viz.* Babylonians, Medes, Perſians, &c.) Confeſſion and open teſtification, that the *LORD had magnifi'd to do with them*. Had magnifically wrought for them. *ver* 2. 4. The Captives thankful acknowledgment, that the LORD *had magnifi'd to do with them* indeed. Which is amplyfied, By their *rejoycing* therein, *ver.* 3.

II. *A Prayer* of the Jewes Returned out of Captivity, for Gods continuing and compleating of their Deliverance upon the remnant yet un-returned from *Babylon*. Wherein note, 1. The Object prayed to; *The LORD*. 2. The Parties Praying: The Jewes returned. Intimated in the Word [*Our.*] 3. The Bleſſing prayed for: The *Returning of their Captivity*: *i.e.* Of the remainder of the Jewiſh Captives lingering in *Babylon*, who returned not at firſt with *Zerubbabel*, but afterwards with *Ezra* in about the ſeventh year of *Artaxerxes Mnemon*, See *Ezra* 7. 1, 7, 8, 11. &c. 4. The Argument whereby they, as it were, move God to grant this requeſt, is drawn from the ſingular acceptableneſs and ſeaſonableneſſe of the mercy, repreſented in an elegant ſimilitude; It will be as ſeaſonable and grateful, as *ſtreams* of water in the dry parched *South*-Country, *ver.* 4.

III. *A Conſolation* to themſelves and the reſt of the Captives, encouraging them to undergo with hope and patience their preſent ſorrowes and ſufferings in expectation of their future joy in their full deliverance. This is laid down under an elegant Similitude of the *Husbandman*, who hath a *dropping Seed-time*, but a *joyful Harveſt*: who patiently endures hardneſs in plowing, ſowing, &c. in winter: and reaps a rich crop in Summer. The Similitude is expreſſed: The Reddition of it is underſtood, *ver.* 5, 6.

PSALME

Psalme CXXVII.

§. I. The Summary Contents.

Herein, are: 1. *A Declaration* of the vanity of all Humane endeavours and undertakings in Eccleſiaſtical, Political, and Domeſtical affairs, without the concourſe of Gods Providence and Bleſſing, *ver.* 1, 2. 2. *A Confirmation* hereof by one eminent inſtance of *Children*, whereby all ſocieties are ſupported, who are the peculiar guifts of the LORD, *ver.* 3, 4, 5.

§. II. The Verſion out of the Hebrew.

A Song of Degrees [a] for *Solomon.*

1. [b] UNleſs the LORD the houſe doth build,
It's builders [c] toyle therein *in*-vaine:
[d] Unleſs the LORD the City ſhield,
The Keeper waketh *but-in* vaine.

2. Early to riſe, To ſit-*up* late
For you 'tis vaine; Of ſorrowes *deep*
With carefulneſs the bread to eate:
So hee'l give his beloved ſleep.

3. Lo, ſons *are* the LORD's Heritage:
The womb's fruit, his reward *alone*.
4. So *are* ſonnes [e] of the youthful-age,
As Shafts in hand of mighty-one.

5. Thar-man is happy *day by day*,
[f] Whoſe Quiver is with them repleate:
They ſhall not be abaſh'd, [g] when they
Shall ſpeak with enemies in the Gate.

a *Heb.* or of Solomon.
b *Heb.* If the LORD do not.
c *Heb.* or, labour——.
d *Heb.* If the LORD keep not the city.
e *Heb.* of the youth.
f *Heb.* who hath filled his Quiver with them
g *Heb.* or: But they——

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Poem, 1. As to the *Subject-Matter* of it, is *Doctrinal*. Teaching that all mans acts and endeavours, without the LORD's concurrent Providence and Bleſſing, are vaine. 2. As to the *Outward Forme* of it, is *A Song. A Song of Degrees.* See *Pſal.* 120. §. 1.

Penman of it, *Some* think to be K. *Solomon* [h]. *Partly*, Becauſe his Name is inſerted in the Title: which may, according as the Hebrew will bear it, be tranſlated; *Of-Solomon.* Or: *For-Solomon.* *Partly*, becauſe *Solomon* had great knowledge in, and experience of building the Houſe and other affairs mentioned in this *Song*. *Others* conceive, that it was penned by *David*, or by ſome other holy man of God, for *Solomon* and his Inſtruction, How to enterprize and mannage all his affairs, with dependance chiefly upon the LORD for all good ſucceſs therein [i]. And ſo they render the Title; *For-Solomon.* And indeed *Solomon* had great need of ſuch advice as this Pſalme gives, he being to undertake thoſe great works, of building not onely his own Houſe, but Gods Houſe, of ſtabliſhing the *Politie* of the City *Jeruſalem*, and the whole Kingdom of *Iſrael*, &c. To this later Opinion I rather incline. And yet I judge it not much material, whether we aſcribe the penning of it to *David* or to *Solomon*. Seeing the Doctrine of the Pſalme will be one and the ſame to us.

Occaſion of penning it, was probably; The great work that lay upon *Solomons hand* in reference to the *Temple, City and Kingdome*, and his own *Family*, which that he might ſucceſsfully undertake, he was to enterpriſe them with dependance upon the LORD's benediction alone.

h *Jo. Calv. in Com. ad Pſ.* 127. 1.

i *H. Moller. in Tit. Pſal.* 127. *Sim. de Muis in Arg. Pſ.* 127. *Jo. Foord in Expoſ. Pſ.* 127. *Tit. H. Ainſw. on Title.*

Scope is, 1. *Immediately*, to teach *Solomon* in all his Eccleſiaſtick, Politick, and Domeſtick affairs, to depend only upon the Providence and concurrent bleſſing of God, without which all his own wiſdom, power, diligence, induſtry, &c. would be utterly vain. 2. *Mediately*, To teach us and all Gods people, That without the LORD's concurrent Providence, Aſſiſtance and Bleſſing, all mans Enterprizes and Endeavours about Eccleſiaſtical, Political, or Domeſtical affaires, are meer loſt labour and vanity. And that therefore in all our Actions and Undertakings we ſhould wholly depend upon the LORD, for aſſiſtance and ſucceſs. So true and excellent is that alluſion of *Nazianzen* unto this Pſalme; Θεοῦ διδόντος, μηδὲν ἰσχύει φθόνος: καὶ μὴ διδόντος, μηδὲν ἰσχύει πόνος. *God giving, Envy nothing prevailes: God not giving, Labour nothing Availes* [k].

k *Greg. Nazianzen. apud Hen. Moller. in Arg. Pſal.* 127.

§. IV. The Analyſis, or Principal Parts.

The *Inſcription*, or *Title*, expreſſeth; 1. The Kinde of writing; *A Song.* 2. The Adjunct, *A Song of Degrees*, See on *Pſal.* 120.§.1. 3. The Object for whoſe ſake it was ſpecially penned; *For Solomon.*

The *Song it ſelf* contains

I. *A Doctrinal Declaration* of the vanity of all humane Acts and Enterprizes about all ſorts of Affairs here below, without the concurrent influences of Gods Providence and Bleſſing. But eſpecially,

1. *In Affairs Eccleſiaſtical.* As, in building the *Temple* [l], which was *The Houſe* καθ' ἐξοχὴν. In vain did *David* intend it, unleſs the LORD had approved his intention. In vain had *Solomon attempted* it: had not God aſſiſted him in it. Some referre this to *Amans dwelling-houſe*, and eſpecially to his *Family*; and all manner of proviſions for it. But the former ſeems better, *verſ.* 1. *in begin.*

l Thus *Jo. Foord in Exp Pſ.* 127.

2. *In Affaires Political.* As, in keeping, protecting, and well-providing for *the City*, i.e. *Jeruſalem*, under which, as the *Metropolis* of the Kingdom, underſtand metonymically the whole Kingdom, and Common-wealth of *Iſrael. Unleſs the LORD be the Keeper* and Protector thereof, every other Keeper, even *Solomon* himſelf, keepeth it, and *watcheth it all in vain*, verſ. 1.

3. *In Affaires Oeconomical*, or *Domeſtical.* As, in providing for the *Family.* All the prudence, diligence, toyle and travel that the Houſholder can expect, and all the hardneſs and ſtraits that he can undergo; being *up early, down late, and eating the bread of ſorrowes* [m] (i.e. food painfully acquired, *Gen.* 3.19. or courſe diet) will be all in vain and unproſperous without Gods bleſſing. This is notably illuſtrated by Gods contrary bleſſing of his beloved, depending upon him and his Providence after all his toyle and labour; *So he will give his Beloved ſleep* [n]. *So*] i.e. by ſuch early riſing, late ſitting up, eating the bread of ſorrowes; *he will give his beloved ſleep*, i.e. he will give ſweet ſleep and reſt without carking carefulneſſe to his beloved, that depends upon him for ſucceſs, and commits himſelf and his way unto him. The word שֵׁנָא *Shena, ſleep*, is written otherwiſe then uſual, with נ *a quiet dumb letter*, perhaps to denote the greater *Quietneſs*, verſ. 2.

m See *Hieromes* Interpretation hereof, *In Exp. Pſal.* 126. *ad Marcellum*, p. 113. *Tom.* 3. *Baſil.* 1553.

n *His beloved* for *Dearling.* The Heb. *Jedid* hath reference to *Solomons* name *Jedid-JAH*, 2 *Sam.* 12.25. that is, *Beloved-of-JAH. H. Ainſworth in his Annot. on Pſal.* 127.2.

II. *An eminent Confirmation* of this doctrinal Declaration, by an elegant inſtance in *children* (by whom *Eccleſiaſtical*, *Political*, *Domeſtical*, and all other Societies are ſupplied and upheld) who are not obtained but by the Lords ſingular Benediction and Donation. Here touching *children*, we may note, 1. The LORD's peculiar influence and providence in beſtowing them upon Parents. Signified in two Denominations. They are called, (1) *An Heritage of the LORD.* (2) *His Reward* (viz. not of due debt to any one, as [*Reward*] is uſed, *Numb.* 18.31. *Gen.* 30.28. But of free grace and favour, as [*Reward*] is uſed, *Rom.* 4.4. *Gen.* 15.1. *Iſa.* 62.11.) verſ. 3. 2. The uſefulneſs of children beſtowed by Gods bleſſing. *viz.* for defence of Parents, Family, City, and all Societies, againſt all contrary force and oppoſition of enemies. Here to this end, (1) They are reſembled to *Arrows in the hand of a mighty man*, verſ. 4. (2) *He that hath his Quiver*, (i.e. his Houſe) *filled with theſe Arrows* (i.e. *children of the youth.*) is counted bleſſed. (3) The reaſon of ſuch his happineſs is added; *Such ſhall not be aſhamed, but ſhall ſpeak with the Enemies in the Gate.* They ſhall be able to defend themſelves, their Parents and Family, their City, their Countrey, againſt the *judicial Enemies* in the Gate, and their falſe judgments, and againſt the *Martial Enemies* in the Gate, and their hoſtile weapons of warre, *ver.* 5.

Pſalme

Psalme CXXVIII.

§. I. The Summary Contents.

In this *Song*, 1. The true fearers of the LORD are described, *ver.* 1. 2. Their Happiness thereupon, through sundry blessings ensuing, is declared, *ver.* 1, 2, *&c. to the end.*

§. II. The Versions out of the Hebrew.

A Song of Degrees.

1. [a] O-Happy-happy every-one
That doth JEHOVAH feare:
Still walking in his waies *alone.*
2. For, thou shalt eat *with cheare*
The labour of thy *painful* [b] hands:
[c] O-happy-happy thou!
To thee also, *thy case so stands,*
Abundant good *shall flow.*
3. Thy wife, like fructifying Vine
By thine House sides, *shall sprout:*
Thy Sons, like Olive plants, *confine*
Thy Table round-about.
4. Lo, surely thus the-man shall bee
Still bless't, [d] *that* fears the LORD.
5. The LORD [e] from Sion *unto* thee
His blessing-will-afford;
And thou *shalt* see, [f] all thy life's dayes,
Jerusalems good *excell.*
6. And *shalt* see thy sons sons, *thy praise:*
And peace on Israel.

a *Heb.* the blessednesses of every-one fearing JEHOVAH: walking in-
b *Heb.* palms
c *Heb.* The blessednesses o's thee.
d *Heb.* fearing ——
e *Heb.* shall bless thee out of Sion
f *Heb* all dayes of thy lives.

A Song of Degrees.

1. [a] O Happy every-one
That doth JEHOVAH feare;
Walks in his wayes *alone.*
2. For, thine [b] hands labour *here*
Thou *glad* shalt eate:
[c] O happy thou! And good *shall flow*
To thee *complcat.*
3. Thy wife, like fruitful Vine
By thine House sides, *shall sprout:*
Like Olive plants *still green*
Thy sonnes *shall* round-about
Incloſe thy board.
4. Lo, sure thus [d] bless't *that*-man shall rest,
That fears the LORD.
5. JEHOVAH will thee bless
From Sion, [e] thou withall
Jerusalem's goodness
Shalt see, thy life's dayes all.
6. And, *through increase,*
Thy sons sons thou *shalt* see: *and know*
On Isr'el peace.

a *Heb.* The blessednesses o'every one fearing JEHOVAH walking——
b *Heb.* palms
c *Heb.* The blessednesses of thee.
d *Heb.* the man shall bee-blessed, fearing JEHOVAH-
e *Heb.* And see thou the good of Ieruſalem, all dayes of thy lives.

§. III. The Kinde, Penman, Occasion, and Scope.

The Kinde of this Poem, 1. As to the *Subject-Matter* of it, is *Doctrinal: Teaching*, who are the true fearers of the LORD, And how great and manifold blessednes attends upon them. 2. As to the *Outward Forme* of it, is *A Song, A Song of Degrees.* See *Psal.* 120. §. 1.

Penman of it seems to be the same who penned the former Psalme; *viz. Solomon* or *David.* For this is of like Argument, and (as *Calvin* saith) neer of kinne to *Psal.* 127. *and as it were a certain Appendix to it* [f]. And therefore (saith *Mollerus*) it is rightly subjoyned to the former: for it doth as it were explain and confirme it [g].

Occasion of penning it, probably was the former Psalme, or some passages in it. *For,* The Psalmist having declared in the former Song, That the happy success and good event of all humane undertakings in *Ecclesiasticals, Politicals,* and *Domesticals,* depends

f Psalmus hic proximo affinis est, & quædam veluti Appendix. *Jo. Calv. in Arg. Ps.* 128.
g Psalmus hic rectè subjungitur præcedenti. Eum enim quasi explicet & confirmat. *Hen. Moller. in Arg. Ps.* 128.

depends not upon man's care, wisdom, prudence, diligence, &c. but meerly upon the good Providence and Blessing of the LORD: In this *Song* he comes to define and describe the Persons, upon whom the LORD peculiarly poures forth his blessing, *viz.* on all them that truly *feare the LORD, walking in his wayes*, ver. 1, *&c.* And, as in the former Song, he had pronounced them happy, that were stored with children, having *their Quiver* their house *filled with those Arrowes*, Psal. 127.3,4,5 So in this Song he explaines himself, shewing unto whom especially plenty of children were such a blessing; *viz.* To the pious and sincere *fearers of the LORD*, &c. Psal. 128.1,3.

Scope is, To teach and declare the singular and manifold happiness of the true Fearers of the LORD, Privately and Publikely: And especially in the Labours of their Calling, in their Wife, in their Children, &c. Whence this Song is by some [h], and not amiss, stiled, Ἐπιθαλάμιος λόγος, *A kinde of Marriage-Song*, setting forth the Praise, Instruction, and Commendation of such as are in *Marriage-State*, or *entring thereinto* And surely, both this and the former *Song* (if the *Subject-matter* of both be duely considered) contain most excellent Doctrine, Instruction and Consolation for *married persons*, and such as are to be *married*. And therefore they are most proper and suitable to be Read, Sung, and meditated upon, by such persons, and upon such *Occasions*.

h *H. Mollerus in Arg. Psal.* 128.

§. IV. The Analysis, or Principal Parts.

The *Title* sets forth, 1. The Kinde of this Poeme, as to the external forme of it; *A Song*. 2. The Adiunct of it; *of Degrees*. See on *Psal.*120 §.1.

The *Song it self* contains, An Excellent Doctrine of the manifold happiness, of all the true Fearers of the LORD. To this purpose herein are,

I. *A Description* of the Subiect to whom this happiness belongs. Described, 1. *By* their Adjunct; The religious feare of the LORD. 2. *By* the effect, or concomitant of this Feare of the LORD, *viz. Walking in his wayes*. Metaphorically, his Lawes and Commands, Word and Ordinances, are here stiled *his wayes*. *Ezra* and *Kimchi* understand by them *that feare the LORD*, such as abstain from his negative Precepts, and by such as *walk in his wayes*, those that keep his affirmative Precepts [i]. But this is too dilute: 3. *By* the general Extent; in the universal particle כל *Col*, *every-one*, viz. whether rich or poor, &c. *vers.*1.

i Per eos *qui timent Dominum*, intelligunt Ezra & Kimchi illos qui sibi cavent à præceptis negativis: per eos verò *qui ambulant in viis ejus*, qui obediunt præceptis affirmativis. *Sim. de Muis in Com. ad Psal.* 128. 1.

II. *A Declaration* of their happiness that thus fear the LORD, &c. Which is laid down

1. *More Generally*; *The happinesse of every-one, &c.* Or; *O the happinesses*——! as it were with a kinde of admiration. The Abstract plural here is very emphatical, *ver.*1.

2. *More particularly*, The happiness of the godly Fearers of the LORD, is distributed into two sorts, *viz.* (1) Private and corporal, *vers.*2,3,4. (2) Publike and spiritual, *ver.*5,6.

First, the private and corporal, or temporal happiness of every one fearing the LORD, is elegantly laid down by way of *Enallage* or change of the person, or *Apostrophe*, turning his speech to the man fearing the LORD. And this his happiness is manifold, *viz.* He shall be happy,

(1) *In the honest labours of his Calling.* Where note, that 1. To the feare of the LORD, and religious walking in his wayes, *Labour* in our particular Calling must be added. 2. They that labour in their particular Calling have here the promise of Gods blessing; *O happy thou, and good shall be to thee.* 3. Its a special blessing to have our labours blessed of God. 4. It is of Gods great blessing that we eate of our own hands labours, and not of others, *ver.*2.

(2) *In his Wife.* Which in regard of, 1. Her fruitfulness in children; 2. The place of her fruitfulness, in her husbands house. is elegantly compared to a *fruitifying Vine by the House sides*. The Vine being the only tree planted in the House, and through the Wall the branches shooting forth are fruitful on the house-sides through the influence of the Sunne.

(3) *In his Children.* Compared to *Olive Plants round about his Table*. Thus some accommodate the Similitude; 1. *The Olive* is still fresh, green, and flourishing; So shall thy sonnes be still flourishing in prosperity. 2. *The Olive* is legitimate, admits no other tree to be ingrafted upon it: so thy children shall be legitimate, not spurious. 3. *Their standing round about thy Table*, may denote, Their plenty, *round-about*: Their Sobriety, *thy Table*; Their serviceableness to their Parents, *standing* and attending round about thy Table. Perhaps all, besides the first, may be more witty, then solid, *ver.*3.

(4) *In*

(4) *In the certainty of the godly man's former felicity.* Confirmed by an Emphatical Repetition of Gods promise and declaration of his happiness, *ver.* 4.

Secondly, The publique and Spiritual, as well as Temporal happinesse of every fearer of the LORD, is superadded, *ver.* 5. *&c.* Where note, 1. The Author of this blessedness, *viz. The LORD.* 2. The Testimony confirming this blessednesse to them, *viz.* The Covenant which God made with his people, now placed in the Ark in *Sion* the token of Gods special presence among them, where God *commanded the blessing, &c. Psal.* 133. 3: therefore it is added; *out of Sion.* 3. The matter of this spiritual happiness, in *beholding the good of Jerusalem, viz.* The spiritual welfare and flourishing prosperity of the Church of God, whereof *Jerusalem* was a Type. 4. The constancy of this happinesse and great blessing; *all the dayes of thy lives.* 5. The extension of this happinesse also even to *Childrens Children. The third and fourth generation* shall even in his sight share in this blessednesse. This promise notably implyes to the fearers of the LORD, Long life, and a numerous succession of Posterity. Thus private blessings are also interwoven with the publique: they use to stand and fall together. 6. *Peace* and Prosperity *upon Israel*, upon the whole Kingdom and Nation, *ver.* 5,6. These are singular blessings. For a gracious heart prefers the weale Publick of Church and State before all his own private Concernments, *as in Psal.* 137. 5,6.

Psalme CXXIX.

§. I. The Summary Contents.

Herein are, 1. *The Churche's complaint* against the continued, frequent, and greivous afflictions brought upon her, by her persecuting enemies, *ver.* 1, 2, 3. 2. *An acknowledgement* of the LORD's delivering her from them, *ver.* 4. 3. *A dreadful imprecation* of Confusion and ruine upon all the haters of *Sion*, the enemies of the Church, *ver.* 5. *to the end.*

§. II. The Version out of the Hebrew.

A Song of Degrees.

1 OFt from my youth they mee distress'd:
May Israel now say.
2. Oft from my youth they mee distress'd:
Yet *thus farre* have not they
Prevail'd against-mee, *though full low.*
The Plowers, *fierce and strong,*
Upon my *very* back did plow:
They made their furrow long.

a *Heb.* hath cutasunder——. 4. The just LORD, a hath asunder-dash'd
The Cords of wicked-men.

5. Let Sion's haters all bee-dash'd,
And turned back *again.*
6. Like to the *rootless fading* Grasse
Of-Houses-tops bee they:
Which ere it groweth-up, *doth passe*
And withereth-away.

7. b Whereof *enough to* fill his hand
The Mower doth not *finde*:
Or hee his bosome, that doth *stand*
And scattered Sheaves up-binde.
8. Nor do they say, that-passe-by *them*,
The LORD's *good* blessing bee
Upon-you: In JEHOVAH's Name
Bless you *this day* do wee.

b *Heb.* wherewith the Mower filleth not his palme.

§. III. The Kinde, Penman, Occasion, and Scope.

The **Kinde** of this Poem, 1. As to the *Outward Forme* of it, is *A Song, A Song of Degrees.* See *on Psal.* 120. §. 1. 2. As to the *Subject-Matter* of it, is *Mixt*: being *Querelatory, Laudatory*, and *Imprecatory. Complaining* of the Churches distresses by her persecutors, *Praising* the LORD for preserving his *Israel* from ruine in

in greatest extremities and delivering her; And *imprecating* confusion and ruine to the haters of *Sion*.

Penman and **Occasion** of writing this Song cannot particularly be determined upon with any certainty: Neither, being here or elsewhere clearly recorded in Holy Scripture. From the *Subject-Matter* of the Psalme, much resembling that of *Psal.* 124. some conceive they were both Penned by the same Author and about the same time c. *Calvin* considering the singular Emphasis of that Adverb of time, *Now*, *ver.* 1. Conjectures, that probably this Psalme was composed when the Church of God was cast into extream straits, or oppressed with some great tyranny, and in such deep danger, that it was not farre from utter ruine. —— As, when after the Jewes *returned from Babylon*, and had suffered many bitter injuries from their neighbouring enemies, they at last were almost wholly ruined under the tyranny of *Antiochus* d.

c *Joan. Foord in Exp. Ps.* 129.

d *Joan. Calvin. in Com. ad Psal.* 129. 1.

Scope of the Psalmist herein, is; 1. To incite *Israel*, the Church of God, to magnifie the LORD for his wonderful and constant preserving her from ruine against the many and long-continued distresses and straits brought upon her by her persecuting enemies, and cutting asunder the Cords of the wicked; As also 2. To devote the haters of *Sion* to utter confusion. The Whole Psalme is carried on with much Emphatical Elegancy: every Sentence, every Word being very observable. *Augustine* compares this Psalme, to *Zacheus*, *little of Stature, but great in Work*; and to *the Widows two Mites, little Money, but large Charity*: *So this Psalme, if you number the Words, is short; if you weigh the Sentences, is great* e.

e Psalmus —— brevis est. Sed sicut Scriptum est in Evangelio de *Zachæo*, staturâ brevis, sed magnus in opere: sicut scriptum est de illâ viduâ, quæ duo minuta misit in Gazophylacium; Brevis pecuniâ, sed magna charitas. Sic & iste Psalmus, si verba numeres, brevis est: Si sententias appendas, magnus est. *Aug. in Psal.* 228. *Enarrat. Tom.* 8.

§. IV. The Analysis, or principal parts.

The *Title* denotes, 1. The kinde of writing; *A Song*. 2. The Adjunct thereof; *of Degrees*.

The *Song it self*. Containes

I. *A Complaint*. Wherein note

1. The parties complaining, or incited by the Psalmist to complaine; *Israel*. The Church of God.

2. The time or season of the complaint; *Now*. i. e. In her then present great extremities, into which she was plunged, &c.

3. The adversaries against whom she complaines, or may justly complain: hinted in the word [*they*] in *ver.* 1, 2. but afterwards branded with the infamous names of *Plowers*, *the wicked*, *the haters of Sion*, in *ver.* 3, 4, 5. these were *Israels* adversaries.

4. The injuries done to *Israel* by her adversaries, and here the matter of her complaint, are most Elegantly and Pathetically described, 1. *By their Adjuncts*. 2. *By Comparisons*.

(1) *By their Adjuncts*, Aggravating the enemies injuries. As, 1. The frequency of these injuries: *Often. Often.* i. The greatness and grievousness of the injuries, hinted in the passionate ingemination; *Often have they distressed me. Often have they distressed me.* 3. The continuance of them; *From my youth. From my youth.* viz. From the dayes of *Saul* and *David*, when *Israel* was constituted a Kingdom: yea, from the dayes of *Moses*, when she was brought out of *Egypt* and formed into a National Church: yea, from the time of *Abraham*, when God entred into Covenant with him and his Seed; yea, even from the dayes of *Adam*, when God first promised the Seed of the woman, &c. All this is illustrated, by their enemies disappointments, *vers.* 5, 6.

(2) *By Comparisons*. These injuries are compared, 1. To the straitning or besieging of a City or Castle: in the word צָרְרוּנִי Tserauni, *they distressed me, they straitned me*, *ver.* 1, 2. its doubled Emphatically. The enemies as it were laid siege against *Israel* and straitned the Church. 2. To *Ploughing up of Grounds*. Here, 1. The *Plowers*, were the enemies persecuting the Church. 2. Their *Plowing*, was their malicious persecuting the Church of God, rending, tearing, &c. 3. The ground plowed, *The back* of *Israel*. 4. The *length of the furrow*, was the continuance and prolonging of their distresses, all very elegantly, *ver.* 3.

II. *A thankful acknowledgement* of the Churches deliverance. Here note. 1. The Author of this deliverance; The LORD. 2. The Impulsive Cause inclining the LORD thereunto, *viz.* The LORD's *Justice* for his people and against their adversaries. 3. The evils and enemies from which

which they were delivered; *the cords of the wicked: i. e.* The Councils, Contrivances, and other Instrumental means whereby they drew the plow upon Israel's back. 4. The way or method of the LORD's delivering them; by *cutting asunder the coards of the wicked.* He thus persists in the former Metaphor or Allegory of *plowing, ver.* 4.

III. *A dreadful Imprecation* upon the Churches Enemies. Wherein consider

1. The Description or Character of the Enemies imprecated; *Haters of Sion.*
2. The extent of the imprecation: to them all; in the universal particle, *All.*
3. The Judgements whereunto these Enemies are devoted, *viz.* 1. Publique *Shame.* 2. *Flight*, turning back to their ruine and confusion, *ver.* 5. 3. Untimely destruction, under the Similitude of *Grass on House-tops*, soon withering, *ver.* 6. wholly fruitless, *ver.* 7. and without blessing, *ver.* 8.

Psalme CXXX.

§. I. The Summary Contents.

Herein are, 1. *A fervent Prayer* of the deeply afflicted, for divine Audience and acceptance of his Supplication for-Grace, especially in the pardon of sin; urged by many Arguments, *ver.* 1. *to* 7. 2. *An earnest Exhortation* unto Israel hopefully-to-waite for the LORD, *ver.* 7, 8.

§. II. The Version out of the Hebrew.

A Song of Degrees.

1. LORD, from-the-depths to-thee-I-call.
2. [a] My voice, LORD, do-thou-heare,
Unto [b] my Supplications voice
Attent-let-bee [c] thine-eare.
3. [d] Shouldst thou JAH mark iniquities,
LORD, who shall stand *with thee?*
4. But [e] from thee *doth* forgiveness *rise,*
That thou mayst feared bee.
5. I earnestly-expect the LORD,
My Soule waits earnestly:
And for his *ever faithful* word
Wait-hopefully-do-I.
6. My Soule *waits* for the Lord, *farre more*
Then Watchmen *in the night*
Wait for the Morne, Then Watchmen *do*
Wait for the Morning *light.*
7. Let Israel wait-hopefully
Upon the LORD *so tryde,*
For loving-kindness *constantly*
Doth with the LORD *abide:*
And much Redemption *is* with him.
8. His Israel likewise
Hee *mercifully* will redeem
From [f] all's iniquities.

a *Heb.* ins my voice.
b *Heb.* the voice of my supplications for grace.
c *Heb.* thine eares.
d *Heb.* If thou shouldst observe——
e *Heb.* with thee——.
f Heb. all his——

§. III. The Kinde, Penman, Occasion, and Scope.

The **Kinde** of this Poem, 1. As to the *Outward Forme* of it, is *A Song, A Song of Degrees*: as the Title showes. See on *Psal.* 120. §. 1. And it is the *Eleventh Song of Degrees* in order. 2. As to the *Subject-Matter* of it, it is *Mixt*: being *Petitory*, and *Hortatory*; as is hinted in the *Summary Contents.* And it is reckoned among the **Seven Penitential Psalmes**: being the *Sixth* in order. See before, on *Psal.* 6. §. 3. It is therefore (said one) *more known and Sung in the Church, then the other Songs of Degrees* g. And the matter of it is not obscure to them, that have tasted the terrours of Conscience for sin, and have been exercised in the School of sincere **Repentance.** For herein the Psalmist being as it were sunk down into the deeps of Distresses, Cares, Sorrowes, Anxieties, &c. perhaps both corporal and spiritual, and almost overwhelmed therewith, cryes out in these extremities to the LORD, for audience, and pardon of sin, earnestly waiting upon the LORD to that end according

g Hic Psalmus inter pœnitentiales refertur: ideo præ cæteris in Ecclesia semper fuit notus & decantatus. Nec obscura est sententia his qui aliquando senserunt terrores peccati, & aliqua habuerunt pœnitentiæ exercitia. *H. Mollerus in Arg. Ps.* 130.

ing to his Word of Promiſe: And exhorting all the Iſrael of God herein to imitate his example. The Prayer is *ſhort:* but very pithy, fervent, and pathetical. It is *Incomparabilis Theſaurus*, a *Treaſure incomparable*, ſaid *Calvin* [h]. It may moſt comfortably and fitly be uſed as *a Prayer*, or as a *Pattern for* Prayer, by a poor penitent broken-hearted Soul almoſt overwhelmed and ſwallowed up with deeps of miſery by reaſon of ſin: againſt which, the ſufficiency of divine Pardon, and Redemption is here emphatically declared. Upon which, ſaid *Auguſtine* well; —— *Therefore if Iſrael be preſſed with his ſins, the mercy of God is at hand.* —— *Hee that did not commit ſin, is his Redeemer from ſin. Hee will Redeem Iſrael. Whence will hee Redeem? From this iniquity, or from that? Nay, from all his iniquities. Therefore let not him, that is about to come to God, feare any his iniquities: onely let him come with his whole heart, and now ceaſe to do what before he had done, and not ſay; that iniquity ſhall not be forgiven me.* ——*Do not ſay, I am not worthy, becauſe of my ſins. Thou art not worthy: but with him is much Redemption, and hee will Redeem Iſrael from all his iniquities* [i].

h *Jo. Calv. in Com. ad Pſ.* 130. 1.

i Ergo ſi premebatur peccatis ſuis, adeſt miſericordia Dei. —— Qui non commiſit peccatum ipſe eſt Redemptor à peccato: ipſe Redimet Iſrael. Unde redimet? Ab illa iniquitate, an ab illa? Ab omnibus iniquitatibus ſuis. Non ergo timeat acceſſurus ad Deum aliquas iniquitates ſuas: tantummodo accedat pleno corde, & deſinat jam facere quæ antea faciebat, & non dicat; illa iniquitas non mihi dimittitur. — Noli dicere, Ego non ſum dignus propter peccata. Non es dignus: Sed multa apud illum Redemptio, Et ipſe Redimet Iſrael ab omnibus iniquitatibus ſuis. *Aug. in Enarrat. Pſal.* 129. *p.* 1511. *A. B. C. D. Tom.* 8. *Baſil.* 1569.

Penman and particular **Occaſion** of penning this Song, are uncertain. *Some* [k] think *David* penned it, *Either* when himſelf was in the Depths of anguiſh and diſtreſs for his great ſins of murder of *Uriah*, and Adultery with *Bathſhebah*, *See Pſal.* 51. *Title. and* 2 *Sam.* 11. and 12 And that in this Song and Prayer hee earneſtly beggs pardon of thoſe ſins. *Or*, when himſelf and Iſrael were preſſed extreamly with ſome deep calamity, as when the Peſtilence came upon them for *Davids* numbering the People, 2 *Sam.* 24. or ſome ſuch great diſtreſs. Or when *David*, in the dayes of *Saul*, was in deep perplexities through his Perſecutions. But *others* think this Pſalme was *penned* by ſome Prophet upon occaſion of the peoples deep diſtreſſes in *Babyloniſh* Captivity, the Prophet ſuſtaining the perſon of the people: becauſe of the beginning and cloſe of the Pſalme, *ver.* 1. *and* 7, 8. As the *Ord. Gloſſ.* l. The Song indeed may be applyed thereto, as to divers other conditions of Gods people. But none of theſe particulars have any certain foundation.

k See *H. Moller. in Arg. Pſal.* 130. *Joan. Foord in Expoſ. Pſ.* 130. *Gloſſ. Ordinar. n Addit. Pſal.* 129.

l De materia vero hujus Pſalmi, dicunt aliqui quod eſt Oratio ipſius *David* pro ſua liberatione à peccatis Adulterij cum *Bethſabea*, & homicidij *Uriæ*. Sed finis Pſalmi videtur magis prætendere, quod ſit Oratio pro liberatione populi Iſraelis à Babylonica Captivitate, facta ab aliquo ſpem Dei habente, qui loquens in perſona populi dicit; De profundis. i. de terrâ Babylonicâ, quæ eſt demiſſa reſpectu Judæ: Et etiam quia in Babylone aliqui de Judæis erant poſiti in carceribus ſubterraneis, &c. *Gloſſ. Ordinar. in Addition. ad Pſal.* 129.

Scope of the Pſalmiſt herein, is; 1. *Partly*, to obtain of the LORD audience to his Prayer fervently preſented in his deep and almoſt deſperate extremities: and acceptance of his Supplication-for-grace, eſpecially in the free forgiveneſs of his iniquities; For accompliſhment of which his deſires, he waits earneſtly upon the LORD, according to his Word of Promiſe, *ver.* 1. *to* 7. 2. *Partly*, To excite Iſrael, even the whole Church of God, and conſequently every member thereof, after the Pſalmiſts example, To waite-hopefully upon the LORD for his loving-kindneſs and much Redemption of them from all iniquities, *ver.* 7, 8. And this may be uſed by Gods penitent people in their deeps of diſtreſs, As an excellent Prayer for Audience, Acceptance, and forgiveneſs of Sinnes of all ſorts: raiſing up their Faith and Hope earneſtly to expect the ſame according to the faithful Word and Gracious Nature of the LORD.

This

This *Precious Song*, therefore, contrary to the true uſe, intent, and Scope of it, is moſt groſly, ignorantly, and ſuperſtitiouſly abuſed and prophaned by the *Papiſts*, who recite it for obtaining mercy to the dead Saints detained in the paines of Purgatory. ——*It is received* (ſaid *Sim. de Muis* [m], a learned Papiſt) *by the cuſtome of the Church, That this Pſalme ſhould be recited for the pious deceaſed, becauſe in it there is often mention of Divine Mercy, which they much need, if as yet perhaps they be detained in the paines of Purgatory.* And hence probably aroſe that ignorant, ſottiſh, and Superſtitious Cuſtom, even in our memories in uſe in ſome dark parts of *England*, Of poore peoples and Childrens begging of Egges, &c. the week before *Eaſter*, &c. with recital of this Pſalme, or at leaſt ſome part of it, in Latin; *De profundis clamavi*, &c.

Refut. 1. There's no ſuch place as *Purgatory*, wherein the Soules of Saints deceaſed, and not thoroughly purged from their ſins in this life, are more thoroughly purged, that they may enter into Heaven. Its only a *Papal fiction* and avaritious device for increaſing of the Popes Revenew and maintaining the fire in his Kitchen. See our Arguments againſt Purgatory, with our Anſwers to *Bellarmines* Arguments for it; In, *G. Ameſ. Bellarm. Enervat. Tom.* 2. *lib.* 5. *cap.* 1. *&* 2. *p.* 180 *&c. Amſtelod.* 1630. *Willets Synopſ. Papiſmi 9th General Controverſy Queſt.* 2. *pag.* 404, *&c. Hen. Alſted. Theolog. Polimick. Part.* 4. *Controverſ.* 1. *de Eccleſ. laborante in Purgatorio, p.* 433. *&c. Hanov.* 1627.

2. There being no ſuch place as *Purgatory*, nor any Soules there, There needs no ſuffrage or prayers for them, either in the words of this Pſalme, or any other Forme. *Calvin* ſaid well; —— *The barbarous ignorance of the Papiſts is deteſtable, whileſt drawing this Pſalme to other uſe, they filthily profane it. For to what end do they murmur it over for the dead, but that Satan hath bewitched them to extinguiſh a ſingularly profitable Doctrine by their Sacriledge. For ſince this Pſalme was applyed to dead ſhadows, it is vulgarly almoſt believed to be of no uſe among the living: and ſo the World hath loſt this incomparable Treaſure* [n].

m Porrò Eccleſiæ conſuetudine receptum, ut pro piè defunctis recitetur hic Pſalmus, quoniam in eo crebra fit divinæ miſericordiæ mentio, quâ ij multum indigent, ſi adhuc fortè in pœnis Purgatorij detineantur. *Sim. de Muis in Argum. Pſal.* 130.

n —Quo magis deteſtabilis eſt barbara Papiſtarum inſcitia, dum Pſalmum hunc in uſum alienum trahentes, fœdè profanant. Quorſum enim demurmurant eum pro mortuis, niſi quod eos faſcinavit Satan ut doctrinam apprimè utilem ſuo Sacrilegio extinguerant? Nam ex quo ad mortuas umbras raptus fuit Pſalmus, vulgo ferè creditum eſt nullum eſſe ejus uſum inter vivos: atque ita mundo periit incomparabilis theſaurus. *Joan. Calvin. in Comment. ad Pſal.* 130. 1.

§. IV. The Analyſis, or Principal Parts.

The *Title* declares, 1. The Kinde or Sort of this Poem; *A Song.* 2. The Adjunct of it; *of Degrees.*

The *Song it ſelf* contains

I. *A Prayer, ver.* 1. *to* 7. Wherein note,

1. The calamitous condition of the Pſalmiſt when he thus prayed; *Out of the deeps. i. e.* Our of great and extream Calamities, from the Gates of deſpair, &c. A *Metaphor* from deep waters as *Pſal.* 69. 2, 14. The Saints may be in deep Extremities: And yet even thence may pray unto the LORD.

2. The Object to whom he preſented his Prayer, out of the deeps; *To thee, O LORD.*

3. The Adjunct fervency of his Prayer; *have I called —have I cryed, verſe* 1.

4. The Petitions or Requeſts preſented to the LORD. Which are, 1. For audience. 2. For attention to his Supplication-for-grace: eſpecially pardoning-grace, *ver.* 2, *&c.*

5. His Arguments whereby he urgeth and enforceth his Requeſt. And they are drawn, 1. *From* the incommodity of Gods denying this requeſt, by *marking* and not pardoning iniquities, Then *who ſhall ſtand up before him, ver.* 3. 2. *From* the Gracious Nature of God, inclining to pardon ſinne; *But with thee is forgiveneſs.* Amplified by the conſequent fruit and effect which that divine property will work in man, *viz.* The *feare* of the LORD for this his goodneſs, *verſe* 4. 3. *From* his own earneſt expectation of the LORD in this way of pardoning Mercy, which expectation is repeated for the more Emphaſis, and declared to be his Soules expectation: *Auxeſis.* This his expectation is illuſtrated. (1) *By* the ground of it; His hope in his Word of Promiſe, *verſe* 5. (2) *By* the fervency and intenſiveneſſe of it; *More then Watchmen wait for the morning.* Which Compariſon is doubled for the more Emphaſis and Elegancy, *verſe* 6.

II. *An Exhortation, ver.* 7, 8. He exhorts and incites *Israel*, the whole Church of God, and ſo every member thereof, after his example, *To wait-hopefully for the* LORD, in deepeſt extremities, for mercy and pardon. This Exhortation he preſſeth, 1. *From* the Nature of God; *For with him is mercy, or loving-kindneſs.* 2. *From* Gods abundant Redemption; *much Redemption, ver.* 7. 3. *From* the promiſe of the LORD's univerſal Redemption of *Iſrael* from (not onely few, or many, but) *all his iniquities, ver.* 8.

Larga Dei Bonitas veniam non dimidiabit:
Aut nihil, aut totum, te lachrymante, dabit.

Pſalme CXXXI.

§. I. The Summary Contents.

David, 1. *Profeſſeth* his humble Hope in the LORD, diſclaiming all oppoſite Pride and Preſumptuouſneſs, *ver.* 1, 2. 2. *Exhorteth* Iſrael to like Hope in God for ever, *ver.* 3.

§. II. The Verſion out of the Hebrew.

A Song of Degrees [a] of *David.*

1. LORD, mine heart's not haughty, *ſee,*
Nor lofty are mine eyes:
[b] In great-*things*, and too high for mee,
I do not exerciſe.

2. [c] Sure, I my Soule compos'd and ſtill'd,
As weanling with his-mother:
With mee, ev'n-as a weaned-*child*,
My Soule *is ſuch another.*

3. Let Iſrael waite-hopefully
For *God* the LORD *alway*,
[d] From this-time *forth* unceſſantly
And to perpetual-ay.

a *Heb.* or, to *David.*
b *Heb.* neither have I walked in great *things* and in too wonderfull *matters* for mee.
c *Heb.* I have not compoſited——
d *Heb.* From now——

§. III. The Kinde, Penman, Occaſion, and Scope.

Kinde of this Poem, 1. As to the *Outward Forme* and frame of it, is, *A Song, A Song of Degrees*: as the Title Denominates it. *See on* Pſal 120. §. 1. and it is the *Twelfth Song of Degrees* in order. 2. As to the *Subject-Matter* of it, it is *Mixt*: being an *Holy Meditation*, *Partly* Narratory, touching the Pſalmiſts humble Hope; *Partly* Hortatory, inciting Iſrael to like hope in the LORD for ever.

Penman of it, was *David*: as the Title indicates.

Occaſion of *Davids* penning it, ſome [c] conceive to be this; *viz.* That *David* was maliciouſly accuſed by *Sauls* Courriers, for proud aſpiring to the Kingdom, and endeavouring after *great matters too high for him*, &c. Therefore here in this Pſalme *David* purgeth himſelf, and as it were appeals to God, taking him to witneſs, how humbly and modeſtly he had behaved himſelf, attempting nothing at any time above his ſtrength or ſtate of life: yea how he compoſed himſelf *quietly*, depending onely upon the LORD, even as a *newly-weaned child* ſubmits himſelf to, and depends upon, his mother. And hereupon he exhorts *Iſrael* to imitate him their King in an humble and hopeful waiting upon the LORD, for a bleſſing under his Government. The Series of the *Song* fitly agrees hereunto.

c *Sim. de Muis in Arg. Pſ.* 131.

Scope of *David* herein, is; 1. *Partly*, To profeſs and avouch before the LORD his humble and ſelf-denying deportment in heart, looks, and actions, not reaching or aſpiring beyond his ſpheare to things *too great or too wonderful for him*, but hopefully

fully quieting himself in the LORD, as *a weaned childe with his mother*. 2. *Partly*, To incite *Israel*, after his example, to wait-hopefully upon the LORD for ever, walking humbly with him. Subjects being apt to imitate their Kings: Inferiours, their Superiours [f].

[f] As *Isocrates* told his *Nicocles*; ---- ἀλλὰ τῶν σαυτῷ σαυτὸν παράδειγμα τοῖς ἄλλοις καθίστη, γινώσκων ὅτι τὸ τῆς πόλεως ἦθος ὁμοιοῦται τοῖς ἄρχουσι. *Isocrat. Orat. ad Nicocl.*

And as the Poet hath noted,

------Non sic inflectere sensus
Humanos edicta valent, ut vita regentum. Claudian.
Scilicet in vulgus manant exempla regentum.
Regis ad exemplum totus componitur orbis:
Utque ducum ritus, sic mores castra sequantur.

§. IV. The Analysis, or Principal Parts.

The *Title* declares, 1 The *Kinde*, 2 The *Adjunct*, and 3 *Penman* of this Psalme, *David*.
The *Song it self* contains
I. *David's Profession* of his humble Hope, and quiet self-denying deportment, before the LORD. Wherein note, 1. The Person before whom he makes this Profession; *The LORD*. 2. The manner of his Profession: Which is by the removeal of all presumptuousnes, pride, haughtiness, and arrogancy from himself and his deportment: *viz.* From (1) His *Heart*; that's *not haughty*. (2) *Eyes*; they *not lofty*. (3) Actions; he *walks not in great matters too wonderfull for him*, *ver.* 1. 3. The Illustration of this his professed Humility, &c. by the Similitude of a *weaned child*; humbly and quietly submitting to the disposal of his mother. This Similitude is emphatically amplyfied, *Partly* by an *Oath*; Hebr. *If I have not composed*, &c. its the forme of an Oath in Hebrew phrase, with a tacit curse implyed. *Partly* by the Repetition of the Similitude pathetically, *ver.* 2. This humble, self-denying, and as it were weaned Composure and Deportment of *David*, singularly intimated his hope and acquiescence in the LORD alone ordering all things for him.
II. *Davids Exhortation* to *Israel* his Subjects, from his Example, *To Hope in the LORD, waiting-hopefully for him* in all humility, and that *for evermore*, *ver.* 3.

Psalme CXXXII.

§. I. The Summary Contents.

The *Psalmist* presents his and the Church's his Prayer to the LORD, I. *In reference to the State Ecclesiastical*, the perpetual duration and prosperity thereof, 1. *That* the LORD would remember all *Davids* afflicting care and zeale, about finding out an Habitation for the LORD, *ver.* 1. *to* 8. 2. *That* the LORD, with his Ark, would arise unto his Rest, *ver.* 8. 3. *That* his Priests may be cloathed with righteousnes. 4. *That* his Saints may shout for joy, *ver.* 9. II. *In reference to the State Political* or *Civil*, *That* for his promise sake to *David*, he would make the Kingdome perpetually prosper and flourish in the hand of *Davids* Posterity, &c. *ver.* 10. *to the end.*
First, they pray for the Church: *Then*, for the Common-wealth or Kingdome [g]. And though both Levitical worship, and Civil Politie were dissolved and ceased after Christs Incarnation: yet, in the General, we have in this Psalme, a Forme of

[g] *Hen. Moller. in Arg. Ps.* 132.

Prayer, which the godly even in theſe dayes of the New Teſtament may uſe, In reference to the Church of God, *his Habitation*, *Epheſ.* 2. 22. and Spiritual *Sion*, 1. *That* himſelf and the true Ark of his ſtrength *Jeſus Chriſt* would ariſe and come into his reſting place, vouchſafeing his Church his Spiritual Preſence, Protection and Grace; 2. *That* his Miniſters may be clothed with Righteouſneſs and Salvation, to the *ſaving of themſelves and them that hear them*, 1 *Tim.* 4. 16. 3. And *that* all *his Saints* may have abundant cauſe to *ſhout for joy*. In reference alſo to Chriſtian Kingdomes and Common-wealths, the *Innes* and *Harbours of the Church*, that they may flouriſh in all peace and proſperity, in order to the well-fare of the Church.

§. II. The Verſion out of the Hebrew.

A Song of Degrees.

1. TO David, LORD, remember thou
All his Affliction.
2. How hee ſware to the LORD, did vow
To Jacob's mighty-one.
a *Heb.* I enter into- 3. If a I come in mine Houſe's Tent:
b *Heb.* I aſcend upon the pallet of my beds. If b I aſcend my beds.
4. If I give ſleep unto mine eyes;
Slumber to mine eye-lids.

5. Until I finde a place, *whoſe ſite*
Is for the LORD *alone*,
Ev'n Habitations *of delight*
For Jacob's mighty-one.
6. Lo, *touching* it at Ephrathah
Wee heard *and underſtood*:
Wee found it, *in a joyful day*,
Within Fields of the Wood.

7. Into his dwelling-places *now*
Wee will go, *as is meet*:
Wee *humbly* will our ſelves-down-bow
At foot-ſtool of his feet.
8. Ariſe, O LORD, unto thy Reſt:
Thou, and th' Ark of thy ſtrength.
c *Heb.* bee clothed. 9. With juſtice let thy Prieſts c bee dreſs't:
And thy Saints ſhout *at length*.

II.

10. For thy *dear* ſervant David's ſake,
Turne not away the face
Of thine Annoynted. *Him glad make.*
11. The LORD *of his rich grace*
Sware unto David verity,
Hee will not turne from it:
Of the fruit of d thy body I
Will e on thy Throne make-ſit.

12. My Covenant if thy ſonnes conſerve,
My Teſtimony too
That I ſhall teach them *to obſerve*,
Their children ſhall alſo
f For ever ſit upon thy Throne.
13. For, *lo* the LORD, *though great*,
Hath Sion choſe, hath *it alone*
Deſired for his ſeat.

14. This *ſhall bee* my *peculiar* Reſt
To perpetuity:
Here will I dwell, *I like it beſt*,
For it deſir'd have I.
15. Her victuals I will bleſſing bleſs:
Her poor with bread g I'le fill.
16. h Her Prieſts I'le with Salvation dreſs:
Her Saints for joy ſhall ſhrill.

17. *Yea*, I will make-to-bud *with might*
The Horne of David there.
I have ordain'd a Lamp *of light*
For mine Annoynted *deare*.
18. His enemies with *robes of* ſhame
I will clothe, *till they periſh*:
But on himſelf *to endleſs fame*
His Diadem ſhall flouriſh.

d *Heb.* thy wombe or, thy belly. e *Heb.* on the throne to thee.

f *Heb.* even to perpetuity to ſit upon the throne to thee.

g *Heb.* I will ſatisfy. h *Heb.* And her Prieſts I will clothe with *Salvation*, and her Saints ſhall ſhouting ſhout *joyfully*.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Poem, 1. As to the *Outward Forme* of it; Is *A Song*, *A Song of Degrees*: as the Title denominates it. *See on* Pſal. 120. §. 1. And it is the *Thirteenth Song of Degrees* in order. 2. As to the *Subject-Matter* of it, It is *A Prayer*: A Prayer for the proſperity and perpetuity of Church and State.

Penman of it is not expreſſed in the Title, or clearly ſignified elſewhere. It is ſomewhat queſtioned among Interpreters, whether *David* or *Solomon* penned it. *Calvin* ſaith, *It is no doubt it was David or Solomon*[i]. *H. Mollerus*[k] thinks, It may bee eaſily gathered from the Hiſtory, That either *David* framed it and preſcribed it to his ſon, when God had now declared a certain place for the Temple, and promiſed the duration of his Kingdome, 2 *Sam.* 7. 1 *Chron.* 17. *Or*, at leaſt that *Solomon*

i Minimè dubium eſt vel Davidem, vel Solomonem eſſe. *Jo. Calv. in Com. ad Pſal.* 132.

k *H. Mollerus in Arg. Pſ.* 132.

Solomon Penned it, that it might be ſung of the godly whileſt he was building the Temple. *Foord*[l] thinks this Pſalme was *Penned* by *Solomon* at the time of his *Dedication of the Temple*, when he brought the Ark of the Teſtimony into it; *Partly*, Becauſe when *David* brought the Ark of God from the Houſe of *Abinadab* to *Jeruſalem*, the place where the Temple ſhould be built was not revealed to *David*, nor till after he had numbred the People, which was more then twenty years after. *See* 2 *Sam.* 24. 16. 18. &c. 1 *Chron.* 21. 15. 18. 26. 28. and 22. 1. 2. &c. *Partly*, Becauſe *Solomon* in his Prayer at the Dedication of the Temple uſed with little variation ſome of the words of this Pſalme. *Compare* *Pſal.* 132. 8, 9, 10. *with* 2 *Chron.* 6. 41. 42. *Anſw.* But in my judgement theſe two Reaſons are not cogent. *For*, 1. What though the place where the Temple ſhould be built, was not as yet diſcovered to *David* when he brought up the Ark into the City of *David*? Did *David* therefore not Pen this Pſalme? *David* might pen this Pſalm notwithſtanding. For, There's no paſſage in the Pſalme that neceſſarily and infallibly is to be interpreted of the place of the Temple, rather then of the place for the Ark in *Jeruſalem*, as *ver.* 5. 6 &c. may be (and are by divers) interpreted. Again, if in this Pſalm the place of the Temples Scituation were hinted, *David* might pen this Pſalme after the LORD had diſcovered to him where the Temple ſhould be built, as divers[m] think he did. 2. And what though *Solomon* in his Prayer at the Dedication of the Temple, uſe ſome words of this Pſalme, was he therefore *Penman* of it? It follows not. Nay rather it implyes the Pſalme was penned long before that time, and famouſly known among the People, ſeeing then he made uſe of ſome part of it. I ſhould rather think it more probable, with others[n], That *David* wrote this Song.

Occaſion of penning this Song, ſome think to be the Dedication of the Temple built by King *Solomon*[o]. *Kimchi* thinks *David* then publiſhed it, when at the Command of *Gad* the Prophet he had erected an Altar in the Threſhing-floore of *Araunah the Jebuſite*, and thereon had offered Burnt-offerings and Peace-offerings: and had called on the LORD, and the LORD had anſwered him by Fire from Heaven upon the Altar of Burnt-offering: And *David* had ſaid; *This is the Houſe of the LORD God, and this the Altar of the Burnt-offering for Iſrael*, 1 *Chron.* 21. 15, 18, 25, 26, 28. *and* 22. 1. For until that day, *David* knew not the place where the Temple was to be built. This is confirmed by that paſſage; *Then* Solomon *began to build the Houſe of the LORD at* Jeruſalem *in Mount* Moriah, *where the LORD appeared unto* David *his father, in the place that* David *had prepared in the Threſhing-floor of* Ornan *the Jebuſite*. 2 Chron 3. 1. *I think* (ſaith one[p]) *that then this Song was ſet forth by* David: *But that then it ſhould be ſung, when the Ark ſhould be brought into the Temple builded in the place revealed to him.* The ſeries of the Pſalme perſwades this, and eſpecially, *verſe* 7, 8, 9, 10. And alſo, That *Solomon* having brought the Ark into the Temple built by him, made uſe of *verſe* 8, 9, 10. of this Pſalme in his Prayer, a few things onely altered; *See* 2 *Chron.* 6. 41, 42. and with theſe he then cloſed up his Prayer.

Scope of this choice *Song* and *Prayer*: is; I. *To intreat the LORD, in reference to Eccleſiaſticals* according to his gracious promiſes to *David*, 1. To remember to *David* for good all his Affliction, and his zeal to finde out an Habitation for the LORD the mighty one of *Jacob*; 2. To bleſs and ſanctify his Reſting-place with his ſpecial preſence, cloathing his Prieſts, miniſtring there unto him, with righteouſneſs, and filling his Saints with ſhouting joy. II. *And in reference to Politicals*, according to his Promiſes and Oath to *David*, 1. To accept his Annointed, 2. And to bleſs and perpetuate the Kingdom unto his Seed for ever, for the good of his Church and true Religion. Which Prayer, and Promiſes have their fulleſt accompliſhment in *Jeſus Chriſt* the *Principal Seed of David*, The LORD God giving *unto him the Throne of his father* David, *that he may reign over the houſe of* Jacob *for ever, of whoſe Kingdom there ſhall be no end*, Luke 1. 31, 32, 33.

[l] Jo. Foord in Expoſ. Pſ. 132. Author & Tempus---

[m] Vid *Sim. de Muis in Arg. Pſal.* 132.

[n] *Sim. de Muis in Arg. Pſal.* 132. *Gloſs. Ordinar. in Pſal.* 131.

[o] *Ameſ. in Lection ad Pſal.* 132.

[p] *Sim. de Muis in Argum. Pſal.* 132.

§. IV. The

§. IV. The Analysis, or Principal Parts.

The *Title* declares, 1. The Kinde of this Poem; *A Song.* 2. The Adjunct; *Of Degrees.*

The *Song it self* is *A Prayer*, wherein the Psalmist in his own Name and the Name of the Church and People of God, Prayes for, 1. The spiritual prosperity of the Church of God and Religion in *Israel*; 2. And in order thereunto for the perpetuity and flourishing Glory of the Kingdom to the House and Seed of *David.* Urging both from the promises of the LORD to *David.*

I. *In reference to the spiritual prosperity of the Church of God and Religion, ver.* 1. *to* 10. There are sundry Petitions. As

1. *That the LORD would remember*, viz. *for good, all Davids affliction, and zeal in finding out an Habitation for the LORD, ver* 1. *&c.* Here consider, I. The Person invocated; *The LORD.* Not the Virgin *Mary*, as the Papists have miserably corrupted this Psalme, that they may abuse it to the praying of *Soules out of Purgatory*, in the *Lady's Psalter* reading, *Lady* [q], for *LORD.* II. The person invocating, The Psalmist in the Name of the Church. III. The matter of the Request: *viz.* 1. *That* the LORD would *remember to David*, or *for David*: *i. e.* for his good, *all his Affliction*: *i. e. Either* his manifold outward corporal afflictions, as King *Sauls* persecutions of him about six years, His conflicts with the LORD's enemies about the ninth or tenth years of his Reign, besides many other distresses from the sword not departing from his House, and from his own Family: as some [r] interpret it. *Or*, his Humiliation, perplexing solicitude, afflicting care, &c. for to have the *Ark* brought home to him, 1 *Chron.* 13. 1, 2, 3, 12. *and* 15. 1, 2, *&c.* *Or*, to build God an House, 2 *Sam.* 7. 1, 2, *&c.* As others [s] rather expound it, because of the next words, *How he sware, &c.* which they take to be exegetical, *ver.* 1. 2. *That* the LORD would remember *Davids* zeal in finding out an *Habitation for the LORD*: *i. e.* Either a Place for the Ark to be brought up unto. Or a place for the *fixed Temple* to be built in. This his zeal is signified in his Oath and Vow to that effect, *ver.* 2. *to* 8. His *Oath* and *Vow* is described, (1) *By* the matter of it, *viz. If I go, &c.* i. e. 1 *I will not go into the Tabernacle of my House*, to eate or refresh my self, &c. 2 *I will not ascend the pallet of my Bed*, to take pleasant rest: 3 *I will not allow my self pleasant sleep, give sleep to mine eyes, or slumber to mine ey-lids*: (All this seems to be spoken *hyperbolically* [t], to set forth *Davids* intensive zeal for God and his House to have been such, that comparatively his dearest natural comforts were as nothing to him,) *Till I finde out a place, an Habitation for the LORD*; where his Temple should be built; Or, His Ark be seated, *ver.* 2, 3, 4, 5. (2) *By* the Acts and endeavours of *David* in order to the performance and accomplishment of his Vow. 1 *We heard of it at Ephrathah*: *i. e.* At *Shilo* in the Country of *Ephraim*, where Gods House and Ark had long continued, *Judg.* 18. 31. *and* 21. 19. 1 *Sam.* 1. 3. (An *Ephraimite* is called an *Ephrathite*, *Judg* 12. 5.) 2 *We found it in the fields of the Wood*, *i. e.* In the City of *Kiriah-jearim* (which signifies, *The City of the Woods*) where the Ark was twenty years, after it came home from the Philistines, 2 *Sam.* 6. 21. *and* 7. 1, 2. 3 *We will go into his dwelling places.* Or, We went into them: having found them out. So *some* [u]. *We will worship*, (or, *we worshipped*) *at his foot-stool, ver.* 6. 7.

2. *That the LORD with his Ark would arise from the place where it was, to his resting-place*: by his Ark vouchsafing them his blessed Presence, *ver.* 8.

3. *That the LORD would cloath his Priests with righteousness*, who were to minister before him.

4. *That his Saints might shout-for-joy, ver.* 9.

II. *In reference to the Kingdom's perpetuity and flourishing Glory to the House and Seed of David, in order to the prosperity of the Church and true Religion in Israel, ver.* 10. *to the end.* Where consider

1. The Petition; *Turne not away the face of thine Annoynted* [x], *i. e.* Despise not the Person, Prayer, nor Royal Government of *Davids* Annoynted Seed: but accept, bless, prosper, &c. them.

2. The Argument whereby this Petition is urged, is especially Gods Faithful Promise and Covenant to *David.* That is meant by the phrase; *For thy Servant Davids sake, ver.* 10. This his Promise to *David* is described,

(1) *Partly*, By the manner of it; It was with an *Oath*: declaring the immoveable and unalterable verity of it, *ver.* 11. *in the beginning.*

(2) *Partly*, By the parts or branches of it, *viz.* 1. The continuation of the Kingdom to *Davids* Posterity, upon Condition of their keeping Gods Covenant and Testimony, *ver.* 11, 12. 2. The Continuation of his Divine Presence, and Solemn-worship in *Sion* the City of *David*: According to his Election of that place, *ver.* 13, 14. 3. The bestowing upon them, and blessing to them, all Necessaries for this present life abundantly, *ver.* 15. 4. The Sanctification of the Ministry of the Priests: and blessing it to the exceeding joy of his Saints, *ver.* 16. 5. The Amplification, Continuation, and glorious prosperity of the Regal Power and Majesty of *David*: illustrated by the LORD's contrary *clothing of his Enemies with shame and confusion, ver.* 17, 18.

[q] Memento Domina David & omnium invocantium nomen tuum—.

[r] *Joan. Foord in Analys Ps* 132.

[s] *H. Ainsworth in his Annot. on Psal.* 132. 1. *Joan. Calvin. in Com. ad. Psal.* 132. 1.

[t] *Jo. Calvin. in Com. ad Psal.* 132. 2, &c.

[u] *Jo. Foord in Analys. Ps.* 132.

[x] *Non avertas faciem Christi tui.*] i. e. Solomonis de mandato tuo in regem uncti. Dicunt enim Hebræi, quod cum Sacerdotes transferrent Arcam ad Templum Solomonis, portæ clauserunt se contra eos: Et cum orarent Dominum & cantarent Psalmum istum, quando venerunt ad versum istum, portæ aperuerunt se. Et sic vidit omnis populus quod David erat Deo acceptus. Usque enim ad illud tempus multi de populo tenebant contrarium, propter adulterium cum Bethsabee, & homicidium Uriæ. Et ad declarandum quod illa peccata erant sibi dimissa, fuit facta illa clausio portarum & apertio. *Nic. de Lyra in Psal.* 131.

PSALME

Pſalme CXXXIII.

§. I. The Summary Contents.

David emphatically, 1. Deſcribed, 12. Commendeth, 3. Illuſtrateth, and 4. Confirmeth the ſweetneſs and benefit of *Brotherly Concord*, or the *Communion of Saints*.

§. II. The Verſion out of the Hebrew.

I. Verſion.

A Song of Degrees of *David*.

1. BEhold, how *choicely* good *it were*,
And *O* how pleaſant *ſtill*,
For Brethren ev'n together *here*
In Unity to dwell!
2. Like that-good oyle *pour'd* on the Head,
a *Which* on the Beard went-down,
On Aaron's Beard; b Deſcend which did
His Garments edge upon.
3. Like Hermon's dew, *Or* which deſcends
On Sion's Mounrain's *high*:
For there the LORD the-bleſſing c ſends,
d Life to eternity.

a *Heb.* deſcending on the beard.—b *Heb.* which *was* deſcending on the mouth of his Garments. c *Heb.* commanded. i. e. appointed, or effectually ſent.—d *Heb.* Lives.—

II. Verſion.

A Song of Degrees of *David*.

1 BEhold, how good *a thing it is*,
And how *exceeding* pleaſant *this*,
For Brethren ev'n *in Unity*
To dwell together *lovingly*!

2. 'Tis like that-good oyle on a the Crown,
Which thence did on the Beard run-down,
On Aaron's Beard: b which down-did-flow
Upon his Garments ſkirt *below*.

3. Like *pearlie* dew of Hermon *hills*,
Or which on Sion's Mounrains c ſtills:
For there the LORD *for ſuch* d did ſtore
The bleſſing, Life for evermore.

a *Heb.* the Head, deſcending on the beard, &c. b *Heb.* which deſcending upon the mouth of his Garments. c *Heb.* deſcending. d *Heb.* did command the bleſſing, lives to eternity.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Poem, 1. As to the *external Forme* of it, is; *A Song*, *A Song of Degrees*: and the *Fourteenth of thoſe Songs in order*. *See on Pſal.* 120. §. 1. 2. As to the *Subject-Matter* of it, it is *Doctrinal*, and in a ſort *Hortatory*: Teaching and highly commending, The ſingular goodneſs and pleaſantneſs of the Concord of Brethren, or Communion of Saints. It is ſhort, and ſweet. *Auguſtine* c ſaid rightly; *This Pſalme is very ſhort, but of great note and name.* Behold how good and how pleaſant, brethren to dwell together, &c. *This ſound is ſo ſweet, that they who know not the Pſalter can ſing this verſe. It is ſo ſweet, as Charity is ſweet, which makes Brethren dwell in one.——Theſe words of the Pſalter, this ſweet ſound, this pleaſant melody, both in ſinging and underſtanding, hath even brought forth Monaſteries. At this ſound the Brethren were excited, who deſired to dwell together: This verſe was their Trumpet——.*

c Pſalmus brevis eſt: ſed valde notus & nominatus. Ecce quam bonum & quam jucundum, habitare fratres in unum! Ita ſonus iſte dulcis eſt: ut & qui Pſalterium neſciunt, ipſum verſum cantent. Tam dulcis eſt, quam dulcis eſt charitas, quæ facit fratres habitare in unum. ——Iſta enim verba Pſalterij, iſte dulcis ſonus, iſta ſuavis Melodia, tam in Cantico quam in intellectu, etiam Monaſteria peperit. Ad hunc ſonum excitati ſunt fratres, qui habitare in unum concupierunt: iſte verſus fuit tuba ipſorum. *Aug. Enarrat. in Pſal.* 132. *Tom.* 8.

Penman of it, was *David*: as the Title intimates.

Occasion of *Davids* penning this *Song* is probably thought to have been, The sweet Union of all *Israel* and *Judah* in one Kingdom under *Davids* Royal Government, after the sad wasting and tedious distractions which they had, almost unto their ruine undergon, See the History of it in 2 *Sam.* 5. 1, 2, 3. *with* 1 *Chron.* 10. 13, 14. *and* 11. 1, 2, 3. For, *after the death of Saul, there was long warre betwixt the House of Saul and the House of David*, 2 *Sam.* 3. 1. *Ishbosheth*, *Saul's* son, reigned two years through *Abners* help, 2 *Sam.* 2. 10. which occasioned a sore Battel betwixt *David's* and *Ishbosheth's* Armies, 2 *Sam.* 2. 17. And *David* reigned in *Hebron* over the House *Judah* seven years and six months, before all *Israel* would acknowledg him their King, 2 *Sam.* 2. 11. *and* 5. 5. during which time many discords, strifes, &c. fell out. But at last all *Israel* consented to accept and crown *David* King in *Hebron*, 2 *Sam.* 5. 1, 2, 3. Whereupon divers [f] do conceive *David* wrote this Psalme, Highly extolling therein the Unity and Concord of Brethren: of Brethren in the same Kingdom, yea in the same Church worshiping the same God. And that the first word, *Behold*: doth not onely incite attention, but also tacitly and elegantly point out the remarkable difference betwixt the discord wherein *Israel* and *Judah* had been miserably involved, and the Concord whereunto under one King they were now so happily restored.

[f] *Jo. Calvin. in Com. ad Ps.* 133. 1. *Joan. Foord in Exp. Ps.* 133. *Tempus. Hen. Moller. in Arg. Psal.* 133. *Sim. de Muis in Arg. Psal.* 133. *Nic. de Lyra in Psal.* 132.

Scope of the Psalmist herein, is; Highly to extoll and magnifie the *Concord of Brethren*, and sweet *Communion of Saints*. *Immediately*, in his own united Kingdome, among Gods People the Jewes: *Mediately*, in any place or Nation, wherein such brotherly concord obtains.

§. IV. The Analysis, or principal parts.

The *Title* declares, 1. The Kinde of Poem; *A Song*. 2. The Adjunct; *Of Degrees*. 3. The Penman; *David*.

The *Song it self*, magnifying emphatically the *Concord of Brethren*,

I. *Describes* this Concord, by *Dwelling of Brethren even together*, *ver.* 1. *in the end*. Where, 1. The foundation or fountain of this Concord or Communion is hinted; *Their Brother-hood*: they are joynt-brethren of the same Father. 2. The Act or exercise of this Concord, &c. is noted; *dwelling together*: *viz.* co-habiting with all Concord, Unity, Unanimity, Sameness of Heart, &c. under one Head, under the same Lawes, and guidance of the same Spirit. 3. The degree or measure of this Unity and Concord is pointed at in the word; *even together*.

II. *Commends* this Concord of Brethren and Communion of Saints, thus described, Where note, 1. The excellencies for which its commended, *viz.* Especially these two effects, (1) *Goodness*, or Utility. (2) *Pleasantness*, or Amenity. 2. The Manner of this Commendation; which is emphatically expressed and laid down, (1) By way of Admiration, and that doubled; *How good! How pleasant!* (2) By way of Invitation to consider it: *Behold*, *ver.* 1.

III. *Illustrates* this Concord and Communion thus commended, by two Similitudes, elegantly: *viz.* 1. *Of the good annoynting oyle*, most precious, redolent, and fragrant, wherewith *Aaron* the High-Priest was Annoynted: *which being powred on his head, ran down upon his beard, and upon the mouth* g. (*i. e.* the *edge*, *collar*, *border*, &c.) *of his Garments*. This sets forth the Pleasantness of this Concord, *ver.* 2. 2. Of the fruitful *Dew*, descending upon the *Mountains of Hermon and Sion* h, rendering them fruitful Pastures for Cattel and Sheep. This Illustrates the goodness or profitableness of this Concord, *ver.* 3. *begin*.

IV. *Confirmes* this goodness and pleasantness of Concord and Communion thus illustrated: *From* the rich blessing of God there vouchsafed, where this Concord prevails, *For there*, &c. Where note, 1. The Cause of this blessing; Gods free and effectual *Command*. If he do but command the blessing, it shall come. 2. The Kinde or sort of the blessing commanded. *Life*. *Heb. Lives*. All sorts of life, especially spiritual and celestial. 3. The Adjunct of this blessing, this life; perpetuity: *For evermore*, *ver.* 3.

g *Heb.* —Super os vestimenti. —i.e. super oram superiorem tunicæ hyacinthinæ & super-humeralis. —Ora dicitur os vestimenti. —Non intelligitur ora inferior vestimenti, sed superior. *Nic. de Lyra in Psal.* 132.

h Non est intelligendum, quod idem eos numero de Monte Hermon descendat super Montem Sion. Tum quod unus Mons multum distat ab alio: Tum quod Mons Hermon est demissior quam sit Mons Sion: propter hoc dicitur Mons modicus, Psal. 41. 6. Sed idem eos specie & in Qualitate suavitatis & fœcunditatis descendit super utrumque Montem. Et sic est sensus: sicut eos descendens in Monte Hermon, & eos descendens in Monte Sion sunt valde boni: Sic etiam habitatio fratrum modo supradicto est valde bona, *Nic. de Lyra in Psal.* 132.

PSALME

Psalme CXXXIV.

§. I. The Summary Contents.

The *Psalmist* exhorteth the Priests and Levites, and analogically the Ministers of the New Testament, 1. To bless the LORD in his Sanctuary, even by Night, *ver.* 1, 2. 2. To bless and pray for the LORD's People, *ver.* 3.

§. II. The Version out of the Hebrew.

A Song of Degrees.

1. a LO, all *yee* servants of the LORD
Bless yee the LORD *of might*,
b That-stand within House of the LORD
To minister by night.

2. c Lift your hands *to* the Holiness,
And bless JEHOVAH's *Name*.
3. The Lord thee out of Sion bless:
d That Heav'ns and Earth did frame.

a *Heb.* or, Behold. b *Heb.* standing in the house of the LORD in the nights.

c *Heb.* or, Lift up your hands *towards* the Holiness. or, in Holiness.

or, in the Sanctuary. d *Heb.* making the Heavens and Earth.

§. III. The Kinde, Penman, Occasion, and Scope.

The **Kinde** of this Poem, 1. As to the *Outward Forme* of it, is; *A Song*, yea *A Song of Degrees*. And it is the *Fifteenth and last of those Songs* in order. 2. As to the *Subject-Matter* of it, it is a brief but pithy Exhortation to the Priests and Levites, (whose Office it was to Minister in Gods Sanctuary by night e, as well as by day,) *To bless the LORD even in the nights even towards the most Holy place, viz.* not resting in the formalities of carnal Service and Sacrifices, but chiefly intending this Spiritual Worship of Gods Praises. As also to pray for and bless the LORD's people. These were two great Acts and Duties of their Function.

e See *Levit.* 8. 35. 1 *Chron.* 9. 33.

Penman of it, is not expressed. Writers are touching him and the **Occasion** very silent. One f thinks, this Song was penned by *David*, and that upon *Occasion* of his bringing up the Ark of God unto *Jerusalem*, when he appointed Priests and Levites there to Minister before the Ark continually, and to record and thank and praise the Lord God of *Israel*, 1 *Chron.* 16. 4, 5, 6, 37, 38, &c.

f *Jo. Foord in Expos. Ps.* 134. Author & Tempus.

Scope of the Psalmist in this Hortatory Song, is; To exhort and incite the Priests and Levites to the upright discharge of their Office, towards the LORD, and his people. 1. *Towards* the LORD, *To bless him* (*viz.* with the Benediction of *Confession* of Praise, not with the benediction of *Consecration*, &c. as one hath well noted g,) *lifting up their hands towards the Holy Ark*, a Type of Christ: and this *by night*, as well as by day, *Levit.* 8. 35. 1 *Chron.* 9. 33. All their constant attendance there, and all their Levitical Sacrifices being of small consequence, without this Spiritual Sacrifice and Peace-offering of Praise. 2. *Towards* the LORD's people, to *Pray for them and bless them*, beseeching the Omnipotent All-sufficient God dwelling in *Sion*, to poure his blessings out of *Sion* upon them.

g *Et benedicite Domino*] Benedictione Confessionis divinæ laudis, quæ impenditur majori à subditis: & non benedictione consecra-

tionis, quæ contrario modo impenditur scilicet inferioribus à superiori. De qua dicitur *Hebr.* 7. *Nic. de Lyra in Psal.* 133.

§. IV. The Analysis, or Principal Parts.

The *Title* denotes, 1. The Kinde of Poem; *A Song.* 2. The Adjunct; *Of Degrees.*

The *Song it self* is Hortatory, To the Priests and Levites (and analogically to all Christs New-Testament-Ministers in their places,) duly to perform their Duties towards God, and his people.

I. Towards the LORD God, *ver.* 1, 2. Here,

1. The Priests and Levites are described, 1. *By* their Adjunct Office; *Servants of the LORD, viz.* they were his Servants by Special and singular Vocation, to Minister to him in managing the Ordinances of Gods Worship. 2. *By* their execution and discharge of their Office: hinted in the word; *Standing: i. e.* standing to Minister: as the word often, and here imports, *Deut* 10.8. *and* 17.12. *Neh.* 12.44. *Ezek.* 44.11, 15. Which is Amplyfied, (1) *Partly*, by the Subject-place, wherein they officiated; *In the House of the LORD.* (2) *Partly*, by the Adjunct time, wherein they were to persist and persevere in their Ministry; even *by night*, *Levit.* 8.35. 1 *Chron.* 9 33. as well as by day. Constantly. So the New-Testament-Ministers are to be constant in their Office: *in Season, out of Season*, &c. *See* 1 *Tim.* 4.13, 15, 16. 2 *Tim.* 4.1, 2.

2. Their Duty principally and especially to be performed to the LORD, is pointed out, and exhorted unto, *viz.* Blessing the LORD: by celebrating his Praises, &c. Which is illustrated 1. *By* the note of Attention; *Behold.* Declaring the connexion of this Duty of Blessing God, with the other Duties of the Priestly Office. 2. *By* the universal particle; *all.* It concerned all the Priests and Levites. 3. *By* the Adjunct gesture or posture to be used by them in blessing the LORD; *lifting up their hands towards the Holiness: i. e* Devoutly and believingly lifting up their hands towards the most Holy place, towards the Ark, A special Type of Christ, &c. *ver.* 1, 2.

II. Towards the LORD's people, praying for them and blessing them. Where note, 1. The Mercy prayed for; *blessing: i. e* A confluence of all good, temporal, spiritual, and eternal. 2. The Object upon whom this blessing is desired, the people; *Thee.* See the Forme of the Priests blessing the people, *Numb.* 6.23, 24, 25, 26, 27. 3. Author of this Blessing from whom it is begged; *The LORD.* Who is described, (1) *Partly*, by the special place of his presence and residence among them, whence he imparted his blessing to them according to his promise, *Exod* 20.24. *Out of Sion: as Psal.* 128.5. (2) *Partly*, by the Omnipotency or All-sufficiency of the LORD, to bestow all necessary blessings upon his people prayed for: yea to *do abundantly above all that we can ask or think*, *Ephes.* 3.20. *which made Heavens and Earth, ver.* 3.

The Songs of Degrees are ended. Next followes *Halelu-JAH* h.

h Post Gradus, qui ducunt ad æternitatem, congruè ponitur Halelu-JAH, ut Ecclesia fruatur laudibus Dei: cui tale manus paratum est. *Gloss. Ord. in Psal.* 134.

Psalme CXXXV.

§. I. The Summary Contents.

The *Psalmist*, 1. *Earnestly exhorteth* in General, all the LORD's Servants by Office, standing in his House to Minister to him; To Praise the LORD, *ver.* 1, 2. 2. *Annexeth sundry Reasons* or Causes why they should so praise him, many of which contain the very Matter of his Praise, *ver.* 3. *to* 19. And they are chiefly drawn (1) *From* the *verity* and perfection of the LORD, *ver.* 3. *to* 15. (2) *From* the *vanity* and imperfection of all the false gods of the Heathen, *ver.* 15. *to* 19. 3. *Exhorteth* in Particular, all sorts of his people to bless the LORD, and praise him, *ver.* 19, 20, 21,

§. II.

§. II. The Verſion out of the Hebrew.

1. [a] PRaiſe-yee-JAH. Praiſe JEHOVAH's Name:
Yee the LORD's Servants praiſe *proclaime*.
2. That in the LORD's houſe [b] fix-your-feet:
In [c] Houſe-Courts of our *Holy* God.
3. [d] Praiſe-yee-JAH, for the LORD *is* good:
Sing to his Name, for *it is* ſweet.
4. For JAH choſe Jacob [e] for his owne:
Iſr'el for his [f] peculiar-one.
5. For, that the LORD *is* great, I know:
And our LORD 'bove Gods every-one,
6. All that the LORD pleas'd, hath hee done
In Heav'ns, [g] Earth, Seas, all deeps alſo.
7. He cauſeth vapours to aſcend
Ev'n from the Earth's remoteſt-end:
Hee maketh lightnings with the raine:
Hee bringeth forth the winde *likewiſe*
Out of his *ſecret* treaſuries.
8. Who hath *all* Egypts firſt-born [h] ſlaine:
From man unto the *very* beaſt.
9. Hee [i] ſignes and wonders-ſtrange increaſt,
O Egypt, in the midſt of thee;
On Pharaoh and on his ſervants all.
10. Who many Nations [k] made-to-fall:
Likewiſe ſlay mighty Kings did hee.
11. *As* Sihon, King of Amorites,
And Ogh, the King of Baſhan*ites*:
And Canan's *wicked* Kingdoms all.
12. And gave their land *for* Heritage:
To his folk Iſr'el Heritage.
13. Thy Name, LORD, *dure* for ever *ſhall*:
LORD, thy memorial *ſhall be known*
To [l] every Generation *down*.
14. [m] The LORD will judg his people then,
And for his Servants turne will hee.
15. The Heathens, [n] Idols ſilver *be*:
And Gold; [o] The handy-work of men.
16. A mouth they have, yet ſpeak they not:
Eyes have they, but ſee not *a jot*.
17. Ears have they fix'd, yet hear not they:
And in their mouth no breath is there.
18. Like unto them their-makers are:
And [p] all whoſe truſt on them doth ſtay.
19. O Iſr'ls Houſe, the LORD bleſs yee:
O Aarons Houſe, the LORD bleſs yee.
20. O Levi's Houſe, bleſs yee the LORD:
Bleſs yee the LORD, the LORD who fear.
21. Bleſs't *bee* the LORD from Sion *dear*,
Who dwells in [q] Salem. Praiſe-the-LORD, Ju-JAH.

a *Heb.* Halelu-JAH.
b *Heb.* do ſtand ——.
c *Heb.* the courts of the houſe ——.
d *Heb.* Halelu JAH.
e *Heb.* to himſelf.
f *Heb.* peculiar treaſure
g Heb. and in the earth, in the Seas, and all deeps
h *Heb.* ſmitten.
i *Heb.* ſignes and prodigies ſent.
k *Heb.* ſmote.
l *Heb.* generation and generation.
m *Heb.* For the LORD will judge his people: and repent himſelf concerning his ſervants.
n *Heb.* dolours, Sorrowe.
o *Heb.* the wark of ment hands.
p *Heb.* every one who truſteth in them.
q *Heb.* Ieruſalem. Hale-Iu-JAH.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme, is; As to the *Forme*, untituled: as to the *Matter* of it, *Hortatory*. Exhorting all ſorts, eſpecially the Prieſts and Levites *ſtanding in the LORD's Houſe* to miniſter about ſacred things, *to Praiſe and Bleſſe the LORD*. For ſubſtance it is of the ſame Argument with the laſt foregoing *Song of Degrees*: But differing, *Partly* in regard of the Generality of Perſons Exhorted to praiſe and bleſs the LORD; for in that onely the *Prieſts and Levites* are exhorted, in this beſides them *all Iſrael* and *all the fearers of the LORD* are incited. *Partly*, in regard of the Matter of the Duty whereunto they are exhorted; In *that* they are onely exhorted to *bleſs the LORD with hands lift up towards the Holyneſs*; In *this* many ſingular *cauſes* are laid down why they are thus to bleſs the LORD, which contain much and large matter of his Praiſe for their better direction and inſtruction in their thankful Devotions and Meditations.

The **Penman, Occaſion,** and **Scope** may in effect be conceived of, as in the former Song, *Pſal.* 134.

§. IV. The Analyſis, or Principal Parts.

This Untituled Pſalme contains

I. *An Exhortation* more generally directed to all the LORD's *Servants by office*, miniſtring in his Houſe, *To praiſe the LORD*. Where note, 1. The Duty whereunto they are exhorted; *Praiſing of the LORD*. 2. The vehemency and urgency of the Exhortation, in the often Repetition and ingemination thereof. 3. The Deſcription of the perſons exhorted to this duty, (1) More generally, by their Office-Relation to God; *Servants of the LORD*. (2) More particularly, by a limitation of that their ſervice to him in his *Houſe*, *ver.* 1, 2. *& 3. in begin.*

II. *A Declaration* or Signification of ſundry important Grounds or Reaſons, why they (and others alſo after-mentioned, *verſ.* 19, 20.) ſhould thus fervently praiſe the LORD. Which are principally drawn, *From* the verity and excellent Perfections of the LORD, *ver.* 3. *to* 15. And *from* the oppoſite vanity and imperfections of all the falſe gods of the Heathens, *ver.* 15. *to* 19.

1. *From* the verity and excellent Perfections of the LORD. As,

(1) The *Goodneſs* of the LORD. Indeed *hee only is good*, Mat. 19. 17. Good of himſelf[a], &c.

(2) The *Sweetneſs* of his Name. Some refer this Sweetneſs to the Duty it ſelf of praiſing his Name. As, *Calvin*, *H. Mollerus*, *Ames*, &c. But others to his Name, which is to be praiſed. *Gloſſ. Ord. Nic. de Lyra*, *&c.* Both are good Reaſons. This later ſuits better to the Reaſon foregoing and following. His Name is Sweet, *To heare of*, *To think of*, *To ſpeak of.* ——*Honey in the Mouth*, *Melody in the Eare*, *and a Jubilee in the heart*[b], verſ 3.

(3) The ſingular Grace and peculiar favour of the LORD, in chooſing *Iſrael* to himſelf, as his *Segullah*, his *peculiar treaſure*, ver. 4.

(4) The *Greatneſs* and tranſcendent Majeſty of the LORD, *ver* 5, &c. His Greatneſs and Majeſty are deſcribed and illuſtrated, I. *By* the Teſtimony of the Pſalmiſt, having certain knowledge thereof; *I know* —— II. *By* his Supereminency above all gods, *verſ.* 5. III. *By* the effects and demonſtrations of his Power and Greatneſs. 1. *More Generally*, in ordering and governing all things in *Heavens*, *Earth*, *Seas*, *and deep Places*, according to his own good pleaſure, *ver.* 6. As, Vapours, Lightnings, Raine, Winde, *ver* 7 2. *More Specially*, (1) In taking vengeance upon his Churches Enemies. As on 1 The Egyptians, *Pharaoh*, and all his ſervants, by *ſending ſignes and wonders among them*, *and ſlaying the firſt-born of man and beaſt*, verſ. 8, 9. 2 On many Nations, and mighty Kings. *Sihon*; *Ogh*; *and all the Kingdomes of* Canaan: *viz.* Thirty one, as they are enumerated, *Joſh.* 12. 9. *to* 24. *verſ.* 10, 11. 2. In bleſſing his own Church and people with the heritage of their enemies, *verſ.* 12. All theſe demonſtrations of his Power and Greatneſs are amplified and illuſtrated by the ſpiritual uſe that his people make thereof, *viz.* (1) A grateful memorial of them in reference to the time paſt, *verſe* 13. (2) An hopeful dependance upon the LORD for like favours to his Church and people for the time to come, *verſ.* 14.

2. *From* the oppoſite vanity, imperfections and nothingneſs of all the Idols of the Heathens, the Verity and Perfections of the LORD are elegantly illuſtrated, exciting all the more unto his Praiſes. Their vanity and vileneſs is ſet forth, 1. *By* their Denomination, *Idols*. Heb. *Dolours*, or *Sorrowes*, from the Sorrowes they bring to their Worſhippers, *Pſal.* 16. 4. 2. *By* their matter; but *ſilver and gold*; thick clay. 3. *By* their Authors or efficient cauſes; *The work of mens hands*,—verſ. 15. 4. *By* their utter impotency, as liveleſſe, ſenſleſſe things; *Having a mouth*, *yet ſpeak not: eyes*, *but ſee not*, *&c.* ver. 16, 17. 5. *By* the vanity and wretchedneſs of all that make them, worſhip, or truſt in them, *verſ.* 19.

III. *An Exhortation* more particularly and partitively laid down and directed to ſeveral ſorts, to bleſs the LORD. As, 1. *To the Houſe of Iſrael*: even all *Iſraels* Poſterity. 2. To the *Houſe of Aaron*, to whom the Prieſthood was committed, *Exod.* 28. 1. and appropriated, *ver.* 19. 3. To the *Houſe of Levi*, which were taken from among the Iſraelites, and given as aſſiſtants to the Prieſts to Miniſter to them, *Numb.* 18. 2, 6. 4. To all *Convert-Proſelytes and Strangers*, *Act* 2. 5. *and* 10. 35. *fearing the* LORD, *ver.* 20. This Exhortation is further urged, (1) By the exemplary practice of the Pſalmiſt bleſſing the LORD, propounded for their imitation. (2) By a Repetition of the Exhortation, wherewith he concludes the Pſalme as he began it; *Halelu-JAH*, *ver.* 21.

Pſalme CXXXVI.

§. I. The Summary Contents.

An *Emphatical Exhortation* to *confeſs Praiſe unto the LORD*, containing; I. *The Solemne Forme* wherein they uſed in *Davids* dayes and afterwards, to praiſe the LORD, (*2 Chron.* 7. 3, 6. *and* 20. 21.) *viz.* **For his mercy endureth for ever.** Which is repeated in the cloſe of every verſe, in all twenty ſix times*, and is as the burden of the Pſalme, *ver.* 1, 2, *&c.* II. *The Arguments* urging this Confeſſion of praiſe to the LORD. Drawn, 1. *From* the excellent perfections of his Nature, *ver.* 1, 2, 3. 2. *From* his admirable works, *ver.* 4. *&c. viz.* (1) His works of Creation, *ver.* 5. *to* 10. (2.) His works of Providence, 1. Special and peculiar

a Omnia bona ipſe fecit: ipſe eſt bonus quem nemo fecit. Ille bono ſuo bonus eſt, non aliunde participato bono. Ille à ſeipſo bono bonus eſt, non adhærendo alteri bono. *Aug. Enar. in Pſ.* 134. *Tom.* 8.

b *Surve*] ſc. ad audiendum, meditandum & proferendum. —— *mel in ore, melos in aure, jubilus in corde*: ut dicit Bern. *Nic. de Lyra in Pſal.* 134.

* ——Ita quod xxvj. vicibus ponitur in hoc Pſalmo, eo quod dicit Ra. Sa. à principio mundi uſque ad dationem legis in monte *Sinai* fuerunt xxvj. generationes: in quibus mundus fuit ſuſtentatus ſola divina miſeratione, & non ex alicujus legis datæ à Deo obſervatione. *Nic. de Lyra in Poſtill. ſup. Pſal.* 135.

peculiar over his Church and people *Israel*, from the time of their bondage in *Egypt*, till almost *Davids* reign, *ver.* 10. *to* 25. 2. General, over all flesh, *ver.* 25. III. *The Conclusion* Hortatory, from consideration of Gods Celestial Majesty, *ver.* 26.

§. II. The Version out of the Hebrew.

1. CONfess-praise to the LORD, For *hee*
Is good: a His-mercy *dures* for-ever.
2. To God of Gods confess-do-yee:
For his-kinde-mercy *dures* for-ever.

3. Confess to Lord of Lords *renowne*:
For his-kinde-mercy *dures* for-ever.
4. To him who doth great b Signes alone:
For his-kinde-mery *dures* for-ever.

5. To him that Heav'ns with prudence made:
For his-kinde-mercy *dur es* for-ever.
6. To him that Earth 'bove waters c laid:
For his-kinde-mercy *dures* for-ever.

7. To him that made great lights *to sway*:
For his-kinde-mercy *dures* for-ever.
8. The *glorious* Sun d to rule by day:
For his-kinde-mercy *dures* for-ever.

9. The Moon and Stars e to rule by night:
For his-kinde-mercy *dures* for-ever.
10. f Did Egypt in their-first born smite:
For his-kinde-mercy *dures* for-ever.

11. And g Isr'el from among them fetch'd:
For his-kind-mercy *dures* for ever. (stretch'd:
12. With strong hands, and with Arme out-
For his-kinde-mercy *dures* for-ever.

13. That into parts Red-sea h did-slit:
For his-kinde-mercy *dures* for-ever.
14. And pass'd Isr'el through midst of it:
For his-kinde-mercy *dures* for-ever.

15. But shook-off Pharaoh and i his Hoast
In Red-sea: For his mercy 's ever.
16. k Who led his folk through desert-coast:
For his-kinde-mercy *dures* for-ever.

17. To him who great Kings *deadly* smote:
For his-kinde-mercy *dures* for-ever.
18. And killed Kings l of-famous-note:
For his-kinde-mercy *dures* for-ever.

19. *As* Sihon King of Amorites:
For his-kinde-mercy *dures* for-ever.
20. And Ogh King m of the Bashanites:
For his-kinde-mercy *dures* for-ever.

21. And for-possession, *there to dwell*,
Their land gave: For, his mercy 's n ever.
22. An o Heritage to Israel
His Servant: For, his mercy 's p ever.

23. Which us remember in our q woes:
For, his-kinde-mercy *dures* for-ever.
24. And us redeemed from our r foes:
For, his-kinde-mercy *dures* for-ever.

25. Which to all flesh s doth food bestow:
For, his-kinde-mercy *dures* for-ever.
26. To God of Heav'ns confess-do-you:
For, his-kinde-mercy *dures* for-ever.

a *Heb.* For his ——.
b *Heb.* wonders.
c *Heb.* spread forth
d *Heb.* for Rule. ——. *or*, for dominion.
e *Heb.* for Rule. *or*, for dominion.
f *Heb.* To him who did ——.
g *Heb.* brought-forth Israel from the midst of them.
h *Heb. or*, did cleave. did disparte ——.
i *Heb.* his power.
k *Heb.* To him who led his people in the wilderness.
l *Heb.* magnificent. famous, excellent.
m *Heb.* of Bashan.
n *Heb.* forever.
o *Heb. or*, possession.
p *Heb.* for ever.
q *Heb.* base estate. *or*, low condition.
r *Heb.* distressers, *or*, distressing-foes
s *Heb.* giveth bread.

§. III. The Kinde, penman, Occasion, and Scope.

The **Kinde** of this Psalme, 1. As to the *Outward Forme* of it, is; *Partly*, without Title prefixed in the Hebrew. *See on Psal.* 1. §. 4. Though in the *Greek Version of the LXXII*, and in divers other Versions, *Halelu-jah* is prefixed in forme of a Title: but groundlesly. *Partly*, with a burden annexed to every period, to every verse: repeated twenty six times; כי לעולם חסדו *For his kinde-mercy* (or, *loving-kindness*, *gracious benignity*, &c.) endureth *for ever*. Which is given in here as an universal or general Reason why we should praise the LORD, and as a common foundation of all the praise-worthy Acts of the LORD, common or special, of Creation or Providence. And herein this Psalme is Singular among all the Psalmes, none being penned exactly in this forme: though some have a small resemblance thereunto, with some *Amœbean Verses* t interwoven, *viz. Psal.* 80. *and* 107. *See on Psal.* 80. §. 4. *and on Psal.* 107. §. 3. And it is very observeable that all these three Psalmes, that have burdens inserted, are penned very pathetically. 2. As to the *Subject-matter* of it, it is *Hortatory* or *Laudatory*, Exhorting Gods people to confess-praise unto the LORD: and urging the same by many cogent Arguments drawn, From Gods Nature, and Gods Works: And it seems to be a very Solemn Celebration of the Name of the LORD, from the dayes of *David*, frequently, yea daily used and sung in the publique Worship of God, 2 *Chron.* 7. 3, 6. *and* 20. 21.

t Versus Amœbæi. *Fran. Jun. in Annot. ad Psal.* 80. Versus intercalaris. *H. Moller. in Arg. Psal.* 136.

Penman

Penman, is not here or elsewhere certainly expressed to us. Interpreters are herein very silent: Yet (as *some* [u] think) it is not improbable but that *David* might penne this Psalme, for the use of the Sanctuary, as a constant Memorial of the LORD's gratuitous mercies to Israel.

[u] *Jo. Foord in Expos Ps. 136. Nic. de Lyra in Postill. sup. Psal. 135.*

Occasion whereupon particularly he was induced to write it, is uncertain.

Scope, is; To incite all Gods people Israel thankfully to confess-praise unto God for his excellent perfections, wonderful works of Creation, and peculiar Providences to them from the time of their Egyptian Bondage even till the dayes of *David*, all which blessings of his Providence were the meer fruits of his rich mercy and gratuitous favour or loving-kindness towards them, and every particular guist a token and seal of Gods love and good will.

§. IV. The Analysis, or Principal Parts.

In this *Psalme*, are

I. *An Exhortation* to *Confess-praise* [x] *unto the LORD.* This Exhortation is illustrated, 1. By the Universality of the Subject to whom it is enjoyned: *Confess-yce*: all Israel. 2. By the vehement and pathetical ingemination of it again and again, *ver.* 1, 2, 3, 26. 3. By the Object, unto whom praise is to be confessed, *viz. To the LORD*, &c. *ver.* 1, 2, 3, 26.

[x] *Confitemini*] confessione laudis. *Nic. de Lyra in Ps. 135.*

II. *The Arguments* or Motives inducing thus to *Confess-praise to the LORD.* Which are drawn, 1. *From* the excellent Attributes, Properties or Perfections of his Nature. As, 1. His matchless Essence; *JEHOVAH.* 2. His goodness, *ver.* 1. 3. His incomparable Majesty and Greatness; *God of Gods, Lord of Lords, ver.* 2, 3. 4. His Mercy, or Loving-kindness, gratuitous-benignity, &c. and the eternity thereof. Which is here represented as the common fountain of all Gods praise-worthy blessings towards his Creatures, and especially his own people, in every verse.

2. *From* his admirable works. Where note 1. The Appropriation of great wonders, to himself alone, as the sole and peculiar doer of them, *ver.* 4. 2. The Distribution of these his wondrous works, into works of Creation and Providence, *ver.* 5, &c.

(I.) *Works of Creation.* Of which divers eminent ones are instanced in. As, 1. His *making the Heavens by his Prudence, ver.* 5. 2. His *spreading-forth* or *lifting up the Earth above the Waters, ver.* 6. 3. His *making of great Luminaries, viz.* 1 *The Sun*, for *Dominion by Day, ver.* 7, 8. 2 *The Moon.* 3 *The Starres*, for *dominion by night, ver.* 9.

(II.) *Works of Providence.* Either

1 *Special* and peculiar to his own Church and people *Israel*; From the time of their Bondage in *Egypt* until the times of *David.* As, 1. *Smiting the Egyptians in their first-borne, viz.* because they would not release *Israel*, Gods first-borne, *ver.* 10. 2. *Bringing Israel from the midst of them*, with *a mighty hand and out-stretched arme, ver.* 11, 12. 3. *Dividing the Red-sea into parts.* And so (1) *Making Israel pass thorough the midst of it* safely. (2) *Drowning Pharaoh and all his potent Army* therein utterly, *ver.* 13, 14, 15. 4. Conducting *Israel* through the Wilderness, *ver.* 16. 5. Smiting and *destroying great and famous Kings.* As *Sihon King of the Amorites: and Og King of Bashan, ver.* 17, 18, 19, 20. 6. *Giving their Land for a possession to his servant Israel, ver* 21, 22. 7. *Remembring them in their low base estate*, and by Judges redeeming them from their Distressers, *ver.* 23, 24.

2. *General. Giving bread* (*i.e.* Food) *to all flesh, ver.* 25.

III. The *Conclusion*, repeating and re-inforcing the Exhortation by an Argument drawn from Gods Supream Celestial Majestie, *ver.* 26.

Psalme CXXXVII.

§. I. The Summary Contents.

The Jewes being brought *Captives unto Babylon*, The Psalmist here sets forth, I. *A most pathetical and passionate Narration* of the Captives miseries and calamities there: *viz.* 1. The Jewes mourning upon remembrance of *Sion, ver.* 1, 2, 2. Their

2. Their Captivating-enemies inſolent taunting of them, *ver.* 3, 4. Illuſtrated by the taunted Captives, eſpecially the Prieſts and Levites, conſtant zeale and affection for *Jeruſalem* above all earthly joy, *ver.* 5, 6. II. *A direful and Prophetical Imprecation*, 1. Againſt the *Edomites*, provoking to the utter Raſing of *Jeruſalem* to the foundations, *ver.* 7. 2. Againſt the *Babylonians*, who were Authors of their ruine, *ver.* 8, 9.

§. II. The Verſions out of the Hebrew.

I. Verſion.

1. BY Rivers of *great* Babylon
There ſate-wee-down *in feares*;
Yea, [a] when wee Sion thought-upon,
Wee-melted-into-tears.
2. On Willowes [in] the midſt thereof,
Our *pleaſant* Harps wee hung.
3. For, there they-that-us-captive-led
Did aſk of us [b] a Song;
And they *of us ſought* merriment,
Who-us-on-heaps-did-fling;
Come now, To us *with Inſtrument*
[c] The Song of Sion ſing.
4. *Ah!* Sing the LORD's Song how ſhall wee,
Here in a Stranger's land?
5. Jeruſalem! [d] forget I thee,
Forget let-my-right-hand.
6. Let my tongue to my palate cleave,
If thee [e] reminde not I:
[f] If I prize not Jeruſalem
Above my chiefeſt joy.
7. Remember, LORD, to Edom's ſons,
Jeruſalem's *ſad* day:
Who, ev'n [g] to its foundations.
Said, Raſe, Raſe *it away*.
8. *Thou* Babel's daughter [h] *to* be-waſte,
O bleſſed *ſhall* hee *bee*,
Thy [i] deed which done to us thou haſt
Who doth repay to thee.
9. O bleſſed *ſhall* hee *bee*, that takes
Thy *curſed* litle-ones,
And them in-pieces-daſhing-*breaks*
Againſt the Rock *and ſtones*.

[a] Heb. when wee remembred Sion, wee wept.
[b] Heb. the words of a Song.
[c] Heb. of the Song.
[d] Heb. If I forget——.
[e] Heb. remember——;
[f] Heb. If I make not Jeruſalem aſcend above the head of my joy.
[g] Heb. to the foundation in it.
[h] Heb. waſted, i.e. worthy to be waſted or, that ſhalt be waſted or, The waſter.
[i] Heb. reward which thou haſt rewarded to us.

II. Verſion.

1. BY Babel's [a] ſtreams there did-wee-ſit,
Yea wept: [b] when Sion we thought-on.
2. Wee hung-up in the midſt of it
Our Harps the Willow-trees upon.
3. Becauſe, there *thus*
They did of us
Aſk [c] Songs, that-did-us-captive-bring,
For mirth they *ſue*
Wh'-on-heaps-us-threw:
Come, [d] Sion's Song unto us ſing.
4. *Ah!* ſing the LORD's Song how ſhall wee,
Here captiv'd in a Stranger's land?
5. Jeruſalem! [e] forget I thee,
Forget *her skill* let my-right-hand,
6. [f] To my-mouth clung
Let be my tongue,
If thee remember do not I:
[g] Jeruſalem
If I eſteem
Not, *farre* above my chiefeſt joy.
7. Remember, LORD, to Edom's ſons
Jeruſalem's *ſad* day: who-ſaid,
Raſe, Raſe, [h] to its foundations.
8. *Thou* Babel's [daughter [i] *when* waſte-laid,
O Bleſs'd *bee* hee
That repayes thee
[k] Thy deed which thou to us haſt done.
9. Bleſs'd hee that-takes
And daſhing-*breaks*
Thy babes againſt the Rock *of ſtone*.

[a] Heb. or, Rivers.
[b] Heb. when wee remembred Sion.
[c] Heb. the words of a Song.
[d] Heb. of the Song of Sion.
[e] Heb. If I forget——.
[f] Heb. let my tongue cleave to my palate
[g] Heb. If I make not Jeruſalem aſcend above the head of my joy.
[h] Heb. even to the foundation in it.
[i] Heb. waſted i.e. worthy to be waſted or, that ſhalt be waſted or, The waſter.
[k] Heb. thy reward which thou haſt reward. ed to us.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme, 1. As to the *Outward Forme* of it, is *Untituled*. *See on Pſal.* 1. §. 4. 2. As to the *Subject-Matter* of it, is *Mixt*: being made up, of a *Lamenting Narration* of the Jewes woes in their Captive-ſtate in *Babylon*, and of a *Prophetical Imprecation* againſt her cruel enemies, the *Edomites* and *Babylonians*; Theſe deſtroying *Jeruſalem*: and thoſe applauding them therein, yea irritating them thereunto. And, as the Nature of Complaints and Lamentations is, This Pſalme abounds with many paſſionate pathetical Expreſſions, full of force and rhetorical elegancy.

Penman of it, is not certainly known. We can hardly conclude that *David* penned it with a prophetical Spirit: For theſe miſeries of the Captives are not ſpoken

of in a prophetical way, but rather in an Historical sort, as experimentally felt and endured already by the Captive Jewes, as *Calvin*[l] notes. It is more probable, That some pious Prophet, Priest or Levite wrote it, whose name is concealed: And that not after the Captivity (as some[m] think,) For the Imprecation in the close of the Psalme will hardly admit of that, *ver.* 7, 8, 9. But rather during the Captivity, and their mournful state in *Babylon*, as the Series of the Psalme seems to import.

[l] *Jo. Calvin. in Annot. ad Psal.* 137. 1.
[m] *Sim. de Muis in Arg. Ps.* 137.

Occasion of penning this Psalme, was that woful and mournful condition of the Jewes carried Captives to *Babylon*, and there deprived of Gods publique Worship, and daily exposed to the heart-cutting taunts and scornes of the *Babylonians*, *Jerusalem* and the Temple of the LORD in *Sion* being burnt with fire, and laid on ruinous heaps. See the doleful History, 2 *King.* 24. *and* 25 2 *Chron.* 36.

Scope, to set forth; The deep griefs and sorrowes of the Captive-Jewes in *Babylon*; The cruel mockings and scornes of the *Babylonians* towards them; The zeal and constant good affection of the Jewes, especially of the godly *Priests* and *Levites*, towards *Jerusalem*, the Temple, and Worship of God, for a dear memorial whereof they had carried their *Harps* and other *Musical Instruments*, as sacred reliques, into Captivity with them: As also what heavy Curses and Judgments from the LORD, according to his Word by his Prophets, should be the recompense of their cruel Enemies the *Edomites* applauding, and the *Babylonians* effecting the utter ruine of the Temple and *Jerusalem*. In all which we have a lively Example, Of the sorrowes of Gods people, in the ruine of the *Publique Worship* of God, and prevalency of the ungodly over them, on the one hand: And of the prophane spirit of pride, insolency, and scorne in the wicked, against Gods people and Religion, when under affliction and publique discountenance, on the other hand. In which Cases, it may be proper and pertinent to the Churches of Christ under the *New Testament*, to Lament and Sing this mournful Psalme: as heretofore the Jewes did in their Captivity.

§. IV. The Analysis, or Principal Parts.

In this *Pathetical Psalme*, are; 1. *A Narration.* 2. *An Imprecation.*

I. *A Narration* of the Captive-Jewes deep miseries and sorrowes in *Babylon*, *ver.* 1. *to* 7. most pathetically represented; 1. By their own mournful state. 2. By their enemies scornful deportment towards them.

1. *By their own mournful condition.* Here the greatness of their grief is passionately aggravated divers wayes. As, 1. *From* the place wherein they were Captives: *in Babylon.* A dissolute paganish place, and farre remote from their own Country. 2. *From* their site or posture in *Babylon*; *by the Rivers of Babel*: *viz. Tygris* and *Euphrates*, in and about the City. Probably they abode without Houses by the Rivers banks, under Tents, Booths, &c. 3. *From* their long continuance there, intimated by their *sitting.* As if they were affixed or chained to the Banks. 4. *From* their mournful disposition and deportment, during this their long enthralment there; *They wept.* As it were watering the Rivers banks with their tears. 5. *From* the proper procuring Cause of this their grief; *their remembrance of Sion*: *i. e.* Of the Temple and all the Worship of God once there: but now utterly ruined and laid waste, *ver.* 1. 6. *From* the sign or effect of their extream grief and sadness; *hanging their Harps upon the Willowes.* They were so overwhelmed with sorrow, that they could take no pleasure in Musick, no not by the pleasant Rivers sides. Their *Harps*, those Sacred Reliques and Memorials of *Temple-Musick* in the Worship of God, which they for their Solace brought with them into Captivity, nor Priests, Levites, nor people could take any delight in at all: but laid them aside, hung them up as useless, *ver.* 2.

2. *By their Enemies the Babylonians scornful deportment towards them in this their deep distress.* Here, 1. The *Babylonians* are described, (1) *By* their Hostility; *leading-them-Captives.* (2) *By* their cruelty; *they threw the Jewes on Heaps.* 2. Their bitter scornful deportment against the Jewes in this their mournful condition is aggravated, (1) *Partly*, By *asking* of the sadned Captives in way of mockery, *the words of a Song*: and of those Mourners, *mirth*: which was a scornful and insolent rejoycing in the calamities of Gods people: arising from an ἐπιχαιρεκακία, A rejoycing in others evil. (2) *Partly*, By requiring them to *sing of the Song of Sion*: Some of the

the Temple-Songs. Thus they moſt ſcornfully derided, and inſulted over the Temple-Worſhip and diſcovered their extream contempt and hatred of the LORD's true Religion and Worſhip. Theſe things were very bitter to the truly Godly Prieſts, Levites, and Jewes, *ver.* 3. 3. The Captives rejection of their Enemies ſcornful provocations to muſick and merriment, is laid down; *How ſhall we ſing* ——. Being Illuſtrated, (1) *By* the utter inconſiſtency of the LORD's Song with the Captives preſent ſad condition; *in the land of a Stranger*: *i. e.* of a ſtrange people, or of a ſtrange god, *ver.* 4. (2) *By* the Captives, eſpecially the godly Levites, conſtant zeale, and ſincere affection to *Jeruſalem*, and the true worſhip of God there, both which in due time they hoped ſhould be reſtored. This zeal and affection is moſt pathetically proteſted, yea and vowed under a curſe, a double curſe; That their *right hand may forget*, *viz.* her cunning in playing, *Reticentia elegans*; That their *tongue cleave to their palate*, and be for ever diſabled from ſinging; *If Jeruſalem be forgotten*, *If Jeruſalem be not remembred*, *If Jeruſalem be not made to aſcend above the head of their joy*. An Elegant *Climax*, or Gradation, *ver.* 5, 6.

II. *An Imprecation* againſt the bitter enemies of the Jewes: that God would take juſt revenge upon them, for promoting and bringing theſe woful calamities upon his people: *viz.* 1. Upon the *Edomites*, by-Standers, Spectators, and Abettors of their ruine. Where note, (1) The judgment imprecated from the LORD upon *Edoms ſonnes*; That he would *remember* their wicked deportment againſt *Jeruſalem*, *in the day* of her ruine: *viz.* to requite it righteouſly. (2) The ſinne of the *Edomites* ſpecified, deſerving Gods imprecated vengeance; Their cruel exaperating and provoking the *Babylonians*, to *Raſe* Jeruſalem *to the very foundations*, their words being expreſſed by a *Mmieſis*, *ver.* 7. 2. Upon the *Babylonians*, chief Authors of their Calamities. Here, (1) The enemies curſed, are ſignified. *viz.* *The Daughter of Babel*: The Commonwealth, Kingdome, or Monarchy of *Babel*. (2) The certain ruine of theſe enemies is hinted; ——*waſted*: or, *to be laid waſte*, according to Gods Word by his Prophets. Or, if it be rendred; *The waſter*: it denotes the cauſe of *Babel's* ruine, as being, *The waſter of Gods people*. (3) The *bleſſedneſs* of that Inſtrument is fore-prophecied, that ſhall recompenſe to *Babel* and that Kingdome their cruel deeds done to *Jeruſalem* and the Jewes. Which proved to be *Cyrus* the *Perſian* with *Darius* the *Mede*, *ver.* 8. This bleſſedneſs of ſuch Inſtrument is repeated, and exemplyfied in one inſtance of vengeance to be taken upon *Babel*, *viz.* *The taking and daſhing in pieces their Babes againſt the Rock*, *ver.* 9.

Pſalme CXXXVIII.

§. I. The Summary Contents.

David, 1. *Profeſſeth* entire and hearty thankfulneſs to God: For his 1 Mercy, 2 Truth, and 3 The effects thereof, *ver.* 1. *to* 4. 2. *Prophecyeth*, That the Kings of the Earth, hearing of the LORD's dealings with *David*, ſhall alſo praiſe the LORD, *ver.* 4. *to* 7. 3. Upon theſe former experiences *Aſſureth* himſelf of the LORD's future favours, in 1 Reviving him in diſtreſs; 2 Saving him from his Enemies; 3 Perfecting all good begun concerning him, *verſe* 7, 8.

§. II. The Verſion out of the Hebrew.

A Pſalme of David.

1. With all mine heart I'le thee confeſs:
Before a Praiſe thee the Gods.

a *Heb.* or, I will ſing to thee.

2. b At Palace of thine-Holyneſs
I-humbly-will-adore,
And for thy mercy c praiſe thy Name
And for thy truth *oft tryde*:
For, *lo* thou over all thy Name
Thy Word haſt magnifide.

b *Heb.* or, Towards the palace: or, Temple.
c *Heb.* confeſs thy——

3. Thou didſt then *ſweetly* anſwer-mee,
In day *when* I did cry:
And in my Soul with ſtrength *from thee*
d Thou-didſt-mee-fortify.
4. Thee, LORD, all Kings of th' Earth e ſhall
When thy mouth's words they hear.
5. And ſhall ſing in JEHOVAH's wayes:
For, Great's f his Glory *there*.
6. For, *though* the LORD *be* high, yet to
The lowly look doth hee:
But doth farre-off the haughty know.
7. Thou, *Lord*, wilt quicken mee,
If I ſhall walk g in midſt of woe;
Thou wilt-ſend-forth thy hand
Againſt mine enemies h wrath: Alſo
Mee ſave ſhall thy right-hand.
8. The LORD for mee i will perfect-make;
O LORD, thy mercy *ſtands*
For ever: k Do not thou forſake
The works of thine-*own-hands*.

d *Heb.* or, thou didſt make-mee courageous.
e *Heb.* ſhall confeſs.
f *Heb.* IE. HOVAH's glory.
g *Heb.* in the midſt of ſtraits, or, diſtreſs.
h *Heb.* noſtril.
i *Heb.* or, will perfectly accompliſh
k *Heb.* leave not off or, ſlack not.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme, 1. As to the *Outward Forme* of it, is, An *En-tituled* Pſalme, *viz.*——*Of David*, being prefixed: As in fourteen other Pſalmes, but ſomwhat differently [l]. 2. As to the *Subject Matter* of it, it is *Euchariſtical, Gratulatory*, or *Laudatory*. Wherein, *David* praiſeth God for bringing him at laſt according to his Promiſe to the Throne and Kingdome, after all the afflictions and diſtreſſes which hee did firſt wade thorough: and ſignifies, That this his Diſpenſation of the LORD was ſo noted and eminent towards him, that *the Kings of the Earth* round about him hearing of Gods promiſe, and the accompliſhment thereof, ſhould alſo *magnifie the LORD*. *Some* [m] conſidering, That *David* was a Type of Chriſt, and his Kingdome of Chriſts Kingdome, do herein conceive there is a tacit Prophecy, Of Chriſts ſufferings firſt, and then of his entring into his Kingdome of Glory, as *Luke* 17. *and* 24. After which the Kings of the Earth and Gentiles hearing his Goſpel preached by the Apoſtles, &c. ſhould be converted to him and praiſe his Name. And thus this Pſalme is *Mixt*: being *Euchariſtical* and *Prophetical*.

l See the Preface, § VI. numb. IV.

m *Hen. Moller. in Arg. Pſ.* 138.

Penman of this Pſalme was *David*, as the *Title* intimates.

Occaſion of *Davids* penning it; 1 Think ſome [n], was his deliverance from thoſe two dangerous rebellions of *Abſhalom*, 2 *Sam.* 15. and of *Sheba* the ſon of *Bichri*, 2 *Sam.* 20. 2 Think others [o], was *Davids* ſparing of *Saul* in the Cave, 1 *Sam.* 24. 3, &c. and in the Hill *Hacilah*, 1 *Sam.* 26. 3. &c. When *Saul* had twice juſtified and cleared *David* from all guilt of Treaſon or Sedition: From which imputations *David* had often prayed to the LORD to vindicate him, as in *Pſal.* 7. *and* 17. *and* 26. *and* 139. 24. 3 Think *others* [p], was *Davids* advancement to the Throne and Kingdome of *Iſrael*, according to Gods faithful promiſes to him, after he had long waited and endured many afflictions and perſecutions from *Saul* and others. And this laſt ſeems moſt probable, and ſuitable.

n *Nic. de Lyra in poſtil. ad Pſ.* 137
o *Jo. Foord in Expoſ. Pſ* 138. Tempus—.

p *Sim. de Muis in Arg. Pſ.* 138.

Scope of the Pſalmiſt in this Pſalme, is; 1. To render unto the LORD ſingular and extraordinary thanks and praiſe for his extraordinary favours, in bringing him at laſt after all his afflictions according to his word of promiſe unto the Throne of *Iſrael*: A Providence ſo obſerveable that even forreign Kings hearing thereof, ſhould praiſe the LORD alſo. 2. And for future to aſſure himſelf, of reviveing in diſtreſs, of deliverance from his Enemies, and of the LORD's perfect-accompliſhment of mercies begun, for him.

§. IV. The Analyſis, or Principal Parts.

The *Title* poins out the Author or *Penman* of the Pſalme; *David*.
The *Pſalme it ſelf* containes,
I. *David's Profeſſion* of extraordinary Gratitude to the LORD, for his extraordinary favours to him. Wherein note,
1. *His Vow or Promiſe* of expreſſing his gratitude by way of Confeſſion; *I will confeſſe thee*—— &c.

&c. This his promiſed Confeſſion is notably illuſtrated, 1. *By* the adjunct manner of inward integrity and abundant affection; *with my whole heart.* Heb. *with all mine heart.* 2. *By* the Adjunct witneſſes of this Confeſſion, &c. *before the Gods*: *i. e.* Heavenly Angels, ſhadowed out by the Cherubims: and earthly Princes. 3. *By* the Adjunct manner of outward Performance: 1. For Action; *Singing-Pſalmes* to him, *ver.* 1. Worſhipping, or bowing-himſelf-down. 2. For Place; *At*, or *towards the Pallace, or Temple of his Holyneſs, ver.* 2. *begin.*

2. *The Cauſes or Reaſons* of ſuch his expreſſion of Gratitude. Theſe are, I. More General, *viz.* 1. The LORD's *Mercy*, or loving-kindneſs, or merciful-kindneſs. 2. His *Truth*, *viz.* The Truth of his word and promiſes. Which Truth is illuſtrated, by Gods ſingular and eminent degree of Manifeſtation thereof: *magnifying his Word above all his Name, ver.* 2. II. More ſpecial and particular: *viz.* 1. The LORD's Anſwering his prayers ſeaſonably, ſpeedily, *in the day wherein he cryed.* 2. His encouraging him with ſtrength in his Soul, againſt faintings under his diſtreſſes, *ver.* 3.

II. *Davids Prophecying*, How *all the Kings of the Earth* round about him, hearing of the LORD's dealings with him, ſhould alſo *praiſe the LORD*, *ver.* 4. &c. This their praiſing the LORD, is ſet forth and deſcribed, 1. *By* the Occaſion of it; *when they hear the Words of thy mouth*: *i. e.* The words of Gods promiſe to ſet *David* on the Throne: eſpecially when they hear how faithfully and wonderfully God hath accompliſhed them. 2. *By* the Act of their praiſe; *Confeſſing the LORD*: acknowledging his Truth, Goodneſs, Power, &c. *ver.* 4. 3. *By* the outward manner of their praiſe; *with ſinging-in the wayes of the LORD*, *i. e.* of his works of Providence, &c. 4. *By* the Grounds or Motives inciting them thus to praiſe the LORD, *viz.* (1) *Partly*, The Greatneſs of the LORD's Glory, manifeſted, *ver.* 5. (2) *Partly*, This high LORD's different deportment towards different perſons, *Reſpecting the lowly*, as *David* was. *Knowing the proud*, as *Saul*, *afarre off*, *ver.* 6.

III. *Davids Hope and Confidence* for future, upon theſe former experiences; *viz.* 1. *That* the LORD will revive him, though he walk in midſt of ſtraits or diſtreſs. 2. *That* by his hand, by his right-hand hee will protect and ſave him from the wrath of his enemies, *ver.* 7. 3. *That* the LORD will perfectly accompliſh what he had graciouſly begun for his good againſt his Enemies, or otherwiſe. This he Illuſtrates, (1) *Partly*, by Petitioning the LORD not to *leave off the work which his hands had begun.* (2) *Partly*, by urging this his Petition, and ſtrengthening his hope, from conſideration of the eternity of Gods mercy, *ver.* 8.

Pſalme CXXXIX.

§. I. The Summary Contents.

David, againſt all humane Calumnies, ſolemnly proteſting his innocency, uprightneſs, and integrity, 1. *Religiouſly appeals to God*, as the moſt competent and un-exceptionable witneſs of his ſincerity: The LORD being, (1) His Omniſcient God: (2) Omni-preſent: and (3) His wonderful Creator, *ver.* 1. *to* 19. 2. *Prayes* againſt wicked and bloody perſons, giving Teſtimony of his utter deteſtation of ſuch crimes, *ver.* 19. *to* 23. 3. *Seals up* his Proteſtation and Appeale by a pious requeſt to the LORD to ſearch him thoroughly, that no wicked way may be in him, and to lead him in the way of Eternity, *verſe* 23, 24.

§. II. The Verſion out of the Hebrew.

To the Maſter-Muſician, *David's* Pſalm.

I.

1. O LORD, thou haſt mee ſearch'd and (known.
2. Thou doſt *exactly* know
My riſing and my ſitting-down:
Yea, underſtand doſt thou
Afarre-of [a] my-familiar-thought.
3. Thou [b] fann'ſt my path *I tread*

[a] Heb. *word properly ſignifies*, familiarity, friendſhip: *hence uſed here for* Thoughts. [b] Heb. *or*, winnoweſt: *or*, compaſſeſt.

And my down-lying: And to all
My wayes art c customed.

4. d For, in my tongue there's not a word:
But, LORD, thou knowst it all.
5. Behinde, Before also, thou *Lord*
Hast mee beset *though small*:
And thou hast put thine hand on mee.
6. A knowledge *every whit*
Too marvellous for mee: 'Tis high,
I cannot *reach* to it.

7. From thine *All-searching* Spirit's ey
O whither shall I go?
And whither shall I *fully* fly
Thy *boundless* Presence fro?
8. If I ascend the Heav'ns *out-spread*
There thou *dost still abide*:
And *if in* Hell I-make-my-bed,
Lo *there* thou *dost reside*.

9. Take I the mornings wings: *And* dwell
In e Sea's remotest *fold*.
10. Ev'n there thine hand conduct mee will:
And thy right-hand mee hold.
11 And if I say; f yet-certainly
The darkness shall mee shroud:
Then *doth* the night a bout mee *ly*
As light *without a cloud*.

12. Yea, darkness darkneth not from thee;
But as the day, The night
To thee doth shine: *Alike both bee*;
As darkness, so the light.
13. For, *lo* mine *hidden* Reins thou hast
Possess'd *and fashioned*:
Yea in my Mother's Wombe *at last*
Thou-hast-mee-covered.

II.

14. I'le praise thee g, for that fearfully
Made-marvellous-I-am,
By thy works marvellous: And my
Soul knowes right-well *the same*.
15. From thee my h Substance was not hid,
When I in secret-place
Was made: *When thus* embroidered
In Earth's low-parts I was.

16. Thine eyes did see i my-mass-unform'd,
And in thy Book were writ
All *my parts*, *In* dayes they were form'd:
k When none of them *was yet*.
17. And *O* how precious unto mee,
O God, l thy thoughts do-seem!
How mightily-increased-bee
The *very* m sums of them!

18. Would I n of them the-number-take,
Mo then the sand they bee:
o When *out of sleep* I shall awake,
I *shall bee* still with thee.
19. p O that thou wouldst, *thou righteous* God,
The wicked-*person* slay:
q Then, from mee, O yee men of blood,
Do-yee-depart-away.

20. Which speak of thee r mischievously:
Thy foes s lift up in vaine.
21. O LORD, thine haters hate not I?
And am I not *amaine*
Griev'd at-those-that-against-thee-rise?
22. I hate them *for their ill*
With t perfect Hate: For enemyes
They are unto mee *still*.

23. O God, do thou mee search; and know
Mine hearts *intentions*:
Proove mee *throughout*, and know do thou
My cogitations.
24. And see if *that* in mee *there* bee,
The way u of wickedness:
And in way of eternitie
Do thou mee lead *and bless*.

c *Heb.* accustomed to, *and so* acquainted with.
d *Heb. or*; when speech *is not yet* in my tongue; lo, O LORD,—
e *Heb.* the uttermost *part* of the Sea.
f *Heb.* But-yet. *or*, yet sure.
g *Heb. or*, for that *in* fearfull *sorts* I am-marvellously-made, marvellous *are* thy works.
h *Heb. or*, strength *or*, bone.
i *Heb. or*, mine-embryo, my-unshaped-mass, my-wound-up-mass, *or* body.
k *Heb.* And not one of them
l *Heb.* are thy-familiar thoughts, thy-friendly thoughts.
m *Heb.* heads of them.
n *Heb.* number-them.
o *Heb.* I awake, and yet I with thee.
p *Heb.* If thou wouldst
q *Heb. or*, And men of bloods, depart yee from mee.
r *Heb.* to a mischievous purpose, *or*; to-a-craftyintent.
s *Heb. or*; take-up to false-vanity, i.e. either, thy name, *or*: Themselves proudly, *or*, they lift-up thy foes in vaine.
t *Heb.* perfection of hatred.
u *Heb.* of SORROW, *or*, of grief, i.e. wicked way, grievous to God and man.

§. III. The Kinde, Penman, Occasion, and Scope.

The **Kinde** of this Psalme, 1. As to the *Outward Forme* or manner of it, is; A Psalme with *Title* prefixed, as many others are, *See the Preface* §. *VI. numb IV.* 2. As to the Nature and *Subject-matter* of it, is; *Eulogical*, *Petitory*. It is a Prayer of *David* to the LORD: wherein he invocates the *Omniscient God* that knew him throughout most accurately, The *Omnipresent God* with him in every place, The *Omnipotent God* that had most wonderfully and curiously created him; *to search and try him thoroughly if their be any way of grieving-wickedness in him allowed by him*, and as it were to bear witness to his sincerity, integrity, and innocency, against all calumnies and false imputations of man. And here, the LORD's *Omniscience*, *Omni-presence*, and *Omnipotency* in creating him wonderfully, are so singularly displayed, with such stately pomp and magnificence of words; and *Davids* integrity is here (as it were by way of appeal) so approved unto this all-searching God: That this Psalme deserves highly to be esteemed, as a most excellent Testimony of the LORD's glorious *Eminencies*, and of his Saints singular *Integrity*. *Ab. Ezra* x notes, *That this is a most excellent Psalme, and that there's not any in all these five Books of Psalmes to be equalized to it.* The *Gloss. from S. de Cas.* saith, *Its a Psalm most full of profundity of mysteries, and thence most obscure* y. And surely, The more

x Observat *Ezra* Excellentissimum esse hunc Psalmum: nec in quinque his libris ullum esse huic æquiperandum. *Sim. de Muis in Arg. Ps.* 139.
y Psalmus profunditate mysteriorum plenus: unde & obscurissimus. *Gloss. Ord. in Tit. Psal.* 138.

more mysterious and obscure it is, the more it should exercise us: The more excellent it is, the more it should delight us.

Penman of it was *David*, as the *Title* intimates; *David's Psalme*.

Occasion whereupon, and Time when *David* penned it, cannot certainly be determined. *Some* [z] referre it to the time when King *Saul* began his persecution of *David* as a seditious and rebellious person, seeking his Crown, &c. whereupon *David*, in this Psalme professing his innocency and integrity, appeals to God the onely all-knowing and just Judge of the World to clear him. This the whole Series of the Psalme is supposed to favour, but especially *ver.* 19. *&c.* And that it is of the same Time and Argument with *Psal.* 7. *and* 17. *and* 26. *Others* [a] rather referre it to the time of *Davids* exile out of his Kingdome, through *Absalom's* unnatural rebellion. When *David* was vilely calumniated by *Shimei* and others (impatient of *Davids* good Government in repressing wickedness, Idolatry, &c.) for *a man of bloods*, *a man of Belial*, &c. 2 *Sam.* 16. such reproaches wounded *David* more then his other afflictions. Therefore he endeavours in many Psalmes to wipe off such false aspersions and malicious calumnies: and here appeals to God as the onely competent Judge of his innocency and integrity. But if the Series of the Psalme be well observed (which runnes more generally without restriction to any calumnies cast upon *David* in dayes of *Saul's* Persecution, or *Absalom's* rebellion) we may better conceive *David* intended in this Psalme, by appeal to the Omniscient Omnipresent Creator, to vindicate himself from all manner of false, malicious, and slanderous calumnies of the sonnes of men from time to time cast upon him, sincerely in the sight of God protesting his innocency and integrity.

[z] *Joan. Foord in Exp. Ps.* 139. *Tempus.*

[a] *Hen. Moller. in Arg. Psal.* 139.

Scope here intended by *David*, is; To make a Solemn Profession or Protestation of his sincerity, uprightness, and unfeigned integrity, even in the sight and presence of the All-seeing and All-present God, his wonderful Creator: against all unworthy slanders, calumnies and imputations of impiety, hypocrisie, &c. which the malice of man could possibly cast upon him; comforting himself against them all by the LORD's sole attestation to, and approbation of his integrity of heart and life, *see verse* 23, 24. And, in order to the more exquisite discovery of the unfeignedness of his uprightness, to display most lively and pathetically, The LORD's *Omniscience* and exact knowledge of him, His *Omni-presence* from which there could be no possible escape for him, and His wonderful Creation of him, whence all the Secrets of his soul and body must needs be naked and bare before him, *ver.* 1. *to* 19. Whereupon he prayes that God would slay those atheistical wicked bloody men, that Blaspheme and take up Gods Name in vaine, hating him, rising up and rebelling against him, under false apprehensions that they are herein hidden from Gods Eye and Judgment, *verse* 19. *&c.* And this is an excellent and comfortable *Psalme* wherewith an upright-hearted Christian may stay and bear up his spirit in the Presence of his All-seeing heart-searching God, against all the infamy, reproach, false slanders or calumnies that the Devil or man can cast upon him.

§. IV. The Analysis, or Principal Parts.

The *Inscription* or *Title* prefixed to this Prayer, contains; 1. The Denomination of it; *A Psalme.* 2. The Instrumental Author or Penman of it; *David.* 3. The Direction of it, as to the Musick; *To the Master-Musician.*

The *Psalme it self* is digested into the Forme of a *Prayer.* Wherein, *David*

I. *Professeth* his unfeigned sincerity, integrity and innocency, by way of Appeal to God, against all malicious surmises, slanders or calumnies which might be cast upon him, *ver.* 1. *to* 19. And this he doth divers wayes, *viz.*

1. *By* acknowledging, That the All-seeing Omniscient God knew him and all his wayes most exactly. As, More Generally, *That God had searched and known him*, *ver.* 1. More Particularly, 1. *That* the LORD knew all his outward Actions, most perfectly: *winnowing them*, and being *accustomed to them.* As, His *Sitting and Rising*; His *Path*, by day; *His lying-down* by night; and *all his wayes*, *ver.* 2, 3. 2. *That* he *understood his thought afarre off*, even before they were actually

actually fixed in his heart, *ver.* 2. 3. *That* he *perfectly knew all his words*, *ver.* 4. This exactnes and exquisitnes of Gods knowledge is illustrated and confirmed, (1) *Partly*, From Gods *besetting* and as it were *besieging him* round about, *behind and before*, by his Omniscience. (2) *Partly*, From Gods *putting his hand upon him*, by his all-reaching and all-ordering Providence, *ver.* 5. (3) *Partly*, From the infinite unsearchableness of Gods knowledge and understanding, beyond his and humane reach; emphatically laid down by way of admiration, *ver.* 6.

2. *By* confessing and declaring, That he could by no means escape or hide himself from the Omnipresence of God. This is set forth, 1. *By* pathetical Interrogation, *ver.* 7. 2. *By* Induction of particulars, or enumeration of all probable means of escape with intimation of their utter insufficiency to hide or shroud him from Gods Presence. Nothing can do it. (1) Not *Heaven*. (2) Not *Hell*, *ver* 8. (3) Not *the uttermost parts of the Sea*, *ver.* 9, 10. (4) Not *darkness* it self, *ver.* 11, 12.

3. *By* Acknowledging (as a Reason both of Gods exact knowledge of him, and of the impossibility of his escaping his Presence,) Gods *wonderful and curious workmanship*, in creating and fashioning him in his Mothers wombe, *ver.* 13. *to* 19. Here, 1. God's forming of him in the wombe is described; (1) As to his inwards; Gods *possessing his reins*. (2) As to his more outward parts of his body; Gods *covering him* ——, *viz.* with skin, flesh, &c. *ver.* 13. 2. This fashioning of him is illustrated, (1) *By* the excellency and wonderfulness of it, for which the LORD is most worthy to be confessed and praised, *ver.* 14. (2) By the parts of it. As, The forming of his *bones* and stronger parts, and that *in a secret place*. The *embroidering of his bones and body*, with Nerves, Veins, Arteries, Membranes, &c. *ver.* 15. The bringing of his unform'd embryo to perfect shape and proportion, *ver.* 16. (3) *By* the transcendency of it, surpassing all his expressions and conceptions, and transporting him even into an holy Admiration of the LORD's wonderful contrivances thereof, *ver.* 17, 18. Which is emphatically *amplyfied*, By the fresh and new matter of meditation which this Subject still ministreth to his thoughts every morning that he awakes; *I Awake, and am still with thee*, *ver.* 18.

II. *Prayes against the wicked and men of bloods*, whom he desires to depart from him, that the LORD would slay them, *ver* 19. Of this Request he gives his Reasons, *viz.* 1. *Drawn* from the vileness of these wicked; who (not considering the *Omniscience* and *Omnipresence* of God their wonderful Creator,) (1) *Speak of him to a mischievous-end*. (2) *Lift-up his name in vain*, *ver.* 20. 2. *Drawn* from *Davids* intensive Zeal for God, laid down pathetically by way of Interrogation and Answer. As, (1) That he *hates the haters of God*. Yea *with perfect hatred, accounting them as his* own *enemies*. (2) That he *is grieved at those who rise up against God*, *ver.* 21, 22.

III. *Concludes his Prayer*, sealing up the profession of his integrity, by petitioning for himself, *viz.* 1. To *search him, his heart*, and *his thoughts*, exactly: therefore he useth such an heap of words, *ver.* 23. 2. To *see if any way of sorrow* (*i. e.* of any wickedness or hypocrisie, allowed, causing sorrow) *be in him*. 3. *To lead him in the way of Eternity*, *i. e.* in the good old way of sincere faith and obedience, *ver.* 24.

Psalme CXL.

§. I. The Summary Contents.

David dangerously exercised with malicious, calumniating, and subtile Enemies, 1. *Prayes* for Preservation and Deliverance from them, *ver.* 1. *to* 9. 2. *Imprecates* Gods just vengeance upon his Enemies, that their own mischiefs may fall upon them, *ver.* 9, 10. 3. *Declares* his hope and confidence accordingly, 1. Of the ill event to the wicked, *ver.* 11. 2. Of the happy issue to the afflicted Righteous, *ver.* 12, 13.

§. II.

§. II. The Verſion out of the Hebrew.

To the Maſter-Muſician, A Pſalme of David.

I.

1. LORD, from the ill man mee deliver :
Preſerve-thou-mee *apart*
a *Heb. or*; of violent-wrongs. From man a of violences *for ever.*
2. Which think ill-*things* in heart :
To Warres they gather every day.
3. Like Serpent ſharp-they-whet
b *Heb. or*, under—— Their tongue : b Below their lips *do they*
The Aſpes hot-poyſon *get.* Selah.

4. LORD, keep me from the wicked's hands,
Preſerve-thou-mee *for ay*
c *Heb. or*; violence-wrongs. From man c of Violences : Who think
To thruſt my feet away.
5. For mee the proud a ſnare have hid,
And coards, A *tangling* Net
d *Heb.* hand, They by the path's d ſide forth-have-ſpred :
For mee they grins have ſet. Selah.

6. *Then* I unto JEHOVAH ſaid,
Thou *art* my God *ador'd* :
My Supplications voice *for aid*
Do thou *now* heare, O LORD.
7. JEHOVIH Lord, the fortitude
Of my Salvation :
Mine head in day e of Battel *rude*,
Thou-covered-haſt *alone.*

e *Heb.* of armour.

II.

8. The wicked-*man's* deſires do not,
O LORD, *unto him* graunt :
f His-vile-device do not promote,
g Leſt they-themſelves-do-vaunt. Selah.
9. *As for* the Head of thoſe-that-mee-
-Surround-on-every-ſide :
h Their lips miſchievous-injurie
Let it them covering-hide.

10. Let burning-coales upon them i fall,
Into the fire them caſt :
Yea into deep pits *fling them all*,
Leſt they riſe-up *at laſt.*
11. k On Earth ſhall not bee ſtabliſhed
The man of *wicked* tongue :
Ill ſhall hunt unto overthrow
The man of violent-wrong.

12. I know *well*, that the LORD *alone*
The Judgement *juſt* will do
Ev'n of-the-poor-afflicted-one,
The needy's doom *alſo.*
13. Aſſuredly the righteous
Shall to thy Name l give praiſe :
Before thy face *moſt gracious*
Th' upright m ſhall-dwell *always.*

f *Heb. or*; His wicked-device *or*; His crafty-device
g *Heb. or*; let them not, exalt, themſelves.
h *Heb.* Let the moleſtation of their lips cover them.
i *Heb. or*; Moove.
Here are two readings in the Hebrew.
k *Heb. or*; A man of tongue ſhall not be eſtabliſhed on earth, a wicked man of violence : *It* ſhall hunt him to thruſtings downe.
l *Heb.* confeſs
m *Heb.* ſhall ſit.

§. III. The Kinde, Penman, Occaſion, and Scope.

The Kinde of this Pſalme, 1. As to the *outward Forme* of it, is, An *Entituled Pſalme*, according to the Hebrew. *See the Preface §. VI. Num. IV.* 2. As to the Nature and *Subject-Matter* of it, is, *A Prayer. A Prayer of David*, for preſervation and deliverance from *Saul* and his inſtigating Paraſites, who implacably by force and fraud ſought *Davids* life moſt violently and unjuſtly : As alſo againſt his Enemies, that their own miſchievous moleſtations and machinations may fall upon themſelves. Whereupon he concludes his Prayer with hopes of Gods juſt judgement upon the ill-tongued man, and man of violence, but of his vindication of the poor and needy, and comfortable remuneration of the afflicted righteous. Herein *David* was as it were, *A type of Chriſt* n, yea a type of the *Church* o *and People of God*, maliciouſly, implacably, yet cauſleſly perſecuted by the graceleſs wicked ones and great ones of the world.

Penman of it, was *David.* As the *Title* imports.

Occaſion of *David's* penning it. Some referre to *Doeg's* wicked accuſation of *David* to *Saul*, 1 Sam. 22. 9, &c. and to the Ziphites treacherous information to *Saul* againſt *David*, and inſtigation of *Saul* againſt him, 1 Sam. 23. 19. *&c* p. But *Calvin* and others q, diſliking their opinion, think rather it is to be referred to *Saul's* malicious, ſubtile, and implacable perſecutions of *David*, without cauſe, ſeeking to take away his life. See 1 *Sam. ch.* 18. *and* 19. Which perſecutions continuing long, miniſtred many occaſions to *David* of penning ſundry Pſalmes : He thereby making an holy, ſpiritual, and heavenly improvement of all his outward afflictions, for our exemplary inſtruction how to walk in like Caſes.

n *Joan. Calv. in Com. ad Pſal.* 140. 1.
o *Hen. Moller: in Arg. Pſ.* 140.
p *Sim. de Muis in Arg. Pſ.* 140.
q *Jo. Calvin. in Com. ad Pſal.* 140. 1.
Jo. Foord in Expoſ. Pſ. 140. Tempus.
Nic. de Lyra in poſtil. ad Pſ. 139.

Scope of *David* herein, is; 1. To beg of the LORD, his own preservation and deliverance from his wicked, violent and implacable Enemies, by force and subtilty seeking his ruine: As also his Enemies just punishment by their own mischievous devices. 2. And to testifie his hope in the LORD for both these respectively.

§. IV. The Analysis, or Principal parts.

The *Title* expresseth, 1. The Denomination of it; *A Psalme.* 2. The Penman of it; *David.* 3. The Direction of it, as to the Musick; *To the Master-Musician.*

The *Psalme it self*, being *Davids Prayer*, contains

I. *Davids Petitions* for himself: for deliverance from imminent and deadly dangers, by reason of his crafty, cruel and implacable enemies, *Saul* and his servants. More particularly,

1. *For* his Preservation and deliverance from his Enemies, *vers.* 1. *&c.* Here 1. His Enemies are described; *The evil man. The man of violences.* 2. His Petition of Preservation from them is urged; From his Enemies, 1. Wicked thoughts. 2. Constant cruel Acts, *ver.* 2. 3. Malicious and venomous words Illustrated by two Similitudes of *A Serpents sharpening his tongue*, and of the *Asps hot poyson under his lips*, ver. 3.

2. *For* preservation of him from his enemies hands. Here again, 1. His enemies are characterized, to be; *A wicked-one, A man of violences, The Proud.* 2. His Request is urged 1. *From* his enemies malicious thoughts and contrivances *to overthrow his goings, ver.* 4. 2. *From* their crafty and subtile practises against his life; Hiding a Snare, Coards, Spreading a net by the paths side, yea setting grins for him, *ver.* 5.

II. *Davids Imprecation* against his enemies unto the LORD, *ver.* 6. &c. Here

1. *He prayes* for Audience. Encouraging himself therein, 1. *From* Gods sweet Covenant-Relation to him; *Thou art my God, ver.* 6. 2. *From* the LORD's sufficiency to save him. 3. *From* his former experience of Gods protection of him *in the day of battel, ver.* 7.

2. *He Imprecates*, or prayes against his Enemies. As, 1. *That*, God would *not grant the desires of the wicked.* 2. *That*, God *would not further his wicked device*, or *promote his crafty project.* Both which are urged, from the incommodity which otherwise would ensue; *Lest they exalt themselves, ver.* 8. 3. *That*, his encompassing Enemies may be *covered and overwhelmed with the molestation* or *mischief of their own lips, ver.* 9. 4. *That*, irrecoverable ruine (signified by *making coales fall on them, casting them into the fire, yea into deep pits that they rise not up again*) may swallow them up, *ver.* 10.

III. *Davids profession* of hope and confidence, that, according to these his former Requests, 1. An ill event shall be to the wicked, and so to his Enemies. Inasmuch as he did prophetically foresee, (1) That, *A man of tongue*, An ill-tongued man, *shall not be established on Earth.* (2) That, *A man of violence, shall be violently hunted to his utter overthrow*, or *thrustings-down, ver.* 11. 2. A good issue shall be to the afflicted righteous, and so to afflicted *David*, Inasmuch as he did prophetically fore-know, (1) That the LORD would *do the judgment of the poor-afflicted*, and *doom of the needy*: vindicating them from all their Enemies injuries and oppressions, *ver.* 12. (2) *That*, the righteous shall hereupon have matter of confessing-praise to Gods Name. (3) *That*, (when the wicked are ruined, yet) the upright shall still *sit before the LORD's face*, and dwell in his presence, as highly favoured by him and most acceptable unto him, *ver.* 13.

Psalme CXLI.

§. I. The Summary Contents.

David surrounded, through *Saul's* persecutions, with extream dangers of ruine, I. *Earnestly prayes*; 1. *For* the LORD's audience and acceptance of his Requests, *ver.* 1, 2. 2. *For* the LORD's guidance of his Tongue, Heart and Hands, that he might not think, speak, or act any thing un-becoming him, though in these Extremities of danger and distress, *ver.* 3. to 7. 3. *For* preservation from death, and from his Enemies Snares, *ver.* 7, 8, 9. II. *Imprecates* his Enemies falling into their own Nets, while himself escapes, *ver.* 10.

§. II.

§. II. The Version out of the Hebrew.

A Pſalme of *David*.

1. TO-thee-I-cry, O *glorious* LORD,
Do-thou-make-haſte to mee:
Unto my voice [a] an-ear-afford,
When-I-cry unto thee.
2. O let my prayer [b] bee-ſet-forth
Before thee Incenſe-*wiſe*:
Bee mine hands lifting-up *of worth*,
As [c] Evening-Sacrifice.

3. O LORD ſet thou a watch before
My mouth, *it to confine*:
And of my lips keep-thou [d] the doore.
4. Do not mine heart incline
To an ill [e] thing; In wickedneſs
[f] To do works *ſmall or great*,
With men working unrighteouſneſs:
[g] Nor their Cates let mee eat.

5. Mee let the righteous [h] ſmite *the while*,
As kindneſs *I'le it take*:
And let him check mee, [i] *This* Head oyle
Mine head ſhall never break:
For yet [k] ev'n in their ev'ls I'*le* pray.
6. [l] Fall'n-down their Judges were
By Rock ſides: And my words heard they,
For they-were-pleaſant *there*.

7. As *when a man* [m] upon-the-ground
The wood doth cut and cleave:
Ev'n ſo our bones are ſcartered *round*
At mouth of *gaping* [n] Grave.
8. But unto thee, JEHOVIH Lord,
Intentive are mine eyes:
Poure not my Soul out *as abhorr'd*,
On thee [o] mine-hope-relyes.

9. O keep mee from hands of the Snare,
Which they have laid for mee,
And grins of *them-that*-workers *are*
Of vain-iniquitie.
10. *But* let the wicked *every one*
Into his *own* nets fall:
[p] Whiles *that in ſafety* I *alone*
Paſs-over *them* withall.

a *Heb.* give eare *or*, hearken.
b *Heb.* be-firmely-directed be-fore-thy-faces *as incenſe*.
c *Heb.* the evening meat-offering.
d *Heb.* upon the doore. *or*, before the doore.
e *Heb. or*, word.
f *Heb.* to practiſe practiſes.
g *Heb.* and let mee not eate of their delicates. *or*, dainties.
h *Heb.* hammer. *or*, ſmite with hammer.
i *Heb.* the oile of the head ſhall not break mine head. *or*, let it not break mine head.
k *Heb.* alſo in their evils *ſhall bee* my prayer.
l *Heb. or*, their-judges threw them ſelves down by the hands of the Rock.
m *Heb.* upon the Earth.
n *Heb. or*, Hell.
o *Heb.* I. hope-for-ſafety.
p *Heb. or*, untill I to-gether (*or*, altogether) paſs-over.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Poem, 1. As to the *Outward Forme* of penning it, is an *Entituled Pſalme* according to the Hebrew. *See in the Preface* §. *VI. numb.* 4. And in reference to the manner of the Muſick intended for it, it is *A Pſalme*. Of which Denomination, *See in the Preface* §. *II.* 2. As to the *Subject-Matter* and Nature of it, it is *A Prayer of David*, For himſelf, and Againſt his Enemies. For himſelf, That his Suit may be heard and accepted; That his thoughts, words, and actions may be rightly Guided; And that his life may be preſerved from death, and from his Enemies Snares, by the LORD. Againſt his Enemies, That they may fall into their own Enſnarements, whileſt withal he eſcapes.

Penman of it was *David*: As the *Title* intimates.

Occaſion whereupon *David* penned it, was ſome of *Sauls* Perſecutions of him, as Interpreters do generally conceive. But which of them, is not ſo unanimouſly agreed upon. May I freely declare my own Judgment, having ſeriouſly weighed the whole current of the Pſalme, and eſpecially examined the ſenſe of *verſe* 6. and how it may beſt agree with the reſt of the Pſalme, I am much inclined to think with ſome [q], That *David* wrote this Pſalme, after *Saul* returned from purſuing the *Philiſtines* that had invaded the Land, (whereby *Sauls* ſurprizing of *David* was moſt providentially prevented) 1 *Sam.* 23. 19. *to the end. and* 24. 1. and took 3000 choſen men out of all *Iſrael*, and went to ſeek *David* and his men upon *the Rocks of the wilde Goats*. When *Saul* went *in to a Cave to cover his feet*, *David and his men remaining in the ſides of the Cave*, *and David privily cut off the skirt of Sauls Garment* (being able as eaſily to have cut off his head,) whereupon *David* clears and demonſtrates his innocency and integrity towards *Saul* by many words at large, to *Saul's* great Conviction and Satisfaction, 1 *Sam* 24. 2, 3. *to the end of the Chap.* Which Hiſtory being duely compared with this Pſalme, eſpecially with *ver.* 6. *Their Judges* [r], cutions; As I made it manifeſt in *Sauls* perſon, who was the chief of mine enemies, when he was left alone in the Cave, 1 *Sam.* 24. 9. to whom I offered no violence, but onely plainly related unto him the wrongs which he did me with all reſpect and modeſty. *Jo. Diodat. Annot. on Pſal.* 141. 6.

q *Sim. de Muis in Arg. Pſ.* 141. *& in Com. ad ver.* 6. *Jo. Diodat. in Annot on Pſ.* 141 *eſpecially on verſe* 6. *Jo. Foord in Expoſ. Pſ.* 141. Tempus. & Analyſis.

r *Their Judges*] viz. I do not onely love juſt corrections, but do alſo patiently ſuffer unjuſt perſe-

i. e. Saul and his chief Officers) *threw-themſelves-down* (or, *demiſſed-themſelves*; or, *let-themſelves-down*; or, *were-let-down*, *viz.* to purſue and ſurprize me) *by the ſides* (or *hands*) *of the Rock*; (i. e. the Rocks of the wilde-Goats, —— and the Cave, wherein *David* cut off the skirt of *Sauls* Garment privily:) *And they heard my words, for they were pleaſant: i. e.* King *Saul* and his followers heard the words of *Davids* Apology for himſelf, which were ſo pleaſant and acceptable to *Saul*, that *Saul* went home from *David*. In this *ſixth verſe*, wherein all the Verbs are in the *Preter-tenſe* in the Hebrew, *David* ſeems plainly to hint at this famous and remarkable Hiſtory. Nor do I finde any Interpretations comparably ſo fit and genuine as this; but too remote, forced, and farre-ſetched. And according to this Interpretation the ſenſe of the whole Pſalme runnes moſt plain and clear: as will after appear in the Analyſis. The word נשמטו *niſſometu*, in niphal is of reciprocal ſignification, as ſome other paſſive words are, ſaid one [f]. *They-demiſſed-themſelves* (let-down-themſelves) *by the hands of the Rock, &c.*

[f] *Joan. Foord in Exp. Pſ. 141. Analyſ. ad ver. 6.*

Scope of *David* in this Prayer, is; To obtain of the LORD, Acceptance in his Requeſts, Guidance of his tongue, heart, and hands in his great danger and tryal, Preſervation from death and his Enemies Enſnarements: And that his Enemies might be entangled in their own Snares.

§. IV. The Analyſis, or Principal Parts.

The *Title* Declares, 1. The Denomination of this Poem; *A Pſalme*. 2. The Penman of it *David*.

The *Pſalme it ſelf* contains,

I. *Davids earneſt Prayer for himſelf*, now in extream danger of death and ruine through King *Saul's* Perſecution of him, among the Rocks, &c. 1 *Sam.* 24. 2, 3. *&c.* Wherein he Petitioneth.

1. *For audience in his Prayer.* Amplyfied by the Adjunct haſte of the manifeſtation of this hearing, deſired, *ver.* 1. And for the LORD's ſingular acceptance of his Prayer. Illuſtrated by alluſion to the Levitical Types of Prayer; *Incenſe*, and *The Evening Minchah* or *Oblation*; *ver.* 2.

2. *For the LORD's Guidance in theſe his great ſtraits and plunges*, that therein he might behave himſelf in every reſpect aright, *ver.* 3, *&c.* As, 1. For *Guidance of his mouth and lips*, that he might not offend in his words, notwithſtanding all *Saul's* provocation, *ver.* 3. 2. For Guidance of his *Heart and Hands*, leſt he, in this plunge of great danger, ſhould with his 600 men attempt any thing by way of revenge againſt *Saul*, as wicked men uſe to do in like caſes, *ver.* 4. This his requeſt he Illuſtrates, (1) *Partly*, By deſiring rather a Remedy or Antidote againſt his wrath and revenge whereunto he might be tempted: *viz.* The ſmiting and check of the righteous to allay his paſſion and diſtempers. 1. Accounting ſuch Rebukes, *A Kindeneſs*, and *an Head-oyle*, a *choice oyle* that ſhould not hurt him, but help him. *Meioſis.* 2. And promiſing, as an effect of ſuch Reproofes, his *prayer for them in their Calamities*: *viz.* For the juſt, reproving him: or for the wicked, perſecuting him, *ver.* 5. (2) *Partly*, By declaring his patient and ſelf-denying bearing of *Sauls* unjuſt perſecutions among the Rocks and Caves, vindicating his innocency by pleaſant words in *Sauls* hearing before his Servants, *ver.* 6.

3. *For the LORD's Protection, Preſervation, and Deliverance* of his Life from Death, and the Snares of his Enemies. This requeſt he preſſeth, 1. *From* the extremity of his and his Servants dangers, They being diſperſed up and down in Woods, Rocks, Caves, &c. and in imminent danger of Death, even as *Wood cut* and cloven is ſcattered *upon the Earth*, *ver.* 7. 2. *From* his own intentive affiance and hope-for-ſafety in the LORD alone: therefore *poure not out my Soul*: *i. e.* to Death, *ver.* 8. 3. *From* the malice and miſchief of his Enemies; *Like Fowlers or Hunters, laying Snares*. And being *workers of iniquity*, *ver.* 9.

II. *Davids Imprecation* againſt the wicked his Enemies: *viz.* That the wicked, every one of them may *fall into his own nets* and deviſed miſchief. *Whileſt withal* he may paſs over all their Snares and *eſcape* in ſafety, *ver.* 10.

Pſalme

Pſalme CXLII.

§. I. The Summary Contents.

David, being hid in a Cave for fear of his Perſecutors, and in great diſtreſſe and peril of life, flyes to the LORD by Prayer. In which Prayer, 1. *He declares*, That he earneſtly cryed to the LORD, in the extremity of his dangers and diſtreſſes, when his own ſpirit was over-whelmed, and all humane help failed him, *ver.* 1. *to* 5. 2. *He prayes* for deliverance from his Perſecutors, and from his cloſe-priſon: urging his Requeſt by ſundry pathetical Arguments, *ver.* 5, 6, 7. And all this to inſtruct Gods People, how to walk in like caſe. *Tit.*

§. II. The Verſion out of the Hebrew.

a *Heb.* Maſchil of David.

a An Inſtructing-Pſalme of *David*: A Prayer when he was in the Cave.

b *Heb.* I did ſupplicate for grace. c *Heb.* before his face. d *Heb.* before his face. e *Heb.* my diſtreſs, ſtrait f *Heb.* involved itſelf. ſwooned. fainted. *or*, was over-whelmed. g *Heb.* my path. h *Heb.* privily laid.

1. I *with* my voice unto the LORD
In ſtraits aloud did cry:
Yea with my voice unto the LORD
b Requeſt for grace did I.
2. I poured out c before his face
My Meditation:
I did declare d before his face
e My ſore affliction.
3. Within me when my ſpirit f faild,
Then thou didſt know g my way:
They in way that I walkd, for me
A Snare h did cloſely lay.
4. On right hand i I did look and ſee,
And no man did me know:
All refuge periſh'd is from me,
k None ſeeks my Soul *ſo low*.
5. I cryd to thee, LORD, I ſaid *then*:
Thou *art* l mine hope *alone*:
Thou in the land of living *men*
Art all my Portion.
6. m Sith I am vehemently brought low,
Attend to my ſhrill cry:
From my n Purſuers me rid thou,
For o ſtronger they then I.
7. From priſon cloſe my ſoul bring out,
Thy Name's *praiſe* to confeſs:
The juſt ſhall compaſs me about,
p When *thus* thou ſhalt me bleſs.

i *Heb.* or, Look and ſee and not one knowing me k *Heb.* not one ſeeking. l *Heb.* my hope of a ſafety, or, my refuge m *Heb.* For n *Heb.* Perſecutors. o *Heb.* they are ſtronger then I. p *Heb.* or, For thou ſhalt bountifully reward unto me.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme, 1. As to the *Forme* or Manner of penning it, with a *Title* or Inſcription prefixed, is; An Entituled Pſalme, in the Hebrew. *See the Preface §. VI. numb. IV.* 2. As to the *Matter* of it, (1) *More Generally*, it is in the Hebrew ſtiled, משכיל *Maſchil*, i. e. *An Inſtruction*, or *Inſtructing-Pſalme of David*. It is one of thoſe *ſix Maſchils* aſcribed to *David*. It ſeems to be ſo called, becauſe it contains an *Inſtructive* practice of *David* in his ſtraits: He fled to the LORD by Faith and Prayer for Deliverance. And this courſe of his, this Prayer is recorded, for *Inſtruction* to all Gods people to take the like courſe in like caſes of extream ſtraits and difficulties. (2) *More Specially*, It is *A Prayer of David*, An earneſt prayer for deliverance from his Perſecutors, and from all the extream dangers and diſtreſſes which they had brought upon him: that he might confeſs-praiſe to the LORD's Name, with others alſo.

Penman of it, was *David*: As the *Title* ſignifies.

Occaſion of *Davids* penning it, and making of this Prayer, was (as the *Title* alſo ſhowes) *David's being in the Cave.* He fled into a Cave to hide and ſhelter himſelf from his Perſecutors: and whileſt he was in the Cave, and upon that *Occaſion*, he made this Prayer. And probably, Then, or a little after, he wrote it. But foraſmuch as *David* is ſaid to have been in two Caves, *viz.* In the Cave *Adullam*, whither he fled from King *Saul*, when he eſcaped from the hands of *Achiſh King of Gath*, 1 *Sam.* 22. 1. And in the Cave, *by the Sheep-coates in the Wilderneſs of Engedi*, whither he and his men fled for fear of King *Saul*, 1 *Sam.* 24. 1, 2, 3. It is doubtful which of theſe two Caves is here intended. *Bellarmine*[q] underſtands it of the *Cave Adullam*: becauſe (ſaith he) *in the Cave in the Wilderneſs of Engedi, Saul was more in danger then David, there David cutting off the skirt of his Garment.* But this Reaſon is of no force: for *David* might have penned this Pſalme before *Saul* came accidentally into the Cave where *David* and his men were: or after *Saul* was departed, 1 *Sam.* 24. 22. *Lyra* tells us that *Hierome* underſtands this of the Cave *Adullam*[r]: but I finde no ſuch thing in *Hierome*. Others, as *Raſi*, *Kimchi*, and other Hebrewes[ſ], underſtand it of the *Cave in the Wilderneſs of Engedi*. So alſo ſome of our later Writers[t]. If this 142 Pſalme do in Matter and Time (as in order) ſucceed *Pſal.* 141. Then its not unprobable but that *David* penned this Pſalm after he had convinced *Saul*, by ſparing his life when he *cut off the skirt of his Garment*, that he intended no evil unto him, upon which *Saul* departed, but *David* and his men got them up into the Hold, 1 *Sam.* 24 22. *i.e.* To the *Cave of Engedi* again, not daring to truſt *Saul*. And at this his return into the Cave he might pen this Pſalme.

q *Sim. de Muis in Arg. Pſ.* 142.

r *Nic. de Lyra in Pſ.* 141.

ſ *Sim. de Muis in Arg. Pſ.* 142

t *Jo. Foord in Pſ.* 142. *Tit.*

Scope of *David* herein is, 1. *Partly* to intreat the LORD to Deliver and ſet him once free from his perſecutors extream diſtreſſes and dangers with which he was daily exerciſed, that he might thereupon confeſs praiſe to the LORD, and other righteous perſons might rejoyce with him, *ver.* 6. 7. 2. *Partly* to Direct and Inſtruct all Gods people in their extreameſt ſtraits, when all humane ſuccours fayle, and when even their ſpirits are overwhelmed, then to fly to the LORD alone as their onely Relief by Faith and Prayer. Hence its called Maſchil. *An Inſtructing-Pſalme. Tit.*

§. IV. The Analyſis, or Principal Parts.

The *Title* declares, 1. The General Nature, Argument, and intent of this Pſalme, to give *Inſtruction*. Maſchil. *An Inſtructing-Pſalme.* 2. The ſpecial Nature of it; *A Prayer*[u]. 3. The Penman of it; *David.* 4. The Seaſon when, and *Occaſion* whereupon he penned it; *viz. when he was in the Cave, i. e.* Not in the Cave *Adullam*, but in the Cave of *Engedi*. As formerly.

u The Heb. תפלה Tephillah, properly ſignifies; A Prayer wherein we ſet forth our cauſe before God for obtaining of juſt judgment from him. The root פלל phalal, ſignifies, to judge, and to pray, &c. *Pagn. Theſaur. ad verb.*

The *Pſalme it ſelf* contains,

I. *Davids Narration*, How earneſtly and fervently he cryed to the LORD in his extremities of dangers and diſtreſſes, *ver.* 1. *to* 5. Wherein note,

1. The Object to whom he directed his Prayer; *The LORD.* Five times hinted, *ver.* 1, 2.

2. The intenſive fervency of his Prayer. Set down in an heap of words, as is uſual with them that are in extream diſtreſſes. 1. *Crying with voice*; Notes fervency, importunity. 2. *Making-ſupplication-for-grace*; imports his earneſt deſire of the LORD's favour. 3. *Pouring-out before his face a Meditation*; intimates the abundant vehemency of his premeditated Requeſts. 4. *Showing his diſtreſs*: implyes, An orderly laying-open or deſcribing of his diſtreſs before the LORD, *ver* 1, 2.

3. The Cauſes or Motives of ſuch his fervent Prayer: *viz.* 1. His own utter fainting. *His ſpirit was involved upon him*, or *overwhelmed in him.* 2. The LORD's ſufficiency for him thus overwhelmed. He *then knew his path*: *i. e. Either* his path of eſcape, though *David* himſelf knew it not. *Or*, The integrity of his courſe. 3. The malice and miſchief of his enemies; *privily-laying a Snare for him in his way, ver.* 3. 4. The Inſufficiency of all humane help and ſuccour. Set forth by the total and utter failing of all ſecondary means of protection or deliverance, *ver.* 4.

II. *Davids Prayer it ſelf, ver* 5, &c. Where conſider

1. The Seaſon of his Prayer to the LORD, *viz. Then*, when his ſpirit was overwhelmed, when his enemies malice and miſchief had brought him into extream ſtraits and dangers, and when all ſecondary ſuccours failed him; *I cryed unto thee, O LORD.* 2. The

2. The Faith and Affiance he had in the LORD alone, 1. For protection and safety; *Thou my Refuge*: or, *my-hope-for-safety*. 2. For provision of all necessaries; *My Portion* ——— *ver.* 5.
3. For Petitions presented: *viz.* 1. *For* the LORD's attendance to his cry, or audience of his fervent Prayer. Which is urged, From his present low condition. 2. *For* the LORD's deliverance of him from his Persecutors. Which is pressed, from his enemies power and his own impotency, *ver.* 6. 3. *For bringing forth of his Soul out of close-prison.* He was as it were imprisoned on every side with fears, dangers, distresses. This Petition is also Amplyfied, (1) *Partly*, From his own end and aime in desiring it; *To confess-praise to his Name.* (2) *Partly*, From the good event that will hereupon ensue to the righteous; *They shall compass* David *about*, to rejoyce and praise the LORD with him, *when he shall thus bounteously-reward unto him*, *ver.* 7.

Psalme CXLIII.

§. I. The Summary Contents.

In this pathetical *Prayer* (which some * account the **Seventh and last Penitential Psalme,**) *David*, under deep distresses, I. *Craves audience* in his just cause: by way of Exordium, or Preface, *ver.* 1. II. *Deprecates* the LORD's entering into judgment with him, upon any his personal deserts, *ver.* 2. III. *Declares*, 1. His misery, through his Enemies violence, and his own Hearts trouble, *ver.* 3, 4. 2. His Remedy used against it, Meditation and Prayer, *ver.* 5, 6. IV. *Prayes*, 1. For himself: *viz.* (1) For the LORD's speedy and gracious Answer, *ver.* 7, 8. (2) For Direction in his way, *ver.* 8. (3) For Deliverance, *ver.* 9. (4) For Guidance in his Obedience, and Rescuing of his Soul out of distress, *ver.* 10, 11. 2. Against his Enemies, *ver.* 12.

* See on Psalm 6. §. 3.

§. II. The Version out of the Hebrew.

A Psalme of *David*.

I.

1. LORD, hear my Prayer, lend-an-eare
To-my-a-requests-for-grace:
Thou in thy faithfulness mee heare,
And in thy righteousness.
2. And b come not into-judgment *tryde*
With thy Servant *at all*:
For c in-thy-sight bee justifide
Not d any living shall.
3. For, th' enemy doth my Soul e pursue,
To th' Earth my life smites-down:
f Makes-mee-dwell-darkling *far from view*,
As *men* long dead, *unknown*.
4. In mee likewise my spirit g is-
O'rewhelm'd-perplexedly:
In midst of mee mine heart *for this*
Amaz'd-is-wondrously.
5. *Then* I remember dayes of old,
h I meditation-use
On all thy work *so manifold*:
On thine hands A&t I muse.
6. *In Prayer* unto thee do I
Spread-out my *restless* hands:
My Soul for thee *thirsts vehemently*,
For raine as weary lands. Selah.

a Heb. or; supplications for-grace.
b Heb. or, enter not.
c Heb. before thy-faces.
d Heb. all——
e Heb. persecute.
f Heb. makes mee-sit-in darknesses, as dead-ones ever.
g Heb. or, involveth-itself.
h Heb. I meditate.

II.

7. Haste, hear mee LORD, my spirit failes,
Hide not i thy-face mee fro:
k Lest I be like them *death assailes*
That down the pit do go.
8. In-Morne thy mercy make-mee-heare,
For in thee do I trust;
O cause-thou-mee to know *most cleare*
The way I that walk I must:

For up to thee my Soul lift I.
9. O LORD, deliver mee
From *all* my foes; I *wholly* fly-
-For-Covert unto thee.
10. To do m thy-will thou-mee-instruct,
For *lo* thou *art* my God:

i Heb. thy-faces.
k Heb. And I shall become compared with *men* descending the pitt.
l Heb. that I should walk
m Heb. thine acceptable will good. In pleasure.

n Heb. or, of righteouſneſs. In land n of Righteouſneſs mee conduct,
Thy Spirit's *ever* good.
11. LORD quicken mee for thy Name's ſake:
And in thy righteouſneſs
Do thou my *troubled* Soul o forth-take
Quite out of *all* diſtreſs.
12. And of thine-own-benignity
Cut-off my foes *with ſhame*,
And all my Soul's diſtreſſers ſtroy:
For I thy Servant *am*.

o Heb. bring forth.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme, 1. As to the Denomination of it, is; *A Pſalme*. As to the Outward Forme or manner of penning it in the Hebrew, is an *Entituled Pſalme*. 2. As to the Argument or *Matter* of it, it is *A Prayer*, a pathetical Prayer of *David* in deepeſt dangers and diſtreſſes. The particulars are before hinted, and will afterward more fully appear. Some do reckon this among **The Seven Penitential Pſalmes**, this being the ſeventh and laſt of them. They are *Pſal.* 6. 32. 38. 51. 102. 130. 143. See on *Pſal.* 6. §. 3.

Penman of it was *David*: as the *Title* ſhewes.

Occaſion of *Davids* penning it, *Some* think was his Son *Abſalom's* Rebellion againſt his Father *David*, when he ſo perſecuted him and ſought after his life P. Hereupon perhaps grounding their conjecture, *Partly* becauſe the matter of the Pſalme may well be accommodated thereunto. *Partly* becauſe ſundry ancient Verſions have hinted ſome ſuch thing in ſome words added to the Title of this Pſalme. For the *Greek Verſion of the LXXII* hath it thus; *A Pſalme to David, when his ſon perſecuted him.* The *Æthiopick Verſion* hath the ſame. The *Vulgar Latin* thus; *A Pſalme of David when Abſalom his ſonne perſecuted him.* The *Arabick* thus; *Of David, when his ſonne Abſalom perſecuted him* q. But neither of theſe grounds are cogent. Not the *former*, becauſe the Subject-matter of this prayer, is as applicable to *Davids* perſecutions by *Saul*. Not the *later*, becauſe ſuch Additions to the Hebrew Text are not warrantable, nor ſafe. *Others* ſeem better to referre the *Occaſion* of *Davids* writing this Prayer to *Sauls* violent perſecutions of him, whereby he was brought nigh unto death and utter ruine ſundry times, and in deep perplexities of Soul r. So that it was the ſame, or near the ſame *Occaſion* of his writing the former Pſalme, *viz. Pſal.* 142. And the Argument or Subject-Matter of the Pſalme intentively conſidered, much better agrees to *King Sauls perſecution of David*, then to *Abſalom's rebellious Inſurrection.*

P *Nic. de Lyra in poſtil. ad Pſal.* 142. *Sim. de Muis in Arg. Pſal.* 143. *Hen. Moller. in Arg Pſal.* 143.

q See *Bibl. Polyglot. ad Pſ.* 143.

r *Ja. Foord in Expoſ. Pſ.* 143. Tempus. *Hen. Moller. in Arg. Pſal.* 143. *G. Ameſ. in Analyſ. Pſ.* 143.

Scope of *David* in this prayer, is; To intreat the LORD, upon conſideration of his enemies extream cruelty againſt him, and his own perplexity of ſpirit and imbecility, to deliver him from his Enemies (not entring into judgment with him for any his iniquities) and by his good Spirit to direct, conduct, quicken, and comfort him over all his diſtreſſes, to walk in all obedience to God and righteouſneſs. As alſo to imprecate ruine to his Enemies.

§. IV. The Analyſis, or Principal Parts.

The *Title* declares two things, 1. The Denomination of this Scripture; *A Pſalme.* 2. The Penman; *David.*

The *Pſalme it ſelf* is a moſt pathetical Prayer of *David*, wherein

I. *David, by way of Preface or Entrance into his Prayer, begs Audience* of the LORD to his Requeſts. Where note, 1. *His* importunity herein, ſet forth in an heap of words. (1) *Hear my prayer, viz.* wherein I ſet forth my cauſe before for obtaining of juſt judgment. (2) *Give-ear to my ſupplications-for-grace.* (3) *Hear me.* 2. *His* Arguments whereby he thus urgeth his Requeſt. Drawn, 1. *From* the LORD's *faithfulneſs* or *truth, viz.* in his word and promiſes. 2. *From* his *juſtice*, protecting the innocent and upright committing themſelves to him, *ver.* 1.

II. *David* (though well aſſured of the juſtice of his cauſe, yet) *Deprecates*, or prayes-againſt the LORD's *entring into judgment with his perſon.* And hereof he renders a Reaſon, drawn from the utter inability of himſelf, or of any perſon alive *to be juſtified before the LORD*, ſhould he proceed in ſtrictneſs and exactneſs of judgment. Herein he tacitly begs pardon of his iniquities, *ver.* 2.

III. *David*

III. David declares, 1. His extream malady and misery, *viz.* (1) His enemies extream cruelty against him. *Persecuting his Soule: Smiting-down his life to the Earth: Making-him-dwell in darknesses* (*i.e.* in dark Caves and holes for safety, or in darksome state and condition,) *like men dead long since and for ever, ver.* 3. (2) His Soul's extream perplexity hereupon. His spirit being with grief and trouble quite *involved* and *overwhelmed within him.* His heart also wonderfully amazed or astonished in the midst of him, *ver.* 4. 2. His Remedy which he used and applyed against this his Malady. Which was twofold, *viz.* (1) *Meditation*, upon the whole work and acting of Gods Providence towards his people in the dayes of old, *ver.* 5. (2) *Prayer* to the LORD. Described, *Partly* by the outward gesture used therein; *spreading-out his hands towards God. Partly*, by the moving cause thereunto, *viz.* His Soul's vehement thirsting after God, for comfort, pardon, peace, deliverance, &c. which is illustrated by a Similitude drawn from *A weary land's thirsting* and gaping after moystening showers, *ver.* 6.

IV. David prayes, For himself, and against his enemies, *ver.* 7, *&c.*

1. *For himself.* And here he petitions for sundry blessings: As, 1. *For* the LORD's speedy hearing and answering him, with favour: His case not admitting of delayes. For, (1) *His Spirit fayled* (2) He otherwise should *be like them that descend the pit: i.e.* The Grave, that pit of Corruption. (3) Hee relyed by affiance upon God, *verse* 7. *and* 8. *in the beginning.* 2. *For* Divine direction in the way wherein he should walk in these his extream perils and perplexities. Which he presseth, From his Souls whole desire to, and dependance upon the LORD herein, *ver.* 8. 3. *For* deliverance from his Enemies. Urged, From his *flying-for-covert to* the LORD alone by Faith, *ver.* 9. 4. *For* Guidance by Gods good Spirit in obedience to Gods acceptable Will, in the land of Righteousness, or Righteousness, or uprightness: *i.e.* in a just, right, and upright course. This is urged, From the Relation betwixt God and him; *Thou art my God, ver.* 10. 5. *For* quickning or reviving him, *viz.* From mortal dangers: From all his deep discomforts and perplexities. This is urged, From the end aimed at herein; *viz.* The Glory of Gods Name. 6. *For* bringing of his Soul out of its extream distress, by reason of these afflictions: Urged from the LORD's righteousness, *ver* 11.

2. *Against his Enemies, all of them.* That they may *be suppressed* or *cut off*, and destroyed by the LORD This Imprecation he presseth, 1. *From* Gods loving-kindness, *viz.* towards him. 2. *From* the cruelty of his enemies; *Distressers of his Soule.* 3. *From* his own Relation to God; *For I am thy Servant, ver.* 12.

Psalme CXLIV.

§. I. The Summary Contents.

In this Psalme, *David* (now King, and Conquerour of his enemies in part, but not compleatly,) I. *Blesseth the LORD* for the protection, victories, and Kingdom vouchsafed him, *ver.* 1. *to* 5. II. *Prayeth* to the LORD, 1. *For* his powerful subduing of the residue of his rebelling enemies, Heathens and Forreigners, *ver.* 5. *to* 7. 2. *For* his effectual delivering of *David* from all these his Enemies, *ver.* 7. *&c.* (1) *Partly*, That so *David* may Sing-psalmes of Praise to the LORD, for such salvation and deliverance, *ver.* 9, 10. (2) *Partly*, That thus his people *Israel* being in peace and safety, may every way prosper in temporals, *ver.* 11. *to* 15. III. *Concludeth the Psalme*, with admiration of the happiness of Gods people, *ver.* 15.

§. II. The Version out of the Hebrew.

A Psalme of David.

I.

1. THe LORD my Rock *bee* blest, which to
The battel learns mine hands,
My fingers to the warre *also*.
2. My Mercy *in all lands*,
[a] My-fortress, mine-high-tower, and [b] my
Deliverer, shield, and hee
In whom I trust: that subjecteth
My-people under mee.
3. LORD, what is earthly-man, that thou
Of-him-dost-knowledge-take?

a *Heb.* And my——.
b *Heb.* my deliverer for mee, my shield,

The ſon of wretched-man, that thou
Of-him-account-doſt-make?
4. c Man's like to vanity, His dayes
As ſhade paſſing-away.
5. LORD bow thy Heav'ns, and *thence* come
Touch d Hills, and ſmoak ſhall they.
6. e Caſt-forth the lightning *all about*,
And ſcatter-them-aſunder:
Send thou thy *dreadful* arrowes out,
And them diſturb *with thunder*.
7. Thine hands thou from the high-*place* ſend
Free mee, and mee deliver
From many waters: from the hand
Of f ſtrangers ſonnes *for ever*.
8. g Whoſe mouth *full of unrighteouſneſs*
Doth ſpeak falſe-vanity:
And their right-hand a right-hand *is*
Of *utter* falſity.
9. A new Song h to thee will ſing,
O God: with Pſaltery
And ten-ſtring'd-inſtrument, *O King*,
To thee ſing-Pſalmes-will-I.

II.

10. i *Tis* thee that unto Kings *from ill*
Salvation k doth-afford:
That doth his ſervant David *ſtill*
Releaſe from l hurtful ſword.
11. Mee rid, m and free from aliant's hand,
n Whoſe mouth ſpeaks vanity:
And their right-hand *is* a right-hand
Of *utter* falſity.
12. That *then* as Plants, may be our ſonnes
All in their youth grown-great:
Our daughters as *faire* Corner-ſtones
o Carv'd like a Palace *neat*.
13. Our Garners full, p affording ſtore
Of every ſort of meates:
Our flocks forth-bringing thouſands *more*,
q Ten-thouſands in our ſtreets.
14. Our Oxen loaden *plenteouſly*,
No breaking-in, Likewiſe
None going-out: And no out-cry
May in our ſtreets *ariſe*.
15. r That-people *we ſhall* happy *call*,
Whoſe *caſe is* ſuch *as this*:
Yea happy *is* that-people *all*
Whoſe God JEHOVAH *is*.

c *Heb.* earthly, man is
d *Heb.* the mountaines,
e *Heb.* Lighten, the——.
f *Heb.* of the Sonnes of a ſtranger.
g *Heb.* whoſe mouth of them——.
h *Heb.* Giving. or; that giveth.
i *Heb.* the evil ſword.
k *Heb.* and deliver mee from the hand of the ſons of a ſtranger.
l *Heb.* whoſe mouth of them.
m *Heb.* cut *after* the ſimilitude of a Palace.
n *Heb.* affording from meat to meat or, bringing forth from ſort to ſort.
o *Heb.* increaſed-by-ten-thouſands——.
p *Heb.* The bleſſednesses of that people to whom thus to him: The Bleſſednesses of that people of whom the LORD *is* his God.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Scripture, 1. As to the *Outward Form* or Manner of penning it, is, with a *Title* prefixed in the Hebrew. So it is one of the *Entituled Pſalmes* of *David*. 2. As to the *Matter* of it, it is *Mixt*: being made up of *Praiſe* and *Prayer*. So it is *Euchariſtical*, and *Euctical*: *Laudatory*, and *Petitory*. And it is obſerved, *That this* Pſalme, *and all the reſt that follow to the end of this Book, are Euchariſtical, in whole or in part*: *containing matter of praiſe to the* LORD, *for ſeveral mercies*, &c q. And this is one of *Davids Triumphal-Pſalmes* for the ſucceſs which the LORD of Hoaſts had given him in his Warres, Battels, and Military undertakings.

q *Hen. Moll. v. in Arg. Pſal.* 144.

Penman of it, was *David*, as the *Title* hints unto us.

Occaſion of *Davids* penning it, was the Conſideration of the LORD's mercy, in helping him in his warres and warre-like exploits, and in ſubjecting his people *Iſrael* to him, as their King. *Compare ver.* 1. *and* 2. For it is evident, That *David* penned this Pſalme after his coming to the Kingdom, and after he had obtained ſome notable victories over his forreign Adverſaries. But not over them all: for ſome ſtill were un-ſubdued, and were vexatious to *David*; whereupon he alſo in this Pſalme prayes for their total overthrow and ruine, which was in part ſo mercifully begun, *See verſe* 5. *to* 9. *and verſe* 11. And therefore, whereas *ſome* r think this Pſalme was penned upon *Occaſion* of *Davids* victory over *Goliah*; and the *Greek*, *Vulgar Latin*, and *Æthiopick Verſions* have the Title of this Pſalme thus; *To David unto Goliah*: or; *A Pſalme of David againſt Goliah* ſ: That is a great miſtake, this Pſalme being penned after *David* was come to the Crown, *ver.* 2. as ſome have rightly obſerved t. Notwithſtanding, this is not ſuch a *Triumphant-Pſalme*, as *Pſalme* 18. For, that Pſalme was written when now all the affaires of his Kingdome were ſtabliſhed in peace, and all his enemies ſubdued; as in *Title of Pſalme* 18. But in this Pſalme (as *Calvin* notes) he intimates certain notes of ſollicitude and fear, all his enemies being not yet brought under u.

r *Nic. de Lyra in poſtil. & Pſal.* 143.
ſ *Vid. Bibl. Polyglot. in Pſ.* 144.
t *Sim. de Muis in Arg. Pſal.* 144.
u *Differt à Pſalmo* 18 *quia illic pacato regno, tebaſque proſperè fluentibus, tantummodo triumphat: hîc vero aliquas ſollicitudinis & metus notas aſpergit: quia adhuc eum exercebant hoſtium reliquiæ. Joan. Calv. in Arg. Pſ.* 144.

To

To me therefore it seems most probable, That *David* penned this Psalme upon *Occasion* of his obtaining the Kingdome over *Israel* as well as over *Judah*, and of some of his renowned Victories after that accomplished; as over the *Philistines*, *Moabites*, *Hadadezer*, and the *Syrians*, with the *Edomites*, as in 2 *Sam.* 8. after which nevertheless *David* had some other enemies remaining, against whom in this Psalme he directs his Prayer.

Scope of *David* in this Psalme, is; 1. *Partly*, To bless the LORD for his singular mercies in helping him in all his warres and battels, and establishing him upon his Throne over *Israel*, *ver.* 1, 2. 2. *Partly*, To intreat the LORD to perfect these mercies thus begun, subduing the remainder of his enemies, to the compleating of *Israels* peace and prosperity, *verse 7. to 9. 11. 12, 13. 14.*

§. IV. The Analysis, or Principal Parts.

The *Title* onely hints unto us the Penman of this Psalme, *viz.* *David*.

The *Psalme it self*, being of Mixt Nature, containes

I. *Davids blessing and praising of the* LORD for sundry eminent mercies vouchsafed him. As,

1. *For* his singular assistance and success in his Wars. *Blessed be the* LORD, *&c.* Where note, 1. The Act of divine kindness vouchsafed; *learning his hands to warre*, *&c.* 2. The Causes of this kindness, *viz.* The LORD's mercy, power, and providence; elegantly illustrated by choice similitudes, of *Rock*, *Fortress*, *High-Tower*, &c. *ver 1. and 2 in the begin.*

2. *For* advancing him to the Throne, and *subjecting his people under him*, *ver.* 2. Both which mercies are elegantly illustrated, *By* the utter disparity and unworthiness of not onely himself, but of any earthly-man to receive such favours from the LORD: which for the greater Emphasis is laid down by way of interrogation and admiration, *ver.* 3. Of which extream imparity and unworthiness he gives a Reason, drawn from the vanity and transitoriness of humane condition, *ver.* 4.

II. *Davids prayer* for the perfecting and compleating of these mercies so graciously begun. Here

1. *He prayes* for the LORDs powerful subduing of all the remainder of his Enemies. Which, Petition is elegantly represented in many particular Acts and Expressions of Divine Power, which manner of working the Lord sometimes makes use of for the discomfiture of his peoples enemies, *verse 5, 6.*

2. *He Prayes* for his own full and final deliverance from all his enemies. Here he sets forth, *I.* The Cause of his desired deliverance; The LORD's mighty power and providence manifested from Heaven. *II.* The deliverance it self prayed for; *Release me and deliver me.* *III.* The enemies from whom he desires this deliverance. Described, 1. *By* their sort; *sonnes of a stranger*: *i. e.* of a forreign and strange people, or of a strange God. 2. *By* their multitude and impetuous violence: Metaphorically compared to *many waters*. 3. *By* their power; *from the hand*, *verse 7.* 4. *By* their falseness and perfidiousness, in (1) Words, and (2) Deeds, *verse 8.* Which Description of his Enemies, and the Deliverance from them thus prayed for, are again repeated for the greater emphasis and importunity, verbatim, *in verse 11.* *IV.* The Arguments whereby he presseth this his Petition for full deliverance from his Enemies, are drawn from a twofold good event aimed at therein, and which would thence ensue: *viz.* 1. *Davids* thankful celebration of the LORD's praises hereupon. Of which his thankful celebration he sets forth, (1) The excellency; *Singing a new Song*: A Song of Triumph, &c. (2) The manner of it; *Singing-psalmes* with Musical Instruments, *verse 9.* (3) The Subject-Matter of it: Expressed, More Generally; *The* LORD *D's giving Salvation unto Kings*. More Particularly, His *delivering David his Servant from the evil Sword*, *verse 10.* 2. *Israels* flourishing prosperity in all Temporals under *Davids* peaceable Government, *verse 12*, &c. This prosperity is distributed into two Sorts: *viz.* (1) Plenty and presence of all Good. As, Corporal health, growth, strength, and comelinesse of their sonnes and daughters, *verse 12.* Plenty of all manner of fruits, and store for food. Numerous multiplication and increase of their flocks fructifying abundantly, *verse 13. well-loaden Oxen*: loaden with bulk and flesh, fitting them for all use and service, *verse 14. at the beginning.* (2) Penury and Absence of all evil: especially evils of warre, As; *No breaking in*, by enemies Invasion. *None going out*, by Captivity in the enemies hands. *No out-cry in the Streets*, by cruelty, spoil, and other calamities of warre. In all which elegantly is intimated *Israels* publique peace and immunity from warre, which brings in all these Calamities with it, *verse 14.*

III. *Davids Conclusion of his Prayer and the Psalme*. By a parhetical illustration of all this prosperity of *Israel*, from the Relation which it hath, 1. *To the people*, which in some sort are thereby rendred happy. 2. *To God*, declaring his true beatifical grace and favour by these outward Tokens, *verse 15.* Or, *Israels* prosperity is in this verse illustrated, 1. *By* the seeming outward happiness of people under such worldly enjoyments. 2. *By* the surpassing real happiness of that

people which hath JEHOVAH for their God. Added as it were by way of *Correction* x to the former clauſe. This Sentance being oppoſed to all the other worldly wealth. *H. Ainſworth in his Annotat. on Pſal.* 144. 15. The former is but *Fælicitas ſiniſtra*: The later *Fælicitas dextera*: *Gloſſ. Ord. in loc.*

x Concludit Epiphonemate, In quo prædicat populum felicem & beatum, cui hæc bona à Deo Contigerint. Sed addit mox correctionem, nequis in his rebus terrenis ſubſiſtat, & ſummam beatudinem ponat, &c. *Hen. Moller. in Prælect. ad Pſal.* 144. 15.

Dixerunt ergo vaniloqui filii alieni, Beatum populum cui hæc ſunt: vos dicite nobiſcum, Beatus populus cujus Dominus Deus ipſius. *Aug. Enarrat. in Pſal.* 143. *p.* 1664. *D. Tom.* 8. *Baſil.* 1569.

Pſalme CXLV.

§. I. The Summary Contents.

David, in this his ſelect *Alphabetical Hymne of Praiſe*, I. *Profeſſeth* his Reſolution of praiſing God continually, *ver.* 1, 2. II. *Declares* the Reaſons or Cauſes, why he will ſo praiſe the LORD, *viz.* For, 1. His immenſe Majeſty, Power and Glory reſplendent in his works, *ver.* 3. *to* 7. 2. His manifold Goodneſs, Righteouſneſſe and Mercy, *ver.* 7. *to* 10. 3. His eminent Works, *ver.* 10. *&c. viz.* (1) *Partly*, In his Adminiſtration of his Kingdome, *ver.* 10. *to* 14. (2) *Partly*, In the Diſpenſations of his Providence, Towards the good, *ver.* 14. *to* 20. Towards the bad, *ver.* 20. III. Concludeth his Hymne, with his own Reſolution, and Exhortation to all fleſh to praiſe the LORD, *ver.* 21.

§. II. The Verſion out of the Hebrew.

Davids a Hymne.

a *Heb.* or, Praiſe, or, *Pſalme of* Praiſe,

I.

b *Heb.* I will extoll, thee,

1. א b I-will-extoll-thy-fame,
My God, O King *alway*:
And I will bleſs thy *Sacred* Name
For evermore and ay.
2. ב Thee bleſs, *thy glory raiſe*,
I will in every day:
And I thy *mighty* Name will praiſe
For evermore and ay.

3. ג Great *is* the LORD, and *hee*
Is praiſed vehemently:
And of his Greatneſs *there can bee*
No ſearch *or ſcrutiny*.
4. ד *Each* Generation ſhall
To Generation laud
Thy works: Likewiſe thy powers *all*
They-ſhall-declare *abroad*.

c *Heb.* comely honour of the Glory of thy majeſty,

5. ה The c glorious renown
Of thy *great* Majeſty;
Words alſo of thy wonders *known*
Tell and talke-off-will-I.
6. ו And of thy dreadful-acts
The ſtrength-ſpeak-off-ſhall-they:
Thy Greatneſs alſo *in thy facts*,
d It-I-will-forth-diſplay.

d *Heb.* It will, I declare.

7. ז The memory e of thy
Great goodneſs *all about*
They utter ſhall: And *joyfully*
Shall *of* thy juſtice ſhout.
8. ח The LORD is gracious
And f moſt-compaſſionate:
g Long-ſuffering *alwaies towards us*,
And in kinde-mercy great.

e *Heb.* of the multitude of thy goodneſs——.

f *Heb.* or, pitifull or, of tender bowels of mercy, or, commiſerating.

g *Heb.* long of noſtrils.

II.

9. ט The LORD *is* unto all
Moſt good *beyond compare*:
And o're his works all *great and ſmall*,
h His-tender-mercies *are*.
10. י Thee all thy works i ſhall praiſe,
LORD: And thy Saints thee bleſs.
11. כ Thy Kingdom's Glory k they ſhall blaze:
And thy great pow'r expreſs.

h *Heb.* His bowels mercyes, Commiſerations.

i *Heb.* ſhall confeſs.

k *Heb.* they ſhall tell: and ſpeak of——.

12. ל

12. ל To ſonnes of Adam *here*
His great-pow'rs to make-known:
And of his Kingdome *farre and near*
l The glorious renown.
13. מ Thy Kingdome Kingdome *is*
Of all eternities:
And *glorious* thy Dominion *is*
m In all Generations *eyes*.

14. ס All thoſe-that-down-do-fall
The LORD doth under-prop:
Thoſe-that-are-bow'd-together all
Hee alſo n lifts-right-up.
15. ע To thee, of all the eyes
Do look-attentively:
Thou giv'ſt to them their meat likewiſe,
In o opportunity.

16. פ Thine hand wide-openeſt-thou;
And ſatisfy'ſt *in meaſure*
Of every living-thing *below*
The-acceptable-pleaſure.

l *Heb.* The glory of the comely. honour——.

m *Heb.* In every generation and generation.

n *Heb.* uprightneth.

o *Heb.* his time.

III

17. צ The LORD *moſt* righteous
In all his wayes *wee finde*:
Likewiſe in all his works *to us*
Hee is ſtill loving-kinde.

18. ק The LORD *is* nigh to all
p That-unto-him-do-cry:
To all that do-upon-him-call
In *ſincere* verity.
19. ר Of-them-that-do-him fear
The pleaſure hee will do:
Their-cry likewiſe q himſelf-will-hear,
Hee will them ſave alſo.

20. ש The LORD preſerves all thoſe
That his-*true* lovers-bee:
But all the wicked, *as his foes*,
Aboliſh-quite will hee.
21. ת My mouth ſhall *ſtill* r proclaime
The LORD's praiſe; And *alway*
Let all fleſh bleſs s his holy Name
For evermore and ay.

p *Heb.* calling-upon. him.

q *Heb.* Hee will.heare.

r *Heb.* ſpeak

s *Heb.* the name of his holineſs.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme, is; 1. As to the *Outward Forme* of penning it, An *Entituled Pſalme*, or *Hymne* of *David*. And it is an *Alphabetical Pſalme*: The laſt of the *Seven Alphabetical* Pſalmes[t], which are Pſal. 25. 34. 37. 111. 112. 119. 145. Every verſe of this 145*th* Pſalme in the Hebrew, begins with a Letter of the Hebrew-Alphabet in order: *verſe* 1. with א, *verſe* 2. with ב, *verſe* 3. with ג, &c. Only this is obſervable as to this Pſalme, that the *fourteenth Letter, viz.* (נ) which ſhould have immediately followed the *thirteenth verſe*, which begins with מ,) is wanting in the Alphabetical order. And it is hard to conjecture how it came to paſs that this Letter (נ) ſhould be here left out, and omitted. *Hen. Mollerus* thinks it was through the negligence of the Tranſcribers[u]. *R. Kimchi* confeſſeth he is ignorant of the Reaſon of it, As one hath noted[x]. Only I finde, that between *ver.* 13. beginning with מ, and *verſe* 14. beginning with ס; In ſundry ancient Verſions, As the *Greek Verſion of the LXXII*, The *Vulgar Latin*, The *Syriack*, The *Æthiopick*, and *Arabick* Verſions, this verſe is inſerted, *viz. Faithful is the LORD in his Words, and holy in all his Works*[y]. Now the Hebrew-word for [*faithful*] begins with [נ] נאמן *Neeman*[z], πιστὸς, *Fidelis*, —&c: And ſo according to thoſe *Verſions* the Letter נ is ſupplied. But the inſerting of this verſe for the ſupply of that Letter, being done only by humane Authority, temerity or curioſity, contrary to the Original Hebrew Verity, cannot be juſtified or approved by them that hold and maintain the *incorrupt Purity* of the Fountain-Hebrew-Text. 2. As to the *Subject-Matter* of this Pſalme, it is, eſpecially, *Divine Praiſe*. For herein *David* ſets himſelf moſt zealouſly to extol and magnifie the LORD, for his many excellent Perfections or Attributes, as his *Greatneſs, Goodneſs, Juſtice, Graciouſneſs, Compaſſionateneſs, Long-ſuffering, Loving-kindneſs, &c.* For his *Kingdom*. For his *Providential diſpenſations*, &c. which he doth moſt elegantly and emphatically. Hence this is Entituled; *An Hymne of David*; or, *Davids Hymne*; or, *Davids Praiſe*, by way of eminency: denoting *David's* eminent Pſalme of Praiſe. *An Hymne* (ſaid[a] one,) *properly is Divine Praiſe with Song or*

t See in the Preface, §. VI. numb. IV.

u Incuriâ librariorum, *Hen. Moller. in Prælect. ad Pſ.* 145. 15.

x *Sim. de Muis in Arg. Pſ.* 145.

y Vid. *in Bibl. Polyglot. ad Pſ.* 145. 13.

z *Sim. de Muis in Arg. Pſ.* 145.

a —Hymnus propriè eſt laus Divina cum Cantico ſeu exultatione. Et ideo, ſi non ſit laus Dei, ſed alterius perſonæ, non eſt Hymnus: etiam ſi fiat cum exultatione. Et ſimiliter ſi ſit laus divina, & non fiat cum Cantico ſeu exultatione: ſed magis cum fletu, ſicut Planctus Hieremiæ, non eſt propriè Hymnus. Et ideo per hoc quod dicitur in Titulo, Hymnus David, deſignatur quod David fecit hunc Pſalmum ad Dei laudem cum Cantico ſeu exultatione. *Nic. de Lyra in poſtil. ad Pſal.* 144.

Exultation. Therefore if it be not the praiſe of God, but of ſome other perſon, it is not an Hymne, though it be with Exultation. And in like ſort if it be a divine praiſe, and not with Song or Exultation, but rather with weeping, as Jeremiah's *Lamentation, it is not properly an Hymne, &c.* The ſingular excellency of this *Hymne* or *Pſalme of Praiſe* is ſuch, That *Kimchi* obſerves, *That he who diligently ſhall weigh this Pſalme, he ſhall ſee the admirable things of the Creator, and his Judgements towards the Creatures. And therefore the Rabbines have ſaid*; Whoſoever ſhall daily recite this Pſalme thrice, he ought to be ſecure of the life to come. *Which* (ſaith hee) *is not to be underſtood of him that recites it with his mouth only, but of him who doth it with mouth, heart, and tongue.* He conjoynes theſe three, ſaith *Muis*[b]. Thus this Pſalme, as to the kinde of it is *Laudatory* or *Euchariſtical*: and ſo are all the five following, every of which begins and ends with *Halelu-JAH.* And they are as the Epilogue of this whole Book of Pſalmes.

b Obſervat Kimchi, qui hunc Pſalmum diligenter perpendit, in eo perſpecturum res admirandas Creatoris, ejuſque erga Creaturas judicia. Ideoque Rabbinos dixiſſe; Quicunque hunc Pſalmum ter Quotidie recitaret, ſecurum eſſe debere de futura vita. Quod, inquit ille, non eſt intelligendum de eo, qui ore duntaxat recitaret; Sed de eo, qui ore corde & lingua. Hæc tria conjungit. *Sim. de Muis in Argum. Pſal.* 145.

Penman of this Hymne, was *David*: as the *Title* prefixed intimates.

Occaſion of *Davids* penning this Hymne, is not certainly evident here or elſewhere in Holy Scripture. But it is conjectured[c], That *David* compoſed this Pſalm, and therein extolled the LORD ſo exceedingly with praiſes, when he heard his requeſt in *Pſ.*144. And ſubdued the reſidue of his Heathen-enemies to his Royal Government, as 2 *Sam.*8. Hereupon (as is ſuppoſed) *David* in this Pſalme, and the five following to the end of the Book, praiſeth the LORD with all his might. *David* was filled with ſo much joy, at Gods ſubjugating forreign Nations to him, making him *Head of the Heathen*, and reſtoring peace to *Iſrael* as he had promiſed, 2 *Sam.* 7 8,9,10 that he could not contain himſelf, but muſt needs praiſe the LORD in ſix diſtinct Pſalmes. And if this be ſo, then we may hither referre the chief Occaſion and Argument of all the five enſuing *Pſalmes*.

c *Joan. Foord in Expoſ. Tit. Pſal.* 145.

Scope of *David* in this ſweet *Alphabetical Hymne*, is; Intenſively, with all his might to celebrate the LORD's praiſes, for his immenſe Perfections or Attributes, as his *Greatneſs, Juſtice, Goodneſs, &c.* For his *Kingdom*, and his *Providential diſpenſations* towards good and bad: and to incite all others to the like divine *Praiſes*.

§. IV. The Analyſis, or Principal Parts.

The Hebrew *Title* prefixed, expreſſeth 1. The Denomination of this Scripture. *An Hymne.* The meaning of which word, See partly in § 3 foregoing: but more fully in the Preface §. II. 2. The Penman of it, *David.* This is the only Pſalme in this whole Book of Pſalmes, that hath this Inſcription, *An Hymne of David.*

The *Hymne it ſelfe* is wholly Euchariſtical and Laudatory, made up of the Praiſes of the LORD. And therein are 1. An *Exordium.* 2. A *Narration.* 3. A *Concluſion.*

I. *An Exordium* or *Preface*, wherein *David* profeſſeth his holy Reſolution of praiſing and bleſſing God continually. Here note, 1. The formal Object of his Praiſe; *The LORD*, deſcribed by (1) His Covenant-Relation to *David*; *My God.* (2) His Adminiſtration of his Regal Rule for *David*; *O King.* 2. The Acts of his Praiſe, which as Parts thereof he profeſſeth and promiſeth to perform to this Object: *viz.* (1) *Extolling him.* Lifting him-up on-high, Advancing-him. (2) *Bleſſing him*: twice mentioned. Underſtand, not the *Bleſſing of Conſecration*, by which the Leſſer is bleſſed of the Greater, *Heb.*7.7. But the *Bleſſing of Praiſe* and Thanksgiving, by which the Greater is bleſſed of the Leſſer[d]. (3) *Praiſing him.* 3. The Adjunct Conſtancy or Aſſiduity of theſe Acts, *verſe* 1,2.

d *Et benedicam nomini tuo*] Non benedictione Conſecrationis, quæ à majore impenditur minori, *Heb.*7. Sed benedictione Gratiarum Actionis & Laudis, quæ à minori exhibetur majori. *Nic. de Lyra in Poſtil. ad Pſ.* 144. *ad initium.*

II. *A Narration*; wherein *David* declares the Cauſes and Reaſons of ſuch his Extolling, Bleſſing and Praiſing God, *verſ.*3. *&c. viz.*

1. *For* Gods immenſe Majeſty and Greatneſſe, glorioully ſhining forth in his mighty Acts. Here, The Majeſtick Greatneſs of the LORD, is 1. Aſſerted and exalted as vehemently praiſed and unſearchable, *ver.*3. 2. Illuſtrated by the ſucceſſive Teſtimony and praiſes of all Generations, and Experience of his Works, *verſe* 4. And eſpecially by the Pſalmiſts high praiſes thereof, among others, *verſ.*5,6.

2. *For*

2. *For* the LORD's infinite Goodneſs. As *Truth* is a Divine perfection more peculiarly belonging to *Gods underſtanding*: ſo *Goodneſs* is a comprehenſive perfection more properly appertaining to *Gods Will*. Here touching *Gods Goodneſs*, for which he is praiſed, note; 1. The Amplitude of his Goodneſs, to be praiſed; the multitude of thy Goodneſs. 2. The Act of Praiſe to be performed in reference to Gods Goodneſs, (1) *They ſhall abundantly utter*: Heb. *they ſhall well-out*. A *Metaphor* from fountains that ſend forth their waters abundantly and conſtantly. Thus it notes abundant and conſtant praiſes of his Goodneſs. (2) *They ſhall ſhout*; which imports fervency. 3. The choice excellencies and perfections, wherein this Goodneſs of God diſcovers it ſelf; *viz.* in his (1) *Juſtice*, or righteouſneſs, *ver.* 7. (2) *Graciouſneſs*. (3) *Compaſſionateneſs*; or, commiſerating-pitifulneſs. (4) *Long-ſuffering*; forbearance, or patience. (5) *Loving-kindneſs*. Amplyfied by the Greatneſs of it, *ver.* 8. 4. The extenſiveneſs of this Goodneſs of God to, (1) All mankinde. (2) All his works whatſoever, below mankinde, *ver.* 9.

3. *For* the LORD's eminent Works, or Acts, *ver.* 10. *&c.* Where note,

(1) The Inſtruments that ſhall for theſe things celebrate God. 1. Generally; *All his works*: *viz.* in their kinde. 2. Specially; *His gracious Saints*.

(2) The Acts which they ſhall reſpectively performe; *Praiſing*, *Bleſſing*.

(3) The Object to whom theſe Acts ſhall be performed; To the LORD; *thee*,—*thee*, *ver.* 10.

(4) The Acts or works of God for which they ſhall thus praiſe and bleſs the LORD, *viz.* Theſe two ſorts, I. The LORD's Kingdome and his excellent Adminiſtration thereof. Which Kingdome is deſcribed by the eminent properties thereof, *viz.* 1. Glory. 2. Power. 3. Majeſty. 4. Eternity, *ver.* 11, 12, 13. II. The LORD's Providential Diſpenſations. *Firſt*, Towards the Good, *viz.* 1. *Under-propping all that are falling*. 2. *Uprightning all that are bowed together*, *ver.* 14. 3. Feeding and even ſatisfying the hungring and thirſting deſiring of all his Creatures, *ver.* 15, 16. 4. Being *juſt in all his wayes*. 5. Being *Holy*, *Merciful*, *Clement*, or bountiful *in all his works*, *ver.* 17. 6. Being *nigh to all that call upon him in truth*, *ver.* 18. 7. *Fulfilling the deſire*, *Hearing the cry*, *and working the Salvation of them that fear him*, *ver.* 19. 8. *Preſerving all thoſe that love him*, *ver.* 20. *at the beginning*. *Secondly*, Towards the bad, *viz.* Aboliſhing all the wicked, *ver.* 20. *at the end*.

III. The Concluſion: wherein *David*, 1. Profeſſeth and promiſeth in his own Perſon to *Praiſe the LORD*. 2. Inciteth *all fleſh to bleſs the Name of his Holyneſs for evermore*, *ver.* 21.

Pſalme CXLVI.

§. I. The Summary Contents.

In this Pſalme, begun and ended with *Halelu-JAH*, The Pſalmiſt, 1. *Profeſſeth* and promiſeth to praiſe the LORD throughout his life, *ver.* 1, 2. 2. *Diſſwades* from truſting in Princes, or any ſonne of man, *ver.* 3, 4. 3. *Exhorts* and perſwades to truſt in the God of *Jacob*. And this (1) From Gods Omnipotency and All-ſufficiency, manifeſted in the Creation, *ver.* 6. (2) From his Fidelity, *ver.* 6. *in the end*. (3) From his Providence, Towards the Good. *ver.* 7, 8, 9. Towards the bad, *ver.* 9. *in the end*. 4. *Concludes* the Pſalme, with a Declaration of Gods perpetual Reign, for the good of his *Sion*, *ver.* 10.

§. II. The Verſion out of the Hebrew.

a *Heb.* Halelu-JAH.
b *Heb.* in my life.
c *Heb.* in-yet I.
d *Heb.* of Adam, to whom not to him
4. His Salvation.

1. a PRaiſe-yee-JAH. O my Soul *alwaies*
Praiſe-thou the *living* LORD.
2. I, b while I live, the LORD will praiſe:
Unto my God *ador'd*.
I-will-ſing-Pſalmes, c while that I *am*.
3. *Great* Princes truſt not on;
Nor in the Son d of man, with whom
Is no Salvation.

4. His ſpirit *ſpeedily* goes-forth,
Hee (*though awhile hee flouriſh*)
Again-returneth to his Earth,
In that day e his thoughts periſh.
5. f O happy hee, who hath the God
Of Jakob for-his-aid:
Whoſe g un-foyld-hope upon his God
JEHOVAH *ſtill is ſtaid.*
6. *Which* made the Earth and Heavens *high*,
The Sea, and all *the ſtore*
That *is* in them: Which verity
Doth-keep for-evermore.
7. Which for th' oppreſſed *hard beſtead*,
h Performeth judgment *found*;
And to the hungry giveth bread:
The LORD doth looſe the bound.
8. The LORD i unto the blinde gives-ſight,
Men bowd-down *to the duſt*
The LORD *again* k doth-ſet-upright;
The LORD doth love the juſt.
9. The LORD the ſtranger keeps, *though low*,
l Sets-up the fatherleſs
And widow: But doth overthrow
The way of m wickedneſs.
10. JEHOVAH reign for ever ſhall;
Thy God *with power ſtor'd*,
O Sion, n to Generations all:
For which o Praiſe-yee-the-LORD.

e Heb. his purpoſes.
f Heb. O the happineſſes of him *that hath* the God of Jakob in his help
g Heb. un-broken-hope *properly.*
h Heb. doth judgment.
i Heb. openeth the blinde.
k Heb. uprightneth.
l Heb. ſets upright or; maketh-to-continue-ſure.
m Heb. of the wicked ones
n Heb. to generation and generation.
o Heb. Halelu-JAH.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme, 1. As to the *Outward Forme* or Manner of penning it in the Hebrew without any *Title* prefixed, is an *Untituled Pſalme*, as many others are. Unleſs we ſhall ſay, That the word [*Halelu-JAH*] is prefixed as a Title. Which yet is not ſo conveniently ſaid: that word both beginning and ending the Pſalme, with provocation to all to praiſe the LORD, with the Pſalmiſt. 2. As to the *Subject-Matter* of it, it is *Mixt* of *Praiſe* and *Exhortation*, and ſo is *Laudatory* and *Hortatory*. But it is chiefly *Euchariſtical* or *Laudatory*: foraſmuch as even the Hortatory part is full of Matter of Divine Praiſe. And, as this, ſo all the reſt of the Pſalmes following to the end of the Book, are wholly ſpent in Divine praiſes, and every of them begin and end with, *Halelu-JAH*. Hence *Lyra* ſtiles them, *Halelujatical Pſalmes*. The Pſalmiſt ſetting himſelf to praiſe the LORD with all his might therein: never ſatisfying himſelf with this ſweet *Angelical and Celeſtial Exerciſe*. So true is that of *Auguſtine's*; *Divine Songs, are our ſpirits delights* p.

p Deliciæ Spiritus noſtri Divina Cantica: ubi & fletus ſine gaudio non eſt. *Aug. in Enarr. Pſal* 144. *ad init. Tom.* 8.

Penman, probably was *David*: And perhaps upon the ſame or like *Occaſion* he penned this Pſalme whereupon he wrote *Pſalme* 145. As there was intimated. *See on Pſal.* 145. §. 3.

Scope of the Pſalmiſt here, is; To excite himſelf and others to praiſe the LORD, and to truſt in him alone in all ſtraits, wants, difficulties, and conditions whatſoever, and not in any, no not the greateſt of the ſons of *Adam*.

§. IV. The Analyſis, or Principal Parts.

In this *Laudatory* and *Hortatory* Pſalme, are

I. An Incitation, or pathetical provocation to the praiſing of the LORD. Which Duty is here laid down two wayes, 1. By diſtribution of the Subjects, who are to performe it, *viz.* (1) Others; *Praiſe-yee the LORD*. (2) The Pſalmiſt himſelf; *Praiſe the LORD, O my Soule*. Whereby is noted his Cordialneſs and ſincerity unto this Duty, *ver.* 1. 2. By profeſſion of the Pſalmiſts Reſolution to praiſe the LORD, and to ſing Pſalmes to his God. Which is Amplyfied by the Adjunct Conſtancy hereof; *In my life*, whileſt I am: *i. e.* ſaith one q, *In this preſent life ſo long as it laſts: and in the life to come*, *ver.* 2.

q Nic. de Lyra in poſtil. ad Pſ. 145

II. A Diſſwaſive or Dehortation from *truſting in Princes, in munificent-bounteous-Princes*, or in any *Son of Adam*. The foundation of divine praiſe being truſt in God, the fruit whereof is his help to be celebrated with all praiſe: Therefore this provocation to praiſe God is illuſtrated by a diſſwaſive from the oppoſite truſting in and praiſing of men, though moſt *bounteous-Princes*. The reaſon of which diſſwaſive is drawn, 1. *From* their inſufficiency and impotency to help or ſave us from miſery, *ver.* 3. 2. *From* their frailty and mortality (one cauſe of their inſufficiency,) whence, all their thoughts and purpoſes are moſt vaniſhing, *ver.* 4.

III. An Exhortation to hope and *truſt for help in the God of Jacob*, as in the LORD our God. Which is,

1. Illuſtrated, by the happineſſes of that man, that hath his truſt and help in God, *verſe* 5.
2. Confirmed and urged by many choice Arguments: drawn

(1) *From* the Allſufficiency and Omnipotency of God, diſcovered in the Creation of Heaven Earth, Sea, and all in them,

(2) *From*,

2. *From* the constant fidelity of God; *keeping Truth for ever*, in his Word and Promises, *verse* 6.

3. *From* his efficacious Providence, I. *Towards all sorts of good men* depending upon him in all varieties of distresses and difficulties, *viz.* 1. *Executing Judgement for the Oppressed.* 2. *Giveing food to the hungry.* 3. *Loosing them that are bound*, *verse* 7. 4. *Opening the eyes of the blinde.* 5. *Uprightening them that are Crooked*, *bowed down*, *or bowed together.* 6. *Loving the righteous*, *verse* 8. 7. *Preserving the Strangers.* 8. *Setting-upright*, or making to continue-sure, *the fatherless and widdow*, *verse* 9. *at the beginning.* II. *Towards the wicked* that depend not upon him, *Overthrowing their way*, *verse* 9. *at the end*

IIII. *A Conclusion* of the Psalme. Wherein note, 1. *The Declaration* of another Reason why God is to be Praised and alone trusted in: drawn from the Eternity of his Kingdome, whereby he Rules and Orders all things as he will. Which is Amplyfied by the peculiar relation that the King of this Kingdome hath to *Sion*, to his Church. 2. *An Exhortation* to all hereupon to praise the LORD, *verse* 10.

Psalme CXLVII.

§. I. The Summary Contents.

The *Psalmist* in this Psalme, which also begins and ends with *Halelu-JAH*, 1. *Exhorts* all more Generally to praise the LORD, *verse* 1. *&c.* Urging this from sundry Reasons: As, The Excellency of Divine Praise. Gods singular care of his Church. Gods Eminent Attributes; Wisdome, Power, Greatness. And his discriminating Providence towards good and bad, *verse* 1. *to* 7. 2. *Exhorts* to a special manner or mode of Praising God, with Confession, Singing-Psalmes, and Harp, *verse* 7. Annexing Reasons drawn from, Gods Providence, towards Creatures senseless, Towards Creatures sensitive but irrational, But especially towards his fearers, &c. *verse* 8. *to* 12. 3. *Exhorts Jerusalem* and *Sion*, The Church, (the peculiar Subjects of this Duty) to Laud and Praise the LORD their God, *verse* 12. For his blessings upon City and Kingdom. For his providence in ordering Natural things seasonably for their good. But especially for his peculiar favour to *Israel* in giving them his *Tew-words*, Statutes and Judgements, Laws Moral, Ceremonial, and Judical, so as he dealt not with any other Nation, *verse* 13. *to the end.*

§. II. The Version out of the Hebrew.

I.

a *Heb.* Halelu-JAH.

1. a PRaise-ye-the LORD; For good *it is*
Psalmes to our *glorious* God to-Sing:
For, pleasant *exercise is this*,
Divine Praise *is* a-comely-thing

2. The LORD doth build Jerusalem:
b *Heb* hee gathereth-together. The Out-casts b gleans of Israel.
3. The broke in heart he healeth *them*:
And binds up all their dolours *well.*

c *Heb.* doth-he call.
d *Heb.* of his understanding is not number

4. Of Stars he counts the number *right*:
Them all he c by *their* names doth cite.
5. Great *is* our Lord, and much in might:
d His understanding infinite.

II.

6. The LORD the meek e upright-doth-raise
The wicked humbleth to the f ground.
7. g By-turns-sing to the LORD with Praise:
Sing to our God with Harp's *sweet sound.*

8. That covereth with *dark* Clouds h the sky:
That for the Earth prepareth raine:
That makes the Mountains (*tall and dry*)
To bud-forth *tender* grasse *amaine.*

9. *That* doth to Beast i his food alot:
To Ravens young, which cry, *their measure.*
10. In strength of Horse delights hee not:
In leggs of man hee takes no pleasure.

e *Heb.* doth-erect. *vz* set upright.
f *Heb.* earth.
g *Heb.* Answer-yee to the LORD with confession. sing Psalmes.
h *Heb.* the Heavens.
i *Heb.* give his bread: to sonnes of the Ravens which cry, when they cry.

k Heb. The LORD takes pleasure in his fearers. l Heb. puteth peace. m Heb. of wheates be satisfieth thee.

11. k Who fear him, GOD is pleas'd in them:
That for his Mercy patient wait.
12. The LORD laud, O Jerusalem:
O Sion, praise thy God *most-great*.
13. For he makes-strong Barrs of thy Gates:
Thy Sons within-thee blesseth he.
14. He in thy Border l peace creates:
With fat m of Wheat sufficeth thee.

III.

n Heb his Saying. o Heb. runne p Heb. scatters-abroad.

15. He sends on Earth n his Edict *full*:
His word doth very swiftly o post
16. He giveth *flaky* Snow like Wool:
Like ashes p scatters hoary-frost.
17. Casts-forth his ice like morsels *felt*:
q Who *can* endure his cold *below*?
18. He sends his word, and them doth melt:
Makes his Winde blow, the Waters flow.
19. He his *most sacred* Words doth show
To *his dear* Jakob *laued well*:
His *precious* Statute-laws, Also
His Judgements unto Israel.
20. *s* To any *other* Nation
Such dealing did he not afford,
And they his Judgements have not known
For all which things, Praise-ye-the-LORD.

q Heb. before the faces of his cold who shall stand?

r Heb. He hath not done so to every Nation, and judgments they have not known them. Halelu-JAH

§. III. The Kinde, Penman, Occasion, and Scope.

The **Kinde** of this Psalme, 1. As to the Outward Forme or Mode of Penning it, is *Untituled* in the Hebrew, And one of the *Halelu-jatical Psalmes* (as some call them) beginning and ending with *Halelu-JAH*, i. e. *Praise-yee-JAH*. Or, *Praise-yee-the-LORD*. 2. As to the *Subject-Matter* of it, it is *Mixt*, *Hortatory* and *Laudatory*, Exhorting much to the Praising of the LORD, upon manifold grounds and Reasons. It is chiefly *Eucharistical* or *Laudatory*.

This Psalme, though in the *Hebrew* it be but one entire undivided Psalme, and be so accounted by the *Chaldee Paraphrast*, and Generally by most sound Interpreters, yet it is divided into two by the *Greek Version of the LXXII*, by the *Arabick* and *Æthiopick* Versions, and by the *vulgar Latin*, with Division also *Augustine*, *Lyra*, &c. follow. From *verse* 1. *to* 12. they account it Psalme *CXLVI*. And from *ver.* 12. *to the end*, *Psalme CXLVII*[s]. And so they fall again into the Ordinary Enumeration of the Psalmes, from which they had departed all along from *Psalme X*, (as thereon was noted,) making the *Xth. Psalme* onely a part of the *IXth. Psalme*, unduely joyning both together in one. And therefore with them the Enumeration of the Psalmes, from *Psalme X.* to *CXLVII*, is wholly altered from the common Enumeration: and accordingly we are forced to alledge them. Which is to be noted by the Reader, lest he misapprehend the Allegations or Quotations of them.

s Vid Bib. Polyglot ad Psal. X. & CXLVII.

Penman of this Psalme, *some*[t] think to have been *David*: and that upon the **Occasion** formerly hinted on *Psal.* 145. §. 3. *Others* [u] are of Opinion; That, because mention is made of *Building Jerusalem*, and *gathering together the outcasts of Israel*, *verse* 2. of *strengthening the barrs of her Gates*, *putting peace in her Borders*, *verse* 13. 14. This *Psalme* was penned by some Prophet as by *Haggai* or *Zeebary*, their names being prefixed to this Psalme in the *Greek*, *Arabick*, *Æthiopick* and *Syriack* Versions; *Halelu-JAH of Haggai and Zechary*, [x] after the Jewes return from their *Babylonish* Captivity, when they had rebuilt *Jerusalem*, had set up the Walls and Gates thereof, when *Israels* dispersed out-casts were gathered together thither out of other Countryes, and they flourished in peace and prosperity. But *Lyra* [y] utterly dislikes this Opinion; *For that*, *no such Title with the Name of* Haggai *and* Zechary *is in the Hebrew*, *but is onely put by some Translator or Expositor*. *As also because in* Jerusalem *rebuilt after the return from* Babylons *Captivity*, *there was not such peace and plenty as this Psalme describes*. *Yea it was frequently invaded by the Gentiles about them*, *and was subject to the servitude of* Medes *and* Persians, *after of the* Grecians, *and then of the* Romans. *And there was such* Penury *of Temporals in the dayes of* Nehemiah *who re-edified the City*, *that they brought their sons and daughters into servitude for necessary food*, Neh. 5. And therefore he understands this *of the building of the spiritual* Jerusalem, *&c.* Wherefore, if we referre the *Occasion* of this Psalme to the occurrents that fell out, after *David* was brought to the Crown, and had subdued his Enemies round about;

t Jo. Foord in Expos. Ps. 145.
u Sim. de Muis in Arg. Ps. 147. & Hen. Moller: in Arg. Ps. 147.
x Vid. Bib. Pol. ad Ps. 147.
y Nico. de Lyra in Postil ad Ps. 147. ad initium.

I see no unsuitableness with the matter of this Psalme, but good correspondency. For, then *Jerusalem* began to be eminently built, and to be strengthened, flourishing with peace and all prosperity: Then *David* and his friends, which were as out-casts dispersed from place to place, were gathered together in *Jerusalem* and the Kingdom, enjoying the Words, Statutes, and Judgments of the LORD in lustre and beauty, &c. according to the sundry expressions contained in this Psalme.

Scope of the Psalmist herein, is; To excite all, but especially *Jerusalem* and *Sion*, with the people of God therein, to praise the LORD, for his care of his Church and people, for his glorious Attributes, for his singular providences, in the course of Nature, but chiefly in his Spiritual Dispensation of, his Ordinances (*viz.* His *Words, Statutes, and Judgments* i.e. His ten Words the Moral Law, the Ceremonial and Judicial Lawes) *to Israel*, above all the Nations of the World.

§. IV. The Analysis, or Principal Parts.

This *Hortatory* and *Laudatory* Psalme contains three Exhortations to the praising of the LORD, with Reasons or Motives thereunto severally annexed. As,

I. An Exhortation more general to all to praise the LORD; in the word, *Halelu-JAH*, *ver.* 1. &c. This is enforced and urged,

1. *From* the excellency of this work it self, the praising of the LORD z. It being here commended. As. 1 *Good.* 2 *Pleasant.* 3 *Comely*, *ver.* 1.

2. *From* Gods singular care of his Church and people, typed out by *Jerusalem*. This his care is described, and illustrated, I. *Described* by sundry choice Acts thereof: *viz.* 1 *Building Jerusalem.* 2. *Gathering together the out-casts of Israel*, dispersed into other Countries, *ver.* 2. 3. *Healing the broken in heart, binding up their dolours* or griefs, *ver.* 3. II. *Illustrated*, by Gods exact numbring, and *Naming* of all the starres: How much more exactly doth he number and know all his people by name, *ver.* 4.

3 *From* Gods eminent Attributes or perfections. As, 1. His Greatness. 2. Power. 3. Understanding, beyond number, *ver.* 5. 4. Providence, 1 Towards the good; *setting-upright the meek.* 2 Towards the bad; *debasing the wicked to the earth*, *ver.* 6.

II. An Exhortation to a more Special Mode or Manner of praising the LORD, *verse* 7, *&c.* Here,

1. This Special manner of praising the LORD is described: *viz.* It must bee, 1. By *singing in way of Answering one another*: as the *Hebrew* word properly signifies, 2. *With Confession*, *viz.* of praise and praise-worthy things to God. 3. With *Singing-psalmes.* 4. With melodious Musical Instruments, as with *Harp*, *ver.* 7.

2. This praise is urged, From consideration of Gods providential dispensations, 1. Towards Creatures insensitive. As in his, (1) *Covering Heaven with Clouds.* (2) *Preparing rain for the Earth* And (3) *Making barren Mountains to bud-forth Grasse*, *ver.* 8. 2. Towards Creatures irrational, (1) *Feeding the beasts.* (2) *Feeding the fowles*; *young Ravens that cry*: *i.e.* even the basest of fowles, young Ravens *Synechdochically* are mentioned in stead of all the rest. They say, when they are hatched, the old Ravens desert them by reason of their deformity and whitishness: whereupon through extremity of hunger they cry. And Gods providence yet strangely preserves and feeds them, as Writers a observe, *ver.* 9. 3. Towards Creatures Rational, especially such as are truly religious: *He takes pleasure in them*, not according to any acquired or natural parts: but according to their *fearing* of him, and their *patient-waiting for his mercy*, *verse* 10, 11.

z In laude Dei, ipse actus est Merces. *Sim. de Casia. apud Gloss. in Ps.* 146

a *Et pullis Corvorum invocantibus eum.* Dicit enim Isidorus; Quod corvi non ministrant cibum pullis suis, donec videant eos nigrescere plumis: quia tunc agnoscunt eos tanquam suos: sed antequam habeant plumas nigras nutriuntur rore cœlesti. Per hoc autem quod dicitur; *Invocantibus eum.* non est intelligendum, quod ista invocario sit per aliquam recognitionem in pullis existentem: sed quod unaquæque res per appetitum naturalem tendit ad suam perfectionem. Et sic dicuntur invocare Deum, à quo recipitur omnis perfectio & omne bonum. *Nic. de Lyra in postil. ad Psal.* 146. o.

Tradunt qui Naturalem Historiam scripserunt, tantam esse ἀσεργίαν in Corvo, ut propter deformitatem, aut quod recens nati albescant per aliquot dies deserat pullos implumes, quos interea Deus alat mirabiliter vermiculis natis ex stercoribus & ex cadaverum carnibus in nidos congestis, donec nigrescant. Id verum sit, an non, in medio relinquo. Certè huc alludere videtur Psalmus & Job, c. 39. *&c.* *Hen. Moller. Prælect. in Psal.* 147. 9.

Quærunt Hebræi, cur pullorum corvorum mentio fiat potissimum? Hanc adferre soleat rationem, Quod ij, statim ut nati sunt, à parentibus deserantur, qui illos, quippe albos, pro suis non agnoscant. Omitto quod Rasi è veteribus Rabbinis addit, tunc è stercoribus natas muscas aut vermes (nam יהושין Jattuschin, quid significet, ambigitur.) in eorum os. divinâ regente providentiâ, sese ingerere. Ista vera sint, necne in medio relinquo. Certè aliquid oportet esse, quod sententiæ ex libro Job allatæ locum dederit.

Plinius non longe abit ab Hebræis qui in *Natural. Hiſtoriâ* oblivioſos eſſe Corves ſcribit, & plerunque minimè ad nidos ſuos reverti: ſed quadam ratione inſtinctaque Naturæ hæc congerere ad ſuos nidos, quæ vermes poſſint creare, ex quibus relicti eorum pulli aluntur interdum. Alij cenſent, id quod forteſſe magis eſt in promptu, Synechdochicè ex corvis univerſum volucrum genus eſt intelligendum. *Sim. de Muis in Comment. ad Pſal.* 147. 9.

III. *An Exhortation*, directed to a ſpecial ſort of perſons whoſe duty it is more peculiarly to praiſe the LORD, *viz.* To Gods own Church and people, in *Jeruſalem* and *Sion*, ſingular Types of Gods Church and people, *verſe* 12, *&c.* Where note,

1. The Object to be praiſed: Deſcribed, 1. By his ſupream eſſence; *The LORD.* 2. By his Covenant-Relation to them; *Thy God.*

2. The Acts to be performed to this Object, 1. *Praiſe.* 2. *Laud.* Which in the Hebrew ſeems to be more emphatical: as was noted on *Pſalme* 117. 1.

3. The parties who are to performe theſe Acts of Duty; *Jeruſalem*: *Sion*: *ver.* 12.

4 The Arguments or Motives inducing to this performance of praiſe to God. Drawn

(1) *From* Gods ſingular bleſſings upon *Jeruſalem* and the Kingdome; *viz.* 1. *Strengthening the Barres of Jeruſalem's Gates*: protecting her. 2. *Bleſſing her* Citizens or *Inhabitants*: called *her ſonnes within her*, *verſe* 13 3. Stabliſhing *Peace in her border*: in her Land and Kingdome. 4. Abundantly *ſtoring her with plenty of food*: *fat of wheat* Synechdochically being put for all food, or neceſſary proviſion, *ver.* 14.

(2) *From* Gods Providence ſeaſonably ordering the courſe of Nature, in the viciſſitudes of natural things, for their good. Here are laid down, I. The Cauſe of all natural revolutions and viciſſitudes; *His edict*, and *word running ſwiftly on Earth*; *i. e.* the efficacious and ſpeedy force of his command, of his All-ruling providence whereby he effectually and ſpeedily, even as by a word of command, orders and alters all things, *ver.* 15. II. The viciſſitudes and alterations of natural things themſelves. 1. He brings Winter at his pleaſure; (1) *Giving Snow, like Wool.* (2) *Scattering-abroad the Hoare-froſt like aſhes*, *ver.* 16. (3) *Caſting-forth his ice, like morſels.* Which is illuſtrated by the extremity of *his cold.* Thus he turnes Summer into Winter, *ver.* 17. 2. He contrariwiſe, at a word, brings the Spring, diſſolving the winters cold and froſt by his ſoft-windes making a kindly thaw, and turning them again into waters, *ver.* 18.

(3) But eſpecially, *From* Gods peculiar favour to Iſrael, his Church and People, in conferring upon them Spirituals, *viz.* His Ordinances; 1. *His Words*: *i. e.* His ten Words, (as his ten Commandements the Moral-Law is ſtiled, *Deut* 4 13) 2. *His Statutes*: *i e.* His Ceremonial-Lawes. 3. *His Judgments*: *i. e.* his judicial Law, *ver.* 19. All which he Amplyfies, by an Antitheſis between his dealing, in regard of his Lawes and ſpiritual Ordinances farre otherwiſe with *Iſrael*, then with any other Nation in the World, to all which his Ordinances and Judgments were not vouchſafed nor known. And ſo he concludes the Pſalme, as he began it, with an Exhortation to divine praiſes; *Halelu-JAH*, *ver.* 20.

Pſalme CXLVIII.

§. I. The Summary Contents.

The *Pſalmiſt* Exhorts, 1. *Generally*, all to praiſe the LORD, *ver.* 1. *begin.* 2. *Specially*, (1) All Creatures in the Heavens: whether the third, ſecond, or firſt Heavens, &c. *ver.* 1. *to* 7. (2) All Creatures in the oppoſite earth below; whether in the Water, Aire, or Land, &c. to praiſe the LORD, *ver.* 7. *to the end.*

§. II. The Verſions out of the Hebrew.

I. Verſion.

I.

1. 2 PRaiſe-yee-JAH. Praiſe the LORD
From Heav'ns *triumphantly*:
Praiſe-unto-him-afford
All yee in-places-high.
2. His Angels all
Do-yee-him-praiſe: Praiſe him *alwaies*
His-Armies all.

a *Heb.* Hale-lu-JAH. b *Heb.* praiſe, yee-him in the high places.

II. Verſion.

I.

1 O Praiſe-the-LORD. Praiſe-ye-the-LORD
From Heav'ns *triumphantly*:
Due praiſes-unto-him-afford
All yee in places-high.
2. Praiſe him his Angels every-one
All his Hoaſts praiſe him *right.*
3. Do yee him praiſe *O* Sun and Moone:
Praiſe him all Starres of light.

a *Heb.* Hale-lu-JAH. b *Heb.* Praiſe yee-him in-

3. Yee

3. Yee Sun and Moon *ſo bright*
Praiſe-him *as yee do move*:
Praiſe-him all Starres of light.
4. *O* Heav'ns of Heav'ns *above*
Praiſe-him-do-yee:
And waters that *Up-elevate*
Above Heav'ns *bee*.

5. The LORD's name let them *there*
Praiſe: For, hee did command,
And they created were.
6. And [c] faſt-hee-made-them-ſtand
For ay for ever:
To them gave hee [d] a firme-Decree,
Which ſhall paſs never.

II.

7. The LORD from earth praiſe-you,
O Dragons and [e] each deep.
8. Fire and Haile, [f] Miſt and Snow,
Whirle-winde, his word which keep.
9. Mounts and Hills all:
Each [g] fruitful Tree, likewiſe all *yee*
O Cedars *tall*.

10. Wilde-beaſt, and Cattel all:
Thing-creeping, Bird of wing.
11. Earth's Kings and peoples all
Princes, and all [h] Judging
Throughout the Earth.
12. Young-men [i] and maids, old-men with
Of humane birth.

13. *O* let them *every one*,
Now praiſe JEHOVAH's name
For his name, his alone,
Is-high-advanc'd *in fame*:
His [k] Majeſty
And glorioufneſs above Earth *is*
And Heavens *high*.

14. And hee [l] on-high-doth-raiſe
His peoples horne *alone*;
Which is the *very* praiſe
Of his Saints every-one,
That children *bee*
Of Iſr'el *deare*, A folk him neer:
The-LORD-praiſe-yee.

4. Yee Heav'ns of Heav'ns [c] his-praiſe-pro-claime:
And waters [d] in the aire.
5. *O* let them praiſe JEHOVAH's Name:
For [e] hee ſpake, made they were.
6. And firmly-ſtabliſh-them-did-hee
For evermore for ay:
For them he gave [f] a *Sure*-Decree,
Which ſhall not paſs-*away*.

II.

7. Praiſe-yee the LORD from Earth *below*,
O Dragons and [g] each deep.
8. *Both* Fire and Haile, vapour and Snow.
Whirle-winde, [h] his word which keep.
9. All Hills and Mountains: [i] Trees *that bring*
Fruit: Cedars all likewiſe.
10. [k] Beaſts and all Cattle: Creeping-thing,
And fowle of wing *that flyes*.

11. Kings and all peoples of the earth:
[l] Peers, and Earth's Judges all.
12. Young-men and alſo maids *by birth*,
Old-men with children *ſmall*.
13. Let *all* theſe praiſe JEHOVAH's name,
For his Name, his alone,
Is-high-advanc'd: [m] His-glorious-fame
'Bove Earth and Heav'ns *hath ſhone*.

14. And hee his peoples horne [n] ſets-high:
Of all his Saints the praiſe,
Of Iſr'ls ſonnes, A folk him nigh;
Praiſe-yee-the-LORD *alwaies*.

[c] *Heb.* or, hee eſtabliſhed-them —— [d] *Heb.* A ſtatute, and it ſhall not paſſe.
[e] *Heb.* all deeps.
[f] *Heb.* or; vapour. damp. fume. &c. —— ſtormy winde, doing his word.
[g] *Heb.* the wood (*or* tree) of fruite.
[h] *Heb.* judges of the earth.
[i] *Heb.* and alſo maidens, olde men with children.
[k] *Heb.* or; glory, glorious-majeſty
[l] *Heb.* doth exalt ——
[c] *Heb.* praiſe him.
[d] *Heb.* that *bee* above the Heavens
[e] *Heb.* commanded, and they were created.
[f] *Heb.* A ſtatute.
[g] *Heb.* all deepes.
[h] *Heb.* doing his word.
[i] *Heb.* the wood (*or* tree) of fruite.
[k] *Heb.* The wilde beaſt.
[l] *Heb.* Princes.
[m] *Heb.* glorious-majeſty. *or* glory.
[n] *Heb.* exalts

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme, 1. As to the *Outward Forme* or Manner of penning it, is *Untituled*; having no *Title* prefixed to it in the Hebrew. The *Greek Verſion* prefixeth this Title; *Halelu-Jah of Haggai and Zachary*. So alſo the *Æthiopick* Verſion. The *Syriack* hath it; *Of Haggai and Zachary* [f]. But as *Lyra* notes, this ſeems done by ſome Tranſlator or Expoſitor. And in this Pſalme there ſeems no colour at all for referring it to *Haggai* or *Zechary* [t]. 2. As to the *Subject-Matter* of it, it is *Mixt*, *Laudatory* and *Hortatory*: and is wholly ſpent in Exhortations and Invitations of all ſorts of Creatures, Superiour and Inferiour, to the Divine praiſes of the LORD, for his power, wiſdom, goodneſs, &c. ſhining-forth in his works, but eſpecially in his Collection, Protection, and Affection towards his Church and People *Iſrael*. Not onely Angels and Men, but even all mute Creatures, made with wonderful wiſdome, and continuing in their ranks and orders wherein they were created, do in their kinde praiſe the LORD: The Rational Creatures, *by Speech*;

[f] Vid. in Bibl. Polyglot. ad Pſ. 148.

[t] *Nic. de Lyra in poſtil. ad* Pſ. 148

The irrational, by *Silence* representing the wonderful work-manship of their Creator. So that as one saith u; *They are tacit Praisers of his great Workmanship and loud Preachers.*

u Σιγῶντες ἐπαινέται τῆς μεγαλουργίας καὶ ἀναφωνητοι κηρυκες Greg. in Orat. in Nativ. Christ.

Penman of this Psalme, is not certainly known.

Occasion of Writing it, is as uncertain. **David** is supposed to be the Penman of it, and upon that General occasion forementioned on *Psalme* 145. §. 3.

Scope is evident; *viz.* To invite and incite all sorts of Creatures Superior and Inferiour to praise the LORD in their kinde, and set forth his wonderful perfections and Excellencies: The LORD having made all Creatures for the manifestation of his matchless Glory.

§. IV. The Analysis, or Principal Parts.

The Invitation or Exhortation to the Creatures to Praise the LORD, is laid down in this Psalme, *More Generally*, and *More Specially*.

I. *More Generally*, to all sorts; *Praise-yee-JAH.* With which the Psalme begins and ends.

II. *More Specially*, to the special sorts of Creatures. Which are here distributed into Superiour, and Inferiour.

1. *The Superiour Creatures*, *i.e.* The Celestial Creatures, are exhorted to praise God, *in and from the Heavens*, *verse* 1. &c. Here we are to note,

(1) The Distribution of the Superiour and Celestial Creatures, which are to praise the LORD. And they are, 1 In the third Heaven; *Angels.* *And his* Angelical *Hosts*, *verse* 2. 2. In the second Heaven; *Sun, Moon, and Stars of light*, *verse* 3. 3 The first Heavens, called; *the Heavens of Heavens*, *i.e.* The lowest and meanest of Heavens. think some x, As the *Servant of Servants* imports the meanest and most inferiour Servant. To take this for the highest Heavens, as *some* do y, I cannot so well approve: both because those *Heavens* were mentioned before, in *verse* 1 2 and also because that which here follows; *the Waters above the Heavens*, leads us rather to the former Interpretation. The Creatures in these Heavens, are; *The Waters contained in the Clouds of Heaven*. *verse* 4.

x Jo. Foord in Exposit. Psal. 148. 4.

y Nic. de Lyra in Ps. 148. 4

(2) The Causes or Reasons why these superior Creatures must praise the LORD, are; 1. *Because*, he created them, by his Word of Command, *verse* 5. 2. *Because*, he hath permanently established them in their State. 3 *Because*, He hath appointed to every of them *A Statute* or Rule, *which shall not be passed*, *verse* 6.

2. *The Inferiour*, or *Terrestrial Creatures*, are exhorted, &c. *verse* 7. Here also you have

(1) The Distribution of the Inferiour Creatures exhorted to praise the LORD. And they are either, *I* Aquatile. As, 1. *Dragons. i.e.* Huge Sea-fishes, Whales, &c. 2. *And all Deeps*, wherein they live. *verse* 7. *II.* Aerial; as the Meteors, 1. *Fire.* *viz.* in thundring and lightning &c. 2. *Haile* 3 *Snow.* 4 *Vapour.* 5. *Stormy Winde*, or *Whirlewind.* All which are Amplyfied, by their subjection to Gods all ruling Word, *verse* 8, *III Terrestrial.* And these are, 1 Creatures Insensitive, without sense; As (1) *Mountains* (2.) *Hills.* (3) *Fruit Trees* (4) *Timber Trees*, as *Cedars*, *verse* 9. 2. Creatures Sensitive, but Irrational. As, (1) *The Wild Beast.* (2) *All Cattel.* (3) *The Creeping-thing* (4) *The feathered fowl*, *verse* 10. 3. The Rational Creature, Mankind: And these of whatsoever (1) Order; *Kings, Subjects, Princes, Judges*, *verse* 11. (2) Sex; *Men*, or *Maids.* (3) Age; *Old men with children*, *verse* 12

(2) The Reasons why all these are Exhorted to Praise the LORD. *viz.* 1 Because *The Name of the LORD alone is most highly advanced*, and his *Glorious Majesty is farre above both Earth and Heaven*, *verse* 13. 2. Because, *He Exalts the Horne of his people.* He Exalts their Power, Glory, &c. *Amplyfied* by the fruit, effect or Consequent thereof; *The praise of all his Saints. i.e.* Which Glory or Horne so Exalted is their Praise: Or, Which is and should be an Argument, and Matter of praise to them. 3. Because. *He hath brought his people* Israel *near unto himself* in Covenant, Holy Relations, and sweet Communion. And so he concludes the Psalme as he began with an Hortatory *Halelu-JAH. ver.* 14.

PSALME

Pſalme CXLIX.

§. I. The Summary Contents.

Herein are, 1. *A vehement Exhortation* unto *Iſrael*, the Church and People of God, to celebrate the LORD with ſingular and Extraordinary praiſes, *verſe* 1. *to* 4. 2. *The Arguments* or Reaſons why *Iſrael* ſhould ſo praiſe him. Which are drawn, (1 *From* the Extraordinary favours of God unto them, *verſe* 4. 5. (2 *From* the ſingular and Eminent Power which they ſhall have over their Enemies, *verſe* 7, 8, 9.

§. II. The Verſion out of the Hebrew.

1. [a] PRaiſe-yee-the-LORD. Sing to the LORD
A New *triumphant* Song:
His *Worthy* praiſe *to him afford*
In [b] *his* Saints Holy-throng.
2. Let Iſrael reioyce *and ſing*,
[c] In-them-that-him-have-made:
Let Sons of Sion in their King
Be *now* exulting-glad.
3. Let them * with Flute *melodiouſly*
Praiſe his *renowned* Name:
With Harp and Timbrel *pleaſantly*
To him let-them-ſing-Psalme.
4. For in his people *every one*
The LORD doth-pleaſure-take:
The meek-ones with Salvation
He-beautiful-will-make.
5. The Saints, in glory ſhall-be-glad:
Shout on their Beds ſhall they.
6. The Exaltations of God
[d] Within their mouth *ſhall ſtay*:
And in their hand [e] a two-edg'd Sword.
7. On Heathens for-to-do
Juſt vengeance: on the folk *abhorr'd*
Correction *alſo*.
8. To binde their Kings *magnifical*
In *ſtrongeſt* Chains *at laſt*:
And their-renowned-Nobles *all*
In Iron fetters *faſt*.
9. To do on them (*upon complaints*)
The judgement on record:
This honour *is* to all his Saints
Then ſtill [g] Praiſe-ye-the-LORD.

a *Heb* Hale-lu JAH.
b *Heb.* the Church (*or*) company, aſſembly, congregation) of Saints
c *Heb.* in his makers, i.e. Father, Son, and Holy-ghoſt.
* *Heb.* in the Dance. *The ſame word ſignifies both, but Flute is more fit.*
d *Heb.* in their throat.
e *Heb.* a Sword of edges. A Sword of mouthes. *Here in the Heb. word, the Root is doubled for the more emphaſis.*
f *Heb.* wives
g *Heb.* Hale-lu JAH.

§. III. The Kinde, Penman, Occaſion, and Scope.

The **Kinde** of this Pſalme, 1. As to the Mode and *Outward Forme* of writing it, is *Untituled*: having no *Title* prefixed in the Hebrew-Original. 2. As to the *Matter* of it, It is *Mixt*: *Hortatory* and *Laudatory*. Yea Exhorting Iſrael to an Extraordinary lauding of the LORD, for his eminent bleſſings upon his People, and the great power they ſhall have over their Conquered Enemies. Under which Corporal power *ſome* [h] conceive the Pſalmiſt ſhadows out that excellent Spiritual power which the Church ſhall exert and inflict upon the ungodly by the Doctrine and other Ordinances of Chriſt after his incarnation, *Matth.* 16. 19. *Joh.* 20. 23. 1 *Cor.* 5. *throughout*. And ſo they account this Pſalme in part *Prophetical*. This Power of the Saints over their Enemies, *ſome* [i] referre to their *judging of the World with Chriſt at his ſecond coming*, According to that of the Apoſtle: *Do yee not know that the Saints ſhall judge the World? ——Know yee not that we ſhall judge Angels?* 1 *Cor.* 6. 2, 3. And *ſome* [k] interpet this their power, of their *Corporal*, *Spiritual*, and laſt *Glorious* power over their Enemies at the Judgement-day. Our *Engliſh Tranſlators* underſtand it of the Churches Spiritual power onely, as appears by the Contents which they have prefixed; 1. *The Prophet Exhorteth to praiſe God*

h *Hen. Moller. in Arg. & Praelect in Pſal.* 149. *Jo. Calvin. in Arg. & Com. ad Pſal.* 149 *H. Ainſworth in his Annot. on Pſ.* 149.
i *Nico de Lyra in Poſtil ad Pſal.* 149.
k Sword]

This may be underſtood of the Peoples Victories over their corporal Enemies; and alſo of the Spiritual Combates againſt the World and the Prince of it, by the power of Gods Word and Spirit, 2 *Cor.* 10. 4 *Heb.* 4. 12. *Rev.* 1. 16. and 19. 15. And finally of the laſt Victory over all the Enemies power, which the Church united to its head ſhall obtain at his laſt coming, *Revel.* 2. 26. *Jo. Diodat. in his Annot. on Pſ.* 149. 6.

for

for his love to the Church. And for that Power which he hath given to the Church to Rule the Consciences of men.] And yet here they have unadvisedly and dangerously described that power: Seeing it is Gods sole Prerogative to *Rule the Consciences of men.*

Penman of this Psalme, is not certainly to be determined upon.

l *Jo. Ford in Expos Ps* 145. *Sim. de Muis in Arg. Ps.*149.

Occasion of it is also as Uncertain. *They,* l who think this Psalme was written upon occasion of *Davids* victorious subduing of his Heathen-Enemies round about him, and of his taking care for the Ark, solemn Assemblyes, publick worship of God, and the House of God, that they all might be set in order, 2 *Sam.* 5. *and* 6. *and* 7. *and* 8. are of Opinion that *David* was *Penman of it,* As I formerly noted on *Psal.* 145. §. 3. *Others* m suppose that this Psalme was penned by some other *Prophet,* a little before or not long after the *Jews* deliverance from the *Babylonish* Captivity. And that then they were to sing *New Songs,* and to frequent solemne Assemblyes of Saints, as *verse* 1. Which they could not do *in a Strangers Land.* And that their victories over their Babylonian Enemies, that had long oppressed them, were but Præludium's and Pledges to them of their greater Victories for the future, especially under the Messiah, that should subdue all Nations to him and his Church by the Gospel, &c. *verse* 6, 7, 8, 9. I leave all *in medio* for the judicious to ponder upon.

m *Jo Calvin. in Arg. & Com. ad Psal.* 149. *Hen. Moller. in Arg. & Prælect. ad Ps* 149.

Scope of this Psalme, is; to exhort and incite the Church of God his *Israel,* to celebrate the LORD with eminent and extraordinary Praises, both for his singular favours vouchsafed unto them, and for the victorious Power which they shall obtain and exercise over even the greatest of their Enemies, according to his written Word: And this not onely Corporally, but also and especially Spiritually.

§. IV. The Analysis, or Principal Parts.

As in the former Psalme *All sorts of Creatures* are invited and exhorted to praise God *ordinarily*: So in this Psalme *The Israel of God and Sons of Sion,* even the whole Church and People of God, are exhorted to Praise the LORD, and that *Extraordinarily.* As that, so this Psalme begins and ends with *Halelu-JAH*: and is wholly bestowed in Divine praises, and forceible inducements to these praises In this Psalme therefore are especially two Parts.

I. An Exhortation of the Church and people of God solemnly to Praise the LORD, *ver.* 1. *&c.* This praise whereto they are Exhorted, is Described

1. *By* the Object of it, to whom it is due and to be performed, viz. *God,* who is here set forth by, 1. His essential Name; *JEHOVAH.* 2. His Name of efficiency; *His Makero.* Whether it be understood, *Absolutè,* absolutely in respect of Creation: Or *Secundum quid,* Respectively in some respect onely, as he was the Author of their Redemption, Deliverance, Prosperity, &c. The sense amounts much to one. In the Hebrew the word is plural; *His Makers* o. Which *some* think is so put for Honours sake: Others, to insinuate the Mystery of the Trinity, *Father, Son, and Holy-Ghost.* 3. His name of Government; *their King, viz.* To Reign over them, Rule and Govern them as his People, by his peculiar providence, and Spiritual influence of his Word and Spirit. In all these are chouched tacit Arguments and Motives to the praising of God.

u *Sim. de Muis in Com. ad Psal.* 149. 2.

o *In factore suo,* Hebraice ad verbum legi, in factoribus sui, In numero multitudinis pro singulari, Honoris ergo, sicuti observat Kimchi, quasi male profert ex *Job* 35. 10. *Ubi est Deus qui fecit me, seu factor meus,* ad verbum, *factores mei?* Idem censent Esræ &alii. Geneb. in veritate Hebraica affirmat apertum esse Mysterium S. Trinitatis, &c. *Sim. de Muis in Com. ad Psal.* 149. 2.

2. *By* the General Quality of this praise. Which must be exquisite, singular, and extraordinary; *A New Song.*

3. *By* the solemnity of it. It must be performed publickly; *in the Church or Congregation of Saints.* Which imports a promise or prophecy of Restauration of Gods publick Worship and Ordinances, and of the solemn Church-assemblyes. And may suite to *Davids* dayes: or to the Captives return from *Babylon.*

4. *By* the Acts of praise, or Adjuncts thereunto Annexed. *viz.* 1. Inwardly, *Rejoyceing,* Gladsomness. 2. Outwardly, *Singing.* Praising. Using of Musical Instruments to stir up their affections as *Flute, Timbrel, Harp.*

5. *By* the Subiects of this Duty, The partyes Exhorted thereunto, *viz.* Israel, *The Sons of Sion.* Even the whole Church of God among the Jewes. *Analogically,* All the Churches of Christ also among the Nations according to the New-Testament-way of praysing the LORD, for these and like mercies, hinted in this Psalme. All these particulars are interwoven, and evidently contained in *ver.* 1, 2, 3.

[*His Makers*] The Father, the Word and the Holy-Ghost; which three are one, 1 *Joh.* 5. 7. The mystery of the Trinity is in the Hebrew phrase; So in many others, As; *Let us make man in our Image*, Gen. 1. 26. *Where is God my Makers?* Job. 35. 10. *Thy Makers is thine Husbands*, Isai. 54. 5. *Remember thy Creators*, Eccles. 12. 1. and sundry the like. God also is our Maker both in Nature, and Grace. See *Ps.* 100. 3. *H. Ainsw. in his Annot. on Ps.* 149. 2.

II. *The Arguments or Reasons* why the Church should thus praise the LORD, *verse* 4. *&c.* And they are drawn,

1. *From* consideration of the LORD's singular and extraordinary favours towards his people. As, 1. His great love unto his People. *taking pleasure in them.* This the fountain of all his blessings. 2. His *Salvation*, and deliverance from evils and Enemies, promised and performed to the meek. This is Amplyfied, by the Adjunct *Beauty* or *Glory* attending such their Salvation, *verse* 4 3. The singular and eminent matter of joy which he will vouchsafe unto his Saints. Amplyfied, by (1) The Acts thereof; *Being gladsome, and shouting-joyfully.* (2.) The Adjunct of it; *in Glory.* Or, *with Glory.* Denoting the high degree and eminency of their joy. (3) The subject-place, where; *upon their Beds*, in their private retirements, *verse* 5.

2. *From* Consideration of the Victories and extraordinary Power which his Church and Saints shall have over their Enemies. Here, *I. The eminency of their Praises of the LORD*, are described by, 1. Their Nature, *The Exaltations of God.* 2. Their vehemency; *in their throat.* i. e. aloud spoken of, vehemently commemorated, *verse* 6. *beginning. II. Their Victories and Power over their Enemies*, the Arguments of such praise, are set forth and illustrated, 1. *By* the Instrumental means thereof; *A two-edged Sword in their hand.* Heb. *A Sword of two mouths.* The Root being Emphatically doubled in the Hebrew Word, *verse* 6. 2. *By* the Objects of their victories and power, their Enemies described by, (1) Their Multitude and Quality; *Heathens*; *People.* (2) Their Magnitude and Dignity; *Kings: Nobles.* 3. *By* the Acts of their Victory and Power; (1.) *Doing vengeance on Heathens.* (2.) *Doing Corrections* or *Rebukes upon the People.* Real rebukes, not verbal. (3.) *Binding* Captiv'd *Kings in chaines, and Nobles in fetters of Iron, ver.* 7, 8. 4. *By* the Limitation or Regulation of all this Power. It must be, (1) *Judgement.* (2) *Judgement written.* Judgement according to the rule of Gods written Word: not of private passion or revenge. 5. *By* the Honour and high-Dignity which is thus devolved by the LORD upon all his Saints. Now an intentive and judicious eye may easily discerne, That all these Particulars may be acccommodated to *Israel* in *Davids* dayes, or to the *Jews* about the time of their returne from the *Babylonish Captivity*, when the Glorious Lord so wonderfully dashed in pieces the power of all their Enemies, delivered them from them, and gave them power over them. And, that all these passages from *ver.* 6. *&c.* may be expounded, not onely *Literally* touching Israels Corporal Victories over their Corporal Enemies, *Heathens*, *&c.* but also *Spiritually* and Mystically touching the Spiritual victories and power which the Church and Saints of God, in all after-ages since Christ, and to and at the end of World, shall have and exercise over their Spiritual Enemies according to his Word, by *Jesus Christ* assisting them. After all this the Psalmist closeth up this Psalme, as he began, with his Hortatory *Halelu-JAH*, *verse* 9.

Psalme CL.

§. I. The Summary Contents.

In this *last Psalme* closing up the whole *Book of Psalmes*, the Psalmist, 1. *Exhorts* to Praise the LORD for sundry his Excellent Perfections and Actions, *verse* 1. 2. 2. *Directs* and *invites* to manage his Praises, (1) With all sorts of Musical Instruments, *verse* 3, 4, 5. (2) With all breath, *verse* 6.

§. II. The Version out of the Hebrew.

a. PRaise-yee-JAH. In-his-Holiness Praise-yee the-mighty-God:
In b his strength's Firmament him bless.
2. Him in his powers laud:
Him c after his much greatness praise.
3. Praise him with Trumpet's d voice:
Yea with the Psaltery him-praise
And Harp's *melodious noise.*
4. Praise-him with Timbrel and e the Flute:
Praise-him with Organ *shril*,
And stringed-Instruments as *Lute.*
5. With f Cymbals sounding-well
Praise-him: with Cymbals g of shrill sound
Praise him, *for ay ador'd.*
6. Let every Breath *that can be found*
Praise JAH. h Praise-yee-the-LORD.

a *Heb.* Halelu JAH In his Sanctity *Or*, for his Sanctity. b *Heb.* the firmament of his strength praise him. c *Heb.* According to the multitude of his greatness. d *Heb.* sound e *Heb.* or; the Dounce f *Heb.* Cymbals of hearing. g *Heb.* of shouting sounds. h *Heb.* Halelu-JAH.

§. III. The Kinde, Penman, Occasion, and Scope.

The **Kinde** of this Psalme, is; 1. As to the *Outward Mode or Forme* of penning it, *Untituled*. No Title being prefixed hereunto in the Hebrew. 2. As to the *Order* of it, *Last*. Concluding this precious Book of Hymnes or Praises, with the praises of the LORD emphatically. And beginning, as also ending with that Laudatory *Halelu-Jah*. 3. As to the *Subject-Matter* of it, *Mixt*, *Laudatory* and *Hortatory*. Exhorting unto the Holy praises of the LORD, most pathetically. It speaks nothing almost but Praise. The word [*Praise*] is used in this short Psalme *thirteen Times*, as *Kimchi* [i] observes: He saith *it is in respect of Gods thirteen Attributes, whereby he Governs the world.* And *nine Musical Instruments* are here mentioned to praise the LORD withal, *viz.* such as were in use under the Old Testament, during the Churches Minority, God appointing them an outwardly pompous and glorious way of Worship, thereby to detain them in his own Service, and preserve them from the Idolatrous-worships of the Heathens. This Psalme is probably thought, saith *one* [k], to be *peculiarly directed and intended to the Levites, whose office it was peculiarly to celebrate the LORD'S praises with musical Instruments in the house of God.* Whence it was, that the Levites were wont mutually to incite one another thereunto by this Psalme. Unto these *nine Musical* Instruments, *Voices*, or *Breath*, is added, as transcending them all, *ver.* 6. Under these Musical Instruments Figuratively or *Typically* as some [l] conceive) are set forth the *perfections and excellencies that should be in Divine Praises, which we ought to performe with all possible zeal, care, joy, alacrity, and variety.* And, whereas after the Exhortation to praise God with all sorts of Musical Instruments, which was more peculiar to the Jewes and Old Testament-worship, he adds; *Let every Breath praise Jah*: This is supposed by *Calvin* [m], to contain a tacit *Prophecy* in it, of Gods adding the *Gentiles* and joyning them at last in one *Symphony* with the *Jewes*, to worship God with the daily Sacrifice of Praises, till at last being gathered into the Kingdome of Heaven, they shall with the Elect Angels sing unto the LORD a perpetual *Halelu-Jah*. And thus this Psalme may in part be accounted *Prophetical*.

[i] *Sim. de Muis in Arg. Ps.* 150. Illa attributa non recenset.

[k] *Sim. de Muis in Arg. Ps.* 150.

[l] *Amef. Lection. ad Psal.* 150. *Analys.*

[m] *Jo. Calv. in Com. ad Psal.* 150. 6.

Penman of it, is supposed by some to be *David*.

Occasion, is thought to be his extraordinary joy and enlargement of heart, for Gods wonderful and manifold goodnes to him, in bringing him at last to the Throne, subjecting his people under him, subduing his enemies to him, and adding many spiritual favours to him, &c. As was noted on *Psal.* 145 §. 3.

Scope, is; To exhort Gods people, but especially *the Levites*, to praise God for his singular perfections and actions, with all sorts of *Musical-Instruments*, and with *all Breath*: without the cordial concurrence whereof, no Musical-Instruments are of any account at all with God.

§. IV. The Analysis, or Principal Parts.

In this *Laudatory Epilogue* or Conclusion of this whole *Book of Psalmes*, are

I. An Earnest and most Vehement Exhortation to praise the LORD, thirteen several times repeated in these few words, especially for his excellent perfections and actions. As. 1 *In*, or *For his Sanctity*, or *Holinesse*. Some render it; *Holy-place*: *i.e.* Heaven: His glorious Sanctuary. The former Interpretation seems better: *For his Holinesse*. 2. *In* or *For his wonderful Power* or *Strength*, singularly manifested in the Out-spread-Firmament. Thence called, *The Firmament of his Strength*, Wherein his power still shines to the perpetual wonder of the world, *ver.* 1. 3 *In*, or *for his Power*, or *powerful Acts*: *viz.* In sustentation and administration of all things, ever since the Creation, especially the affairs of his Church. 4. *According to his mighty Majesty*, or *multitude of his Greatnesse*: discovered for his peoples benefit against all evils and enemies, *ver* 2.

II. A Direction and Invitation to his people, how and in what manner they should externally praise him: *viz.*

1. *With all sorts of Musical Instruments.* As, 1. The *Trumpet*. 2. The *Psaltery*. 3. The *Harp*, *ver* 3. 4. The *Timbrel*: or Drumme. 5. The *Flute*. 6. *Stringed-Instruments*. This is comprehensive. Some render it; *Virginals*. Scarce so well. The word so rendered being too

too much restrained in its sense. 7. The *Organ*. Heb. *A lovely-Instrument, the-delightful Instrument*. Fitly so stiled, for it is one of the most pleasant and joyful, *Job* 21. 12. *and* 30. 31. This, and the *Harp*, are of all other the most ancient *Musical-Instruments* mentioned in any Author, or in the *Bible* it self, which is most Ancient, *Gen* 4. 21. *ver.* 4. 8. *Well-sounding Cymbals*. 9 *Loud-sounding Cymbals*, *ver.* 5. Now all these more specially had reference to *the Levites*, and the manner of the Worship under the *Old Testament*, while the Church was in her *Minority*. Whether now under the *New Testament* it be lawful or convenient to worship the LORD in our *publique Church-Assemblies* with such Instrumental-Musick? Consult the Authors alledged here in the Margin, for brevity sake.

Hieron. Zanch in Explic. Epist. ad Ephes. c. 5. 19 20. Loc. De Musica in Eccles. p. 102, &c. Tom. 6. Genev. 1617. Pet. Martyr. in loc. Commun. class. 3. cap. 13. §. 25. &c.

2. *With all breath*, or voices. *Let every breath praise JAH: i. e.* Either, *Every Creature that hath breath*, compare *Rev* 5. 13. Or, rather, *every breath of mankinde in all Nations of the Gentiles as well as Jewes*: Let them all joyn harmoniously, as it were in one Consort, to praise the LORD. And so it tacitly prophecyeth of the *Calling of the Gentiles*, and their Incorporation into one body with the Jewes, to sing *Halelu-JAH* to the LORD. And so hee closeth up this Psalm, and therewith this whole **Book of Psalmes**, And therewith I desire (with all thankfulness to the LORD that performeth all things for mee) to shut up this my Exposition and Elucidation of this whole Book, with that triumphant and heavenly word, *Halelu-JAH*, *ver.* 6. *Halelu-JAH*: and again I say; *Halelu-JAH*.

These sweetest Psalmes *begin* with, *The happinesses of the godly*, Psal. 1. 1, 2, 3. They *end* with the *Halelu-JAH's of the Saints*, Psal. 146, 147, 148, 149, 150. True *Godliness* leads to *blessedness*: both *godlinesse and blessednesse* terminate in *Halelu-JAH's*. We do but stammer-out, *Halelu-JAH*, on *Earth*: We shall perfectly speak-out, triumphantly shrill-out, *Halelu-JAH* in *Heaven*. O when shall we once ascend up thither, where *Halelu-JAH* shall both begin and end our praises: yea where our *Halelu-JAH* shall once begin, but never end. Where all the *Angels* shall sing, *Halelu-JAH*: and all the glorified *Saints* shall Answer them; *Amen, Halelu-JAH*. Where the whole Heavens shall victoriously ring with *Halelu-JAH*. Where the *Beatifick Vision and fruition of our God in Christ immediately face to face* shall even intrance and ravish us into an eternal *Halelu-JAH to him that sits upon the Throne, and to the Lamb for ever and for ever*. O how my Soul longs to *hear*, yea to *bear a part* in that Celestial Melody: Tune up mine heart still more and more to all intensivnes in these desires. *Make haste, my beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices, Cant.* 8. 14. Lord Christ thou hast said; *Surely I come quickly*. And mine heart returnes the Eccho; *Amen, Even so, Come LORD JESUS, Revel.* 22. 20.

Amen, Halelu-JAH.

1 Tim. 1. 17.

Ἀφθάρτῳ Βασιλῆ [πάντος] δόξα Θεῷ.

FINIS.

Laus Christo nescia FINIS.

Explicit, &c.
Feb. 20, 1662.

AN ALPHABETICAL TABLE,

of Sundry things more Observable in the

PSALMES.

A.

AFlictions *of the godly,*
Is from God, Psal. 39. 9. &c.
Is Great, Psal. 6, Psal. 25. Psal. 102.
In Gods wrath deprecated, Psal. 6. 1. &c. Psal. 38. 1. &c.
Parents from wicked children. Psal. 3.
Drives to Prayer, Psal. 3. Psal. 6. Psal. 25. Psal. 31. Psal. 116. Psal. 140. Psal. 142.
May consist with Gods love, Psal. 89. 30. to 38. Psal 99. 8.
Is laid to heart by God, Psal. 31. 7. &c.
Moderated by God, Psal. 78. 38. &c. Psal. 118. 17. 18. &c.
Removed by God; especially upon Prayer. Psal. 34. 4. &c. Ps. 16. 6. &c.
Sweetned, Psal. 3. Psal. 23.
Shortned by God, Ps. 30. 5.
Sanctified by God, and turned to good, Psal. 94. 12. &c. Psal. 119. 65. &c.
Great use of Gods word
1. *In Affliction,* Psal. 19. 25. &c. v. 33. &c. v. 49. &c. v. 81. &c. v. 89. &c.
2. *After affliction,* Psal. 119. 41. &c.

Age, *A Petition to God, not to cast-off or desert in old age,* Psal. 71. 9. —— 17. 18. &c.

Angels.
Serve God, Psal. 103. 20. &c. Psal. 104. 4. &c.
Minister for the good of Gods people, Psal. 34. 7. &c. Psal. 91. 11. &c.

Atheists, *Discovered and Reproved,* Psal. 10. 12. &c. Psal. 14. 1. &c. Psal. 50. 21. &c. Isa. 53. 1. &c. Psal. 73. 11. &c. Psal. 94. 7. &c.

B.

Babylon. *The returne of Captives Jews thence.* Psal. 126. 1. &c.
Their great calamity there. Psal. 137. 1. &c.

Back-biting, Psal. 15. 3.

Battel.
God, not Armies to be trusted and relied upon in Battel, Psal 20. Psal. 27. 1. &c.

Bless *and praise the LORD,* Psal. 134. Psal. 135.
See praise.

Blessed *are*
They whose God is the LORD, Psal. 33. 12. &c. Psal. 65. 4. &c. Psal. 144. 15.
The godly, Psal. 1.
The fearers of God, Psal. 112. Psal. 115. 11. &c. Psal. 128.
The upright, Psal. 112.
They that keep Gods word, Psal 119. 1. &c.
The Merciful, Psal. 141. 1. &c.

Blessings *of God*
On his People, Psal. 144. 12. &c. Psal. 3. *last.*
On the ground, by fruitfulness, Psal. 65. 9. &c.

Build. *God builds the House,* Psal. 127.

C.

Chastisement. *See* Affliction.
The chastized and taught of God, blessed, Psal. 94. 12. &c.

Children
Are Gods Blessing, Psal 127. Psal. 128.
Are to be Instructed by Parents in Gods Word and wayes, Psal, 78. 4. &c.

Christ.
His Person God and Man. God, Psal. 45. 6. Psal 2. 7.
Man, Ps. 8. 4. &c.
His Office of
Prophet, Psal. 2. 7. &c. Psal. 40. 9. &c.
Priest, Psal. 40. 6. &c. Psal. 110. 4. &c.
King, Psal. 2. 6. &c. Psal. 45. 1. &c. Psal, 89. 9. *to* 20. Psal, 96. Ps. 98. Ps. 99. Ps. 110.
King of glory to be entertained, Psal. 24.
Lord of all creatures, Psal. 8.

His Kingdom opposed, Psal. 2. 1, &c.
His Kingdom advanced and enlarged, Psal. 2. 6, &c. Psal. 89. 9, to 20.
All should submit to this King, Psal. 2. 10, &c.
His States of Humiliation and Exaltation, Ps. 110.
1. *Of Humiliation.*
Passion, Ps. 22. 6. to 19.
Desertion on the Cross, Psal. 22. 1, &c.
Benefits of his Passion, Psal. 22. 24, &c.
2. *Of Exaltation.*
Resurrection from the dead, Psal. 27, &c. Psa. 16. 6. to the end.
Ascension into Heaven, and leading Captivity Captive, Psal. 68. 13. to 19.
Session at Gods right hand, Psal. 110. 1, &c.
His Relation to his Church.
Her King and Bridegroom, Psal 45.
Head of the Corner, Psal. 118. 21, &c.

Church
Her Communion with Christ, and duty to him, Psal. 45. 9, &c.
Her Glory and Enlargement by the Access of the Gentiles, Psal. 87.
See Gentiles
Preserved, and cared for, by God, Psal. 89. 15. to 19. Psal. 46. Psal. 124. Psal. 129. Psal. 149.
Her Prosperity prayed for, Ps. 122. Ps. 132.
Her great afflictions by her enemies, Ps. 44. 9, &c. Ps. 79. 1. &c. Ps. 89. 6, &c. Ps. 83. 1, 2, &c. Ps. 129.
Prayeth for deliverance from her afflictions and enemies, Ps. 44. 23, &c. Ps. 79. Ps. 80. Ps. 83. Ps. 102. 13. &c.
Laments the desolation of Gods House and Ordinances, Ps. 74. Ps. 79. Ps. 80. Ps. 137.
Gods goodness to her is to be praised, Ps. 149.

Comforts *of God, great*, Ps. 23. Ps. 94. 17.

Confession *of Praise. See, Praise.*
Due to God, Ps. 100. 1, &c. Ps. 118. 1. &c. Ps. 136. 1, &c.

Corruption
Of natural man, Ps. 14. Ps. 36. Ps. 53.
Of the wicked, Ps. 10. 3. &c. Ps. 12. 1, 2, &c. Ps. 50. 16, &c. Ps. 73. 8, &c.
Of Judges, Ps. 82. 2. —— 5.

Covenant *of God, sure*, Ps. 89. 3. &c.

Creation.
God hath Created all things in Heaven and in Earth, Psal. 8. 3. &c. Psal. 19. 1, &c. Psal. 33. 6, &c. Ps. 104. 2, &c. Psal. 136. 4, to 10.
God hath made man, Ps. 8. Ps. 100.
God hath created man most curiously, Ps. 139, 13. to 18.

Creatures
Are all from God, Psal. 8. 3, &c. Psal. 19. 1, &c. Psal. 33. 6, &c. Psal. 104. 2, &c. Psal. 136. 4. to 10.
Have all dependance upon God, Psal. 104. 27, &c. Psal. 145. 15, &c.
Are all Governed and Ordered by God, Psal. 74. 12. to 18. Psal. 103. 19, &c. Psal. 104. Psal. 119. 90, 91, &c.
All stand in awe of God, Psal. 77. 16, &c. Psal. 114. 3, &c.
Are all subjected to man, Psal. 8.
Shall all be changed and renewed, Psal. 102. 25, &c.

D.

Death, *See, Mortality.*
No Price can redeem from it, Psal. 49. 6, &c. Psal. 89. 46, &c.
Strips off all earthly Enjoyments, Psal. 49. 11. to the end.
Immature Death is deprecated, Psal. 102. 24. &c.
Of Saints is precious in Gods eyes, Psal. 116. 15. &c.
Gods comforts in the valley of the shadow of Death, Psal. 23.

Delight
In God, Psal. 37. 4. &c. Psal. 43. 4. &c.
In Gods Word and Law, Psal. 1. 2. Psal. 119. 14. &c. 47. &c. 92. &c. 97. &c. 143. &c. Psal. 112. 1. &c.
In Gods Saints, Psal. 16. 3. &c.
In doing Gods will, Psal. 40. 8. &c.

Deliverance
Publick.
Of Israel from Egypt, Psal. 114. Psal. 115.
Of Jews from Babylon, Psal. 126.
Of the Church from straits and enemies, Psal. 85. 1. &c.
Psal. 124. Psal. 129. Psal. 46. Psal. 76. Ps. 136.
See Enemies.
Private, from
Great straits and dangers, Psal. 34. 4. &c. Psal 119. 153. &c.
Enemies, Psal. 18. 17. &c. Psal. 54. Psal. 118. 5, &c.
Danger of Death, Ps. 116 3. &c. Ps. 118 17. &c.

Desertion *spiritual*, Ps. 22. 1. &c. Ps. 77. Ps. 88

Devotion. *Pſal.* 5. 3. &c. Pſal. 55. 17. &c. Pſal. 130. 5. &c. *Pſal.* 119. 62.——164. Pſ. 108. 1. &c.

E.

Egypts *Plagues*, *Pſal.* 78. 42. &c. *Pſal.* 105. 27. to 37.

Enemies *of Gods people*
Are many, Pſal. 3. Pſal. 4. Pſal. 5. Pſal. 83. 6. &c. *Pſal.* 93. 3. &c. Pſ. 118 10. &c.
May ſore and long afflict them, Pſ. 13. Pſal. 69. Pſal. 129. Pſal. 137. *Pſ.* 141. 7. &c. *Pſal.* 142. *Pſal.* 143.
Prayed againſt, Pſal. 35. Pſal. 54. Pſ. 55. Pſ. 56. Pſal. 59. Pſal. 64. Pſal. 83. Pſal. 109. Pſal. 140.
Deliverance from them begged, *Pſal.* 43. Pſal. 44. Pſal. 54. Pſal. 55. *Pſal.* 56. *Pſal.* 59. Pſ. 60. Pſal. 64. Pſal. 70. *Pſal.* 71. Pſal. 140 *Pſ.* 141.

Experiences *of old*, *are encouragements for the future*, *Pſal.* 22. 4. &c. *Pſal.* 77. 10. &c. Pſal. 80. 8. &c. Pſal. 85. 1 &c.

F.

Faithful
Their truſt in God, Pſ. 91. 1. &c.
Their compleat protection and preſervation by God, Pſal. 31. 23. &c. Pſal. 91. 3. &c.
They are beſt ſervants, Pſal. 101. 6. &c.
They are but few, Pſal. 112. 1. &c.

Faithfulneſs
Of God, Pſal. 36. 5. &c. *Pſal.* 40. 10. &c. Pſ. 89. 1. &c. 24. &c. Pſ. 119. 75.--90. &c.
See, Truth of God.

Faithfullneſs *of Men*. *Pſ.* 5. 9. &c. *Pſ.* 12. Pſ. 41. 5. &c. Pſ. 55. 11. &c.

Family *well-ordered*, Pſal. 101. 6. &c.

Favour *of God*,
Is life, Pſal. 30. 5. &c. *A Shield*, Pſal. 5. 12.
Is moſt deſireable, Pſ. 4. 6. &c. Pſ. 67. Pſ. 106. 4. &c. Pſ. 119. 58. &c.
The fountain of all bleſſings, *Pſal.* 44. 3. &c. *Pſ.* 89. 17. &c.

Feare *of God*
Is beginning of Wiſdome, Pſ. 111. 10. &c.
How to fear God, *Pſal.* 34. 11. &c. Pſ. 86. 11. &c.——
Gods goodneſs to them that fear him, Pſal. 31. 19. &c. *Pſal.* 33. 18. &c. Pſ. 34 7. &c. Pſ. 115. 13. &c. Pſ. 60. 4. &c. Pſ. 61. 5.
Happy they that fear the Lord, &c. *Pſal.* 12. *Pſal.* 115. 11. &c. Pſ. 128.

G.

Gentiles
Oppoſe Chriſts Kingdom. Pſ. 2. 1.
Their Calling fore-Prophecyed, Pſ. 2. 8. &c. *Pſ.* 22. 27. &c. Pſ. 72. 11. &c. Pſ. 86. 9. &c. Pſ. 117.

God
Himſelf the ſupream God, *moſt deſireable to his people*, Pſ. 73. 23. &c. Pſ. 144. 15.
His favour above all Earthly enjoyments, Pſ. 4. 6. &c.
His Attributes and Perfections, Pſ. 103. 8. &c. *Pſ.* 86. 15. &c. Pſ. 145. 8. &c.
Eternity. Pſ. 90. 1. 2. &c. *Pſal.* 102. 24. &c.
Immutability, *Pſal.* 102. 24. &c.
Omniſcience, Pſ. 94. 1. to 11. *Pſ.* 139. 1. &c.
Power, Pſ. 89. 5. to 15. Pſal. 93.
Majeſty and greatneſs. *Pſal.* 93. Pſal. 96. Pſal. 89. 6. &c. Pſal. 104. 1. &c.
Goodneſs to his Saints. *Pſal.* 31. 10, &c. *Pſ.* 36. 5. &c. Pſal. 40. 5. &c. Pſ. 78. 9. &c. Pſ. 113. Pſal. 34. 8. &c. Pſal. 119. 68. &c.
To all, Pſ. 145. 9. &c.
Truth and Faithfulneſs, *Pſ.* 86. 14 &c. Pſ. 100. 5. Pſal. 117. Pſal. 146. 6. &c. *Pſ.* 25. 10. &c.
See Faithfulneſs.
Mercy and loving kindneſs, *Pſ.* 103. 8. &c. *Pſ.* 116. 5. &c. Pſal. 117. Pſal. 118. 4. &c. *Pſ.* 136.
Holineſs, *Pſal.* 22. 3. &c. *Pſal.* 99. 5. &c. *Pſal.* 145. 17. &c.
Juſtice, *Pſal.* 89. 14. &c. Pſal. 7. 9. &c. *Pſal* 116. 5. &c. *Pſal.* 119. 137. *Pſal.* 145. 17. &c.
His Works render him Glorious, *Pſal.* 8. 1, &c. Pſal. 19. 1. &c.

His Acts
Guides in his wayes, Pſal. 25. 8. &c.
Provides liberally for his People, Pſal. 23.
Protects them ſafely againſt all evils and Enemies, Pſal. 9. 9. &c. Pſal. 46. 1 &c. Pſal. 48. 3. &c. Pſal. 11. *Pſal.* 91. Pſal. 125.
His Refuge and Protection prayed for, Pſal. 17. Pſal. 31.
And praiſed, Pſal. 18. 1, &c. Pſal. 46. 1. &c. Pſal. 48. 3. &c. Pſal. 61. 3. &c.

Delivers him wonderfully from foes and ſtraits, Pſal. 18. 2, &c. Pſal. 34. Pſal. 46. Pſal. 76.
Judgeth righteouſly, Pſal. 9. 1. to 12.
Bleſſeth with Mercies abundantly, Pſal. 65. 9. &c. Pſal. 68. 5. &c. Pſ. 78. 9. &c. Pſal. 85. 1. &c. Pſ. 103. 1. &c. Pſal. 132. 15. &c.

Grief.
God and his Spirit grieved by Sin, Pſal. 78. 40. &c. Pſ. 95. 10. &c.
Godly grieved
At their own ſins, Pſal. 6. Pſal. 31. 9. &c. Pſal. 51.
At others ſins, Pſal. 119. 136. 158. &c. Pſal. 139. 21. &c.
At Gods diſhonour, Pſ. 119. 158. Pſal. 139. 21. &c.
At the Churches Calamities Pſal. 74. Pſal. 79. Pſal. 137.

H.

Happineſs, See *Bleſſed.*
Of the Godly, above all, Pſal. 1. 1. &c.
Of them whoſe ſins are pardoned, Pſal. 32. 1. &c.
Of them who know the joyful ſound, Pſal. 89. 15. &c. Pſal. 84. 4. &c.
Of him that truſteth in God, Pſal. 2. laſt. Pſal. 34. 8. &c. Pſal. 40. 4. &c.
Of him whom God chooſeth, &c, Pſal. 65. 4. &c.
Hatred *of Sin.* Pſ. 97. 10. Pſal. 101. 3. &c. Pſal. 119. 104. 128. —— 113. 163.
Hear *Gods voice to day*, Pſal. 95.
Heart
Broken, Pſal. 34. 18. &c. Pſal. 51. 17. Pſal. 147. 3.
Sincere, Pſal. 7. 10. Pſal. 36. 10. Pſal. 97. 11.
Humble, Pſ. 131. 1. &c.
God the ſearcher of it, Pſal. 44. 21. Pſal. 139. 23.
Hardned Pſ. 95.
Heaven
The happineſs in it, Pſal. 16. laſt.
The godly ſhall be received into it, Pſal. 73. 24. &c.
Hope *in the Lord*,
Is our duty, Pſal. 78. 7. &c. Pſal. 130. 7. &c. Pſal. 131. 3. &c.
Brings many Bleſſings, Pſal. 33. 18, &c. Pſal. 146. 5. &c.
Houſe *of God, and his* **Ordinances.**
Deſired vehemently, Pſal. 27. 4. &c. Pſal. 42, Pſal. 43. Pſal. 63. Pſal. 69. 9. &c. Pſal. 84.
Prized and rejoyced in exceedingly, Pſal. 84. 1. &c. Pſal. 122. 1. &c.
Deſolation thereof lamented deeply, Pſal. 74. Pſal. 79. Pſal. 80. Pſ. 137.
Humility, Pſal. 131. 1. &c.
Hypocriſie, Pſal. 5. 9. &c. Pſal. 28. 3. &c. Pſal. 78. 36. &c. Pſal. 55 21. &c.

I.

Idolatry. Idolaters,
Forbidden, Pſal. 81. 89. &c.
Threatned, Pſal. 16. 4. &c. Pſal. 97. 7. &c. Pſal. 106. 19. &c.
Plagued, Pſal. 78. 58. &c. Pſal. 106. 36. to 43.
Aggravated, Pſal. 106. 19. &c. 36. &c.
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Proverbs.

§. I. Order.

THus of the DOCTRINAL Book compiled especially by King *David*, viz. *The Book of PSALMES*. Next consider we of those *Doctrinal Books* which were penned by King *Solomon*,[a] the wisest of Kings, and a special [b] *Type of Jesus Christ, the Lord of Lords, and King of Kings.* **King Solomon's** Books (according to the several Doctrines and Subject-matters contained in them) are either, 1. *Proverbial*, as *PROVERBS*. 2. *Penitential*, as *ECCLESIASTES*. 3. *Nuptial*, touching the Espousals of *Solomon* and *Pharaoh*'s daughter, the *Type*; of *Christ* and his *Church*, the *Truth*; as *SONG OF SONGS*, or *CANTICLES*. Of all the Books which *Solomon* wrote, these three onely are received (said [c] *Augustine*) as Canonical.

a 1 King. 3. 12. and 4. 29.

b *See* Ps. 45. *throughout, and* Cant. 3. 6. to 11.

c Post hunc regnavit eidem populo universo *Solomon* ejus filius, qui ut supra dictum est, patre suo vivente cœpit regnare. Hic bonis initiis malos exitus habuit: Quippe secundæ res, quæ sapientium animos fatigant, magis huic obfuerunt, quàm profuit ipsa sapientia, etiam nunc & deinceps memorabilis, & tunc longè latèque laudata. Prophetâsse etiam ipse reperitur in suis libris, qui tres recepti sunt in auctoritatem Canonicam: *Proverbia, Ecclesiastes, & Canticum Canticorum.* Alii verò duo, quorum unus *Sapientia*, alter *Ecclesiasticus* dicitur, propter eloquii nonnullam similitudinem, ut *Solomonis* dicantur, obtinuit consuetudo. Non autem esse ipsius non dubitant doctiores, &c. *Aug. de Civ. Dei, l.* 17. *c.* 20. *Tom.* 5. *Videatur etiam ibid. Lud. Vives.*

§. II. Time.

It is hard to say certainly at what *time* these several Books were penn'd by *Solomon*. Some are of opinion, that *Ecclesiastes* and *Canticles* were written in *Solomon's* old age after his Repentance. Probably it may be thought, (as the matter of the Books intimate) *Canticles* was penned in his younger [d] years, when his affections were more warme, active, lively in Spirituals, in sweet experimental communion with Christ: *Proverbs*, in his ripe, manly age, when his prudence and parts were at highest, most clear, grave, solid, setled: And *Ecclesiastes* in his old-age, after all the vain courses wherein he had so miserably lost himself, whereupon he penned these his *Penitential Retractations.*

d *Mercerus* thinks *Solomon* penned *Canticles* in his old age. *J. Mercer. præfat. in Job ad init.*

§. III. Name.

I. Solomon's *Proverbial Book* is called the *PROVERBS OF SOLOMON*; because though it contain other's Proverbs, yet most are *Solomon's*. In Hebrew, משלי שלמה *Mishle Shelomoh*, viz. either *Similitudes*, or *excelling sentences, that for their wisdome, weight, excellency, overcome and bear rule over the rest*; from *mashal*, which notes *dominion.*

§. IV. Penman.

This Book was penned, probably, not by one, but by divers: and that not at one, but at several times. *Solomon* penned the [e] nine first Chapters, in that Order as they are,

e *T. Cartwright Com in Prov.* 10 1.

are, as also *c.* 10. to *c.* 25. *Solomon* was Author of the Proverbs also, from *c.* 25. to *c.* 30. But [f] *the men of Hezekiah King of Judah copied them out.* Probably, they collected them out of [g] other writings of *Solomon*, and ranked them in this Order wherein we now have them. [h] *Junius* thinks they extracted these *Proverbs* out of the Records of the Acts of *Solomon*, and digested them into a Body; most of these Proverbs appertaining to *Ethical* and *Civil* Administration.

f Prov. 25. 1.
g H. Alst. præ. Theol. l. 2. c. 120 T. Cartw. com. in Prov. 25. 1.
h Jun. Annot. in Prov. 25. 1.

The thirtieth chapter was penned by [i] *Agur* sonne of *Jakeh*. Of him we reade elsewhere no further mention in Scripture. He was [k] a Prophet, *His Proverbial Prophecy* is annexed to *Solomon's Proverbs*, perhaps because of mutual resemblance between them.

i Prov. 30. 1.
k Prov. 30. 1.

The 31. chapter contains the *Proverbial* Instructions, with which *Bathsheba* trained up *Solomon* (here called *Lemuel*,) in his tender years, which Instructions *K. Solomon* committed afterwards to writing; as [l] learned men judge.

l Fran. Jun. Annot. in Prov. 31. 1. & T. Cart. com. in loc.

§. V. Scope.

The *Scope* of this Book of *PROVERBS* is, To instruct men in deepest mysteries of all true wisdome and understanding, the height and perfection whereof is, *The true knowledg of Gods will*, and *the sincere fear of the LORD*.

To this end this Book is filled with choice succinct Sententious *Aphorismes*, *Adages* or *Proverbs*, compendiously comprizing in themselves distinct Doctrines, Duties, &c. of piety to God, Equity and Charity to man, and of Sobriety towards our selves. Hence [m] Augustine—*The Book of Proverbs rightly understood, is almost all of force to informe pious manners*

m Ac primum de proverbiis, qui liber si bene intelligatur ad mores pios informandos pene totus valeoit. Aug. spec. p. 928. B. Tom. 3. Basil. 1569.

Other Books of Scripture, like a curious web of silk or gold, have a *Methodical contexture* in them, one thing being so enterwoven with, and depending upon another, that they cannot be opened, or understood, without one another. But this Book, for the greatest part of it, like an *Heap of pearls*, a costly *Box of Gold-rings*, or rich *Cabinet of Jewels* and *precious stones*, is without all such contexture or dependance, every *Proverb* making an entire sense of it self, without others.

§. VI. Principal Parts.

In the Book of PROVERBS consider, 1. The *General-Preface* to the whole Book. 2. The *Substance of the Book* it self.

The GENERAL PREFACE to the whole Book of *Proverbs* in the nine first chapters, which hath a methodical texture and coherence in it self; wherein note, 1. The *Inscription*. 2. The *Proposition*.

I. The **Inscription**, containing, 1. The title denoting the name and principal Penman of this Book, *Ch.* I. *ver.* 1. 2. The Scope or intent of the Book, *ver.* 2. *to* 7.

II. The maine **Proposition** contained in this whole Preface laid down, 1. More *Generally*. 2. More *Particularly*.

1. *More Generally*, and Summarily, *viz.* 1. In the fear of the *LORD* as the head and root of all; 2. In Wisdome and Instruction, as the Members or Branches thereof, *ver.* 7.

2. *More Particularly*, these things are opened and urged in all that followes, *viz.* 1. Doctrines of true wisdome in *c.* 1, 2, 3, 4. 2. Doctrines of Prudence for obtaining and retaining true wisedome, in *chap.* 5. *and* 6. 3. Confirmation of all these Doctrines both of Wisdome and Prudence in *ch.* 7, 8, *and* 9.

I. **Doctrines of true Wisdome**, are divers, *viz.* *I.* That wisedome and instruction is to be hearkened to, and held fast, *chap* 1. *ver.* 8. This is urged upon divers grounds, as, 1. The commodity of wisdom, *ver.* 9. 2. The Discommodity and mischief of foolish sinful wayes, *ver.* 10. *to* 20. 3. Wisdom's loud and earnest invitation of all to accept it, *ver.* 20. *to the end of the chap.* 4. Manifold alluring promises, to such as duly incline to and search after wisdome, *Chap.* II. *throughout.*

II. That true wisdome consists in our true fear, faith, and obedience to the LORD, denying our own understanding, sense, and carnal studies. *Chap.* III. 1. *to* 13. Which therefore are urged, 1. By promises to, and praises of this wisdom, *ver.* 13. *to* 27. 2. By threatnings and dispraises of the contrary, *ver.* 27. *to the end of the chap.* 3. By *Solomons* own inviting example, *Ch.* IV. 1. *to* 5. 4. By many sweet benefits promised to this wisdome, *ver.* 5. *to* 14. 5. By the great disparity betwixt the condition of the godly wise, that fear God, &c. and wicked fools that fear him not, &c. *ver.* 14. *to the end of the chap.*

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CHAP. II.
CHAP. III.
CHAP. IV.

II. **Doctrines of Prudence**, for gaining and retaining true wisdom. Herein *Solomon*, *I.* Dissuades from divers evils oppofite to true wisdom; as 1. From pursuing carnal lusts after strange women,

men, *Ch. V. throughout.* 2. From imprudent and inconsiderate Acts or Offices, *Chap.* VI. 1. *to* 6. 3. From sloth, and sluggish negligence in Duties, *ver.* 6. *to* 12. 4. From wickedness in departing from well-doing, *ver.* 12. *to* 20. II. Perswades to the contrary studies and endeavours, *ver.* 20. *to the end of the chap.*

CHAP. V.
CHAP. VI.

III Confirmation of **all these Doctrines** both of Wisdome and Prudence, 1. From an example or instance of a foolish young man, whom *Solomon* himself had observed to be brought to misery by whorish enticements, *Chap. VII. throughout.* 2. From the Testimony of God, and his Eternal wisdome, *viz.* the Son of God, admirably describing himself as most desirous to be accepted, and if accepted able to make allsufficiently happy, *Chap. VIII. throughout*, and *Chap. IX. verse* 1. *to* 13. illustrated by the opposite folly of being ensnared with strange women, *ver.* 13. *to the end of the chap.*

CAHP. VII.
CHAP. VIII.
CHAP IX.

THE SUBSTANCE of the Book it self contains certain compendious *Adages*, select *Proverbs*, full of wisdome and knowledge, wholly independent on one another; and therefore it's a vain thing to think to find any *Order* or *Method* among them. Only we might easily reduce and refer them to several Heads or Ranks, and so *bring some method to them.* [n] Some thus Methodize the *Proverbs.*

II.

The PROVERBS contain either,

J. **Ethicks**, or **Morals**, viz. Matters appertaining to Moral vertues, especially to the 4 cheif cardinal vertues. 1. *Prudence.* 2. *Justice.* 3. *Temperance.* 4. *Fortitude.*

II. **Politicks**, *viz.* Matters belonging to Civil Polities, the Governours and Government thereof. Here are many things concerning, 1. *Kings.* 2. *Counsellours of State.* 3. *Subjects.*

III. **Oeconomicks**, *viz.* Matters appertaining to Domestical or Family-Relations, as 1. *Husbands* and *Wives.* 2. *Parents* and *Children.* 3. *Master* and *Servants.*

Some [o] refer the *Proverbs* to the *Decalogue*, shewing the mutual Relation betwixt the *Proverbs* and the *Decalogue*, in distinct Tables, *partly* refering the several *Proverbs* to the several *Commandements*, *partly* applying the several *Commandements* to the several *Proverbs.* Both which wayes are very useful.

Now these *Proverbs* were either

1. **Solomons** own *Proverbs*, 1. Written and digested by himself. As all those *Proverbs* from *Chap. X. verse* 1. *to Chap. XXV verse* 1. 2 Written by himself (probably scattered in other his writings) but collected and copyed out by the men of *Hezekiah King of Judah*; likely at *Hezekiah's* command. As those *Proverbs* from *Chap XXV.* 1. *to Ch. XXX. verse* 1.

CHAP. X. to
CHAP. XXV. to
CHAP. XXX.
CHAP. XXXI.

2 **Other's Proverbs** of like nature by way of *Appendix* annexed to Solmons, *viz.* 1. *Agur's* Proverbs (called his **Prophecy**) *Chap. XXX. throughout.* 2. *Solomon's Mother's* Proverbs (*viz.* Bathsheba's) which she taught *Solomon.* Which *Solomon* by guidance of Gods spirit wrote. *Chap. XXXI. throughout.*

n *Thus* J. Diodat *in Anal. of the Prov.*

o *Thus* T. Cartw. *in. Tab post comment. in. Proverb.*

Ecclesiastes.

§. I. Order, and Name.

II. SOLOMON's *Penitential Book* is **Ecclesiastes.** Touching the **Order** of it, *See before the* Proverbs. As for the Name of it, The Hebrews call it דברי קהלת *Dibre Kohelcth*, viz. THE WORDS OF THE PREACHER, as it is translated in our Bibles: or of the *CONGREGATOR*, or *Gatherer-together*, as the Hebrew imports from קהל *Kahal*, to *Congregate*, *Gather together*, or *Assemble.* And (as [a] *Mercerus* notes) this Root properly intends the Congregating of men, not of other things. The *Hebrews* commonly conceive, *Solomon* is here called the *Assembler*, *Congregator*, or *Gatherer together*; because he so gathered wisdom together. But rather, because *Solomon* uttered his words openly in an *Ecclesiastical Assembly* gathered together, Preached to an Assembly, &c. as *Buxtorfius*, [b] *Mercerus* after *Midras*, think. Hence that of *Solomon's* [c] *assembling the Elders together at the bringing up of the Ark*, is alledged. And upon like grounds our Translators seem to have translated it, *Preacher*; because *Solomon* assembled the people together, that he might speak or

a *J. Merc. ante Com. in Eccles.*

b *J. Merc. quo sup.*

c 1 Kings 8. 1. &c.

preach heavenly wisdome unto them. In the *Heb.* this word is not in the *Masculine*, but in the *Feminine Gender*; and so may be translated exactly, *The Congregatrix*, or the *Preachereſſe*. But why ſhould this word be thus given to *Solomon* in the Feminine Gender? *Anſw* 1. Not (as [d] ſome think) becauſe *Solomon* penned this Book being now very old, when his ſtrength was languiſhing and weak like a *womans*, (though he wrote this Book in his old age.) 2. Nor as any peculiar Dialect of this tongue, uſing this word ſometimes femininely, as [e] סופרת *Sophereth*, a Feminine word aſcribed to a man. 3. But either in reference to that *wiſdome* which was in *Solomon*; as if not ſo much *Solomon*, as *Wiſdome it ſelf*, ſpake here, which in the *Proverbs* is brought in as ſpeaking; or in reference to Solomon's *ſoule*, which was his better part. Both which come much to one, thinks that learned [f] *Mercerus*, and [g] *Buxtorfius*. In Greek, ἐκκλησιάστης. As in Latine, *Eccleſiaſtes*; in Engliſh, *the Preacher*: becauſe *Solomon* being furniſhed with extraordinary Wiſdome, upon his own manifold ſad experience touching the vanity of all things in this World, beſides the Religion and the ſincere fear of God, preacheth the ſame to the Church for the inſtruction and warning of all Gods people by his own example.

d *As Merc. noteth in Com. in Eccleſ. 1. 1.*

e Ezra 2. 55.

f *J. Merc. ante com in Eccleſ.*

g Particium, ſæmininum קהלת congregans *Congregatrix*, ſcil. Anima; nempe Salomonis Eccleſ 7. 28. alias ſemper genere maſculino uſurpatur pro perſona integra congregantis cœtum Eccleſiaſticum ἐκκλησιαστὴς ſic dicitur, propterea quod congregaret cœtus Eccleſiaſticos publicos, ſcribit R. Abraham in lib. *Tezeroth hammor*, id eſt, *Faſciculus Myrrhæ. Jo. Buxtorf Lexicon. Heb. in verb.* קהל

§. II. Penman and time of writing.

That *K. Solomon* was *Penman* of this Book, is evident by the Hebrew Title prefixed *The words of Eccleſiaſtes*, [or, *the* Preacher] *ſon of* David, *King in Jeruſalem*, Now *David* had no ſon *King in Jeruſalem*, but *Solomon*. The ſtile alſo, and manner of expreſſion throughout the Book confirms the ſame, becauſe the Author of this Book reciting his experiments with the creature, ſpeaks of them in the [g] *firſt perſon*, as his own ſad experiments: which were peculiar to *Solomon*, as the things themſelves evidence.

Solomon ſeems to to have written this Book in his extream old-age, as one of his *laſt acts*, 2 Chron. 9. 29. For the Subject-matter of the Book plainly intimateth, it was penned both after *Solomons* fall, and after or upon his riſing again by Repentance which was towards his latter end. Learned [h] *Writers* alſo conſent herein.

g *Eccleſ 1. 12. to the end of the chap. and chap 2. throughout, &c.*

h *J. Merc comment. in Eccleſ 1. 1. Jo. Diod Arg. of Eccleſ Fran. Jun. Annot in Eccl. 1. 1 Compare Eccl 1. 2. with Eccl 12. 13. 14.*

§. III. Scope.

Scope of this Book, is plainly to demonſtrate wherein Mans true happineſs conſiſts viz. 1. *Negatively*, [i] not in enjoyment of any natural ſublunary created excellency whatſoever: all worldly things, honours, pleaſures, riches, accidents, ſucceſſions, &c. all humane affaires, ſtudies, counſels, affections, &c. being (through ſin) not permanent, but tranſient; not ſatisfying, but altogether vanity in themſelvs, and vexation unto us: And therefore we ſhould not ſet our hearts inordinately upon thoſe falſe imaginary felicities, but rather content our ſelves with a comfortable tranſitory enjoyment of tranſitories, without crakings, covetouſneſs, or other ſelf-diſquietings, providently managing our affaires, and regulating our actions and affections in wiſdome in midſt of all the changes and revolutions of the World. 2. *Affirmatively*, In the enjoyment of God, in his true fear and obedience; Meditating ſeriouſly of *Death*, and the future *Judgement*, as the onely Antidotes againſt worldly enſnarements.

i *Compare Eccl 1. 2. with Eccl 12. 13. 14.*

So that this Book is, though moſt obſcure and difficult in it ſelf, (for [k] ſome think it *the obſcureſt among all* Solomons *books, yea among all the Books of Scripture*) yet moſt neceſſary and uſeful to the Church of God. How much may we gain by *Solomon's* Fall and by his Riſing again both inſinuated in this Book? I. *By his Fall*, we may learn 1. That higheſt *wiſedom* cannot ſecure us from lapſing, if the Lord a little leave us to our ſelves. 2. That worldly *Proſperity* is a far more dangerous temptation and ſnare, then *Adverſity*. *Solomon* more miſcarrying in *that*, then *Job* in *this*. How hard is it to be Great and Good at once! II. *By his Riſing*, and Repenting, we may ſee,

k Dubium non eſt, quin inter Salomonis libros immo vero meâ quidem ſententia inter omnia ſacra ſcripta liber hic longè ſit obſcuriſſimus. *J. Merc. ante. com. in Eccl.*

1 That

1 That though the Saints fall, they fall not away, they rise again. 2 That upon Penitential Returns to God, grievous offenders shall finde favour with God. 3. That God is faithful and will not suffer one of his elect to perish. III. *By both his Fall and Rise.* The Church hath gained this excellent Book of *ECCLESIASTES*, which she knows not how to spare, and which (had not *Solomon* so fallen and risen again) she never had enjoyed.

§. IV. Principal Parts.

To this end, consider in this admirable Book, 1. *The Inscription.* 2. *The Substance of the* Book. *Inscription*, describing the Author's Person, Parentage, Regal Dignity, *Chap. I. verse* 1. II.

Substance of the Book it self. Teaching wherin mans supream good and chief happiness consists. And this, 1. *Negatively.* 2. *Affirmatively.* CHAP. I.

I. NEGATIVELY, He shews where mans true blessedness is not to be found, *viz.* I.

1. **Generally**, not in any meere natural sublunary treasure in this World. For, 1 All these are extreamest vanity, *verse* 2. 2. All humane labour is fruitless, *verse* 3. 3. Man himself is more mutable and changeable, then the Earth, the Sun, the Winds, or waters, *ver.* 4. *to* 8. 4. All things are troublesome and insufficient *ver.*8. 5. There's no new thing under the Sun; therefore there can be no new discovery of happinesse more then heretofore, *ver.*9 *to.*11.

2. **Particularly**, True happinesse consists, *l* True happiness is not in

I. Not in **Knowledge**. 1. Of all natural things, wherein *Solomon*, having many advantages, used much endeavour, *ver.*11.*to.*16. 2. Of all moral or civil actions, wisdome or folly, *viz.* Virtue or vice, *ver.* 16 17,18. 1. Knowledge CHAP. II.

II. In **Pleasures** or sweetest **Earthly Delights**, *Ch.II.v.*1.2. Where note, 1. His experiment made among all possible creature-delights, *v.*3.*to*10. 2. His content and joy in his delights, *ver.*10. 3. His sentence upon all delights, that they are vanity and vexation of Spirit, *ver.*11. The insufficiency of both wisdome and pleasures unto happinesse, is upon review amplified; where, 1. A Prelation of wisdom before pleasure, *v.*12,13,14. 2. An evacuation of them both as insufficient unto happinesse. *Partly* because one event is to the wise and foolish. *Partly* because Death strips us of all, so that life it self becoms hatefull, being disappointed of content, *v.*15,16, 17. 3. A Declaration of that *evil* and *good* that may be found in these worldly things. **Evill**, *viz.* 1. Inevitable divorce from these things by death. 2. Inability to dispose these things as one would after death. 3. Inequality betwixt the Predecessour and the Successour. All effecting hatred of and despair in these temporals, *ver.*18.*to* 24. **Good**, *viz.* Contentment in present injoyments, which content us, *partly*, described and commended, *ver.*24,25,26. *partly* urged from Gods fore-appointment of all things and their vicissitudes; in vain therefore to vex our-selves about any thing, but to be content with Gods dispensation, *Ch.*III.1.*to* 11. 2. From the beautifull ordering of all things by Providence, *ver.*11. 3. From the inevitableness of Providence, *ver.*12,13,14. 4. From the constancy of Providence, *ver.* 15. m2. Pleasure. CHAP. III.

III. Not in **Great Honours**, greatness or Authority. Worldly greatness without Spirituall goodness making both superiors and inferiours miserable. This appeares, 1. *More Generally*, 2. *More specially* and *particularly*. *n* 3. Honours & Greatness.

1. **More Generally**. In that such greatness is usually attended with oppression and injustice. This is by *Solomon*, 1. Experimentally observed, *ver.*16. 2. Censured, *Partly*, after the judgement of Gods spirit, that God will punish it, *ver.*17. *Partly*, after the judgement of carnal Reason, which hence makes vile inferences, 1 To the overthrow of government and order among men; that seeing the oppressours and oppressed are in condition like brute beasts, they should be like them without Government, *ver.*18,19,20,21. 2 To Sensuality, *v.*22. 3. Reviewed more particularly. Where note, The grievous and helpless oppressions of the poore under great ones, *Ch.* IV.*ver.* 1. The evil consequents hereof in inferiours, *viz.* 1 Wearisomeness of life, *ver.*2,3. 2 Idleness and discouragements from diligence in their callings, *v.*4, 5, 6. 3 Private self seeking and immoderate scraping and shifting for the world, to the Ruine of Humane Society, *ver.*7.*to* 13. CHAP. IV.

Thus of the vanities of godlesse greatnesse in **General**.

2. **More Particularly**, In the state of Kings who are in the height of greatness. Here note the vanity, 1. Of *Foolish Kings*, below their meanest subjects, *ver.*13,14. 2. Of *all Kings* wise or foolish, their peoples affections to them being so inconstant and oft thirsting after changes of Government, *ver.*15,16.

By way of **Antidote** against all these foure imaginary felicities and corruptions about them, here are in a *digression*, 1. The Right manner of Religious exercises, *viz.* Sacrifices, *Ch.V.*1. Prayer, *ver.*2,3. Vowes, *ver.*4,5,6,7. 2. The ground of well-ordered duties, fear of God, *ver.*7. 3. The effect of Religion, it works Patience in the oppressed, *ver* 8. CHAP. V.

IV. Not in **Riches and earthly Possessions**; whether more immediately necessary for life, or food and rayment, fruits of the earth; or more mediately necessary for procuring of these, *Money*, &c. Here, *o* 4. Riches.

1. *Food and Rayment* are preferred before *Money*, &c. In their general usefulnesse, and singular efficacy relieving our wants, *ver.*9,10.

2. Both are proved *vain*. From, 1. The enjoyment that others, even servants have of them, and perhaps more sweetly then the owners themselves, *ver.*11,12. 2. The dangers that Riches bring to their owners, *ver.*13. 3. Their uncertainty of abode with us while we live, *ver.*14. 4. Their certainty

CHAP. VI.

tainty of leaving us when we dye, *ver.* 15, 16. This vanity of Riches is amplyfied, *Partly* from the happinesse of a free and contented use of Riches, *ver.* 18, 19, 20. *Partly* from the misery of having Riches without the right use of Riches. For, 1. This is a common evil, *Chap. VI. ver.* 1. 2. This is a woful vanity, a sore disease, *ver.* 2. 3. This makes such a man in a worse condition then an untimely birth, *ver.* 3, 4, 5, 6. 4. Such see no good of what they possess, live they never so long, *ver.* 6. 5. Riches satisfie only the body, are wholly unsatisfactory to the desires of the soul, *ver.* 7, 8, 9. 6. Riches are unable to protect against sin and sorrow, *ver.* 10. 7. Increase of Riches, increaseth vanity, cares, thoughtfulnesse, &c. Seeing mans life is short; and future events are unknown, *verse* 11, 12.

p Wherein **mans true happiness** consists.

Thus far mans happinesse hath been considered **Negatively**, *wherein it consists not.*

II. AFFIRMATIVELY, and *positively*, *Solomon* shewes p wherein mans true happinesse is indeed to be found in this life. 1. *Particularly.* 2 *Summarily.*

1. **Particularly** in divers means or branches of true happinesse, *viz.* 1. A good name. 2. Death. 3. Sadnesse of heart, 4. Moderation, and 5. Wisdome.

CHA.P VII.

1. **A good Name**, beyond wealth or pleasures, *Ch. VII ver.* 1.

2. **Death**, better then life, *ver.* 1.

3. **Sick.** and sadnesse of heart, better then pleasures, as may appear, 1. In sorrow occasioned by Funeral Solemnities, *ver.* 2, 3, 4. 2. In grief occasioned by Reproofes, *ver.* 5, 6.

4. **Moderation** and **Patience**, better then proud oppressing greatnesse. Here note, 1. The faults of Greatnesse, Oppression, Bribery, *ver.* 7. 2. The Antidote against this, Patience of spirit, *ver.* 8. Urged, 1 From the hope of the end better then the beginning, *ver.* 8. 2 From the opposite vices, rash Anger, and impatient murmurings, *ver.* 9, 10.

5. **Wisdome** *viz.* True *godlinesse*, as the Mistresse; and *Civil Prudence* as the handmaid, of true happinesse. This wisdome is described, 1. *Comparatively* as better then Riches, *ver.* 11, 12. 2. *Positively*, by its parts, properties, or fruits; which are either 1 *Generall*, or 2 *Particular.*

GENERAL, *viz.* *I.* **Contentment** in prosperity or adversity, urged, 1 From the unalterablenesse of Gods work. 2. From the inevitablenesse of Gods Counsels, *ver.* 13, 14. *II.* **Constancy in goodnesse**, notwithstanding all hard measure incident to us or others for goodnesse. Here are, 1. A temptation propounded, *viz.* Unlike accidents to righteous and wicked, *ver.* 15. 2. Inferences thence, 1 *Carnal* and corrupt, that therefore we should be indifferent and politickly moderate both in righteousnesse and wickednesse, *ver.* 16. 2 *Gracious*, that notwithstanding we be resolutely and zealously constant in goodnesse, *ver.* 17, 18, 19. *III.* **Charity** towards others in covering their infirmities and injuries to us: opposed to jealousies, implacablenesse, &c. Urged, 1. From mans common frailty, *ver.* 20, 21. 2. From our own infirmities, *ver.* 22. *IV.* **The great difficultie of obtaining this wisdome.** For, 1. *Solomon* found it hard in his experience, *ver.* 23. 2. The things necessary to be known to make one wise are profound, *ver.* 24. by reason of the great wickednesse and subtilty of heart 1 In one Sex, *viz.* Women, *ver.* 25. *to ver.* 29. 2 In both Sexes, nor man nor woman being perfect as God made them, *ver.* 29. *V.* **True judgment and discretion** in wise ordering of a mans self and affairs. *Described* summarily by the 1 *Nature*, and 2 *Effects* of it, *viz.*

CHAP. VIII.

Estimation and confident security, *Chap. VIII. ver.* 1. *Amplyfied* by divers particular Acts or fruits wherein wisdome frees from many temptations and inconveniences which folly intangles in; As, 1. *Indiscreet Obedience to Kings*, which is urged, *ver.* 2. And the contrary disobedience is dissuaded by divers Arguments, *ver.* 3, 4, 5. 2. *In heedful prevention and prevention for future evils.* This is Amplyfied, *Partly*, by mans misery and ignorance of future events, *ver.* 6, 7. *Partly*, by mans impotency to help himself in extremities, as death, *Partly*, by mans sinful betaking himself to vain unlawful means for safety in danger, *ver.* 8. 3. *In having a right notion of the long prosperity and impunity of the wicked*; Who though they seem never so happy, yet in comparison of the godly they are most miserable, *ver.* 9. *to* 14. 4. *In passing due censure of the confusion that seems to be in the unequal administration of humane affairs.* Where note, 1 The unequal dispensation it self, which is as a temptation, *ver.* 14. 2 The judgment passed thereon, *Partly* by the **Flesh**, hence condemning Gods administrations for vanity, and commending sensuality, *ver.* 14, 15. *Partly*, by the **Spirit**, concluding three things, *viz.* That Gods Government of the World is so profound none can search it out, therefore none can justly censure it, *ver.* 16, 17. That all men, all actions,

CHAP. IX.

are guided by Providence though never so secret, *Chap. IX. ver.* 1. That Gods love or hatred is not discernable by outward events, *ver.* 1, 2. After this, the judgment of the flesh is again insisted upon more distinctly, where both the evil practises and opinions of carnal men in this regard, as also the occasions of both, are set down, *ver.* 3. *to* 13. 5. *In having a right apprehension of the contempt cast upon goodnesse in a low condition*, apt to deterre many from vertue and godlinesse; where note, 1 The contempt of goodnesse and wisdome, in a mean state, parabolically, or historically described, *ver.* 13, 14, 15. 2 The true censure and resolution passed hereupon; *viz.* That wisdome though in meannesse is to be preferred before strength, *ver.* 16. before proud commands of imperious Rulers, *ver.* 17. before all other means of security, *ver.* 18.

Thus of properties or effects of wisdome more General.

PARTICULAR *Properties* or *Effects* of true wisdome, *viz.* 1. Towards our selves. *Partly*, in

CHAP. X.

due carriage of our selves, that we blemish not our Reputation, *Chap. X. ver.* 1. *Partly*, by dextrous dispatch of all affairs, a fool dealing sinisterly, *ver.* 2, 3. 2. Towards Superiours in the Common-wealth; wisdome keeps from unjust desires or enterprizes against them (though they be offensive, to our selves or others, *ver.* 4, 5, 6, 7.) by teaching us submission, and bridling all undutifulnesse, and rebelliousnesse, In **Deed**, *ver.* 8, 9, 10. In **Words**, *ver.* 11. *to* 16. (Here by

way

way of digreſſion, Governours are admoniſhed againſt Injuſtice and Tyranny; the miſery and happineſs of Common-wealths being deſcribed in reſpect of the Rulers thereof, *ver.* 17, 18, 19. 3 In Thoughts and ſecret ſpeeches, *ver.* 20. 2. Toward Inferiours, *viz.* The poor, towards whom wiſdom teacheth us *Liberality*. Liberality is *propoſed*, *preſſed*, and *objections to the contrary anſwered*, as, Unreaſonableneſs, No viſible means of recompence, *Chap. XI. 1. to 7.* 4. Towards God, in having due care of Gods true Religion and Worſhip; one ſingular means and part whereof is a right meditation of, and preparation for Death and Judgement. This is eſpecially urged upon two ſorts of men, *viz.* 1. Voluptuous worldlings whoſe malady and remedy are laid down, *ver.* 7, 8. 2. Young men, who preſuming of their age, put death, and conſequently godlineſs, far from them. Of them note, Their malady, uncontrouled voluptuouſneſs, *ver.* 9. The remedy againſt this, *viz.* meditation of the certainty of judgment, *ver.* 9. Reformation hereupon, *Partly* in eſchewing of evil, *ver.* 10. *Partly* in doing good, *Chap.* XII. 1. This is preſſed on young men, by great inconveniencies of *Old-age*, and *Death* which otherwiſe will come upon them. *v.* 1. *to* 8.

CHAP. XI.

CHAP. XII.

Hitherto of the Particular means of the happineſſe attainable in this life.

2. Summarily *Solomon* gives the ſumme of his judgment about true happineſſe, 1. That all ſublunaries are vanity, and no happineſs in them, as himſelf had beſt ability to judge upon greateſt experience, in this Book diverſly commended, *ver.* 8. *to* 12. 2. That The true fear of God, and keeping his Commandements is the whole of man. The performance of which is urged by the ſtrictneſs of Gods future judgment, *ver.* 12, 13, 14.

This Book is an undeniable Argument of *Solomons* Repentance after his Relapſe, and conſequently of his f Salvation.

f Queſt. Whether King Solomon was eternally ſaved? See this great Queſtion reſolved, and Arguments for it, and againſt it, conſidered; in §. *VII.* on 1 *Kings*, p. 86, 87.

Canticles,

OR,

SONG of SONGS.

§. I. Order, and Time.

III. *Solomon's* NUPTIAL BOOK (treating of the ſpiritual eſpouſals of Chriſt and his Church) is the SONG OF SONGS. Some of the *Hebrews* think a *Solomon* firſt wrote the *Canticles*; then the *Proverbs*; laſt of all *Eccleſiaſtes*; from that conjecture, That *youth* is moſt delighted with verſes and ſongs, *Riper-age*, in Proverbs, *Old-age* in publiſhing the vanities of things. But the Hebrew Doctors in a Tractate entituled *Bava-bathra* among the *Talmud* writings, (ſhewing the Series of all the Books of Scripture,) deliver; That *Proverbs ſhould be firſt*, *Eccleſiaſtes next*, *and Song of Songs laſt*. And in this order we have them placed in our *Bibles*. *Origen* fetches the order of theſe Books from the Order and Series of Diſcipline, *Ethicks* (which are firſt) being taught in the *Proverbs*; *Phiſicks*, in *Eccleſiaſtes*; *Theorick*, or Divine things, in *Song of Songs*.

a *J. Merc. Præf. Com. in Cant. pag.* 142. a.

§. II. Penman, and Authority of the Book.

That Solomon was Penman of this Book, is conſented to on all hands, and is evident in the inſcription of this Book b *The Song of Songs, which is Solomons: viz.* This Song is *Solomons* as the inſtrumental Author of it. The c Hebrewes think that according to his three names, *Solomon* penned three Books anſwerable, *viz.* Proverbs, Eccleſiaſtes, and Song of Songs. The *Chaldean Paraphraſt* thus expreſſes it; *Songs and Praiſes, which Solomon Prophet King of Iſrael ſpake.*

b Song. 1. 1.

c *Glaſſ. Ordinar. Hieronym. Prolog. in Prov.*

Among the Hebrewes (as d ſome obſerve) there never was doubt of the Canonical authority of this Book. Others have ſeemed to detract from the authority of it.

d *D. Pareus in Adverſ. in Cant.*

1. *Becauſe it ſeems not to be written by inſpiration of the true Spirit of God, but rather from an amorous ſpirit betwixt* Solomon *and his wife* Pharaoh's *daughter.* *Anſw.* 1. The

dearest and sweetest Communion betwixt Jesus Christ and his Church or Members, is wont in other Scriptures to be set forth under that dearest, neerest, and sweetest relation and affection on earth, *viz.* Betwixt a Bridegroom and his Bride espoused to him; as in [e] *Isaiah*, [f] *Ezekiel*, [g] *Hosea*, [h] Epistles to the *Corinthians*, and to the [i] *Ephesians*. Shall we therefore say that this detracts from the Authority of these Books? No; Why then should this self-same Allegory detract from the authority of this Song? 2. *Solomon* being the wisest King, how uncomely were it for him, and inconsistent with his wisdome to expresse openly in a publique Song, his private conjugal love unto his wife, which is an unusual thing. 3. Many passages in the Song cannot properly be applyed to King *Pharaohs* daughter, as *Cant.* 1.6,8. *and* 5.6. *and* 8.1. And many things are ascribed here to the Spouse, that would rather be a womans deformity then Ornament. As, *An head like Carmel*; *Nose like the Tower of Lebanon*; *Neck, like the Tower of David*; *Eyes like Fish-pooles*; *Teeth like flocks of shorne sheep*: and she her self *black as the Tents of Kedar*, &c. *Pharoahs* daughter, King *Solomons* wife may in some particulars be intended as a shadow of the Church, as *Solomon* a Type of Christ: But the [k] principal thing intended, is that sublime heavenly mystery of dearest love and Communion with Christ and his Church.

e Isa.62.4, &c.
f Ezek.16.8. &c.
g Hos.2.19.
h 2 Cor. 11.2.
i Eph.5,25,30 31,32.

k Ego sane Solomonem cum hæc scriberet, ita stilum suum & calamum temperasse puto, ut externas nuptias & terrestres non cogitaret, sed omnia sublimia, mystica, spiritualia & cælestia. *Jo. Mercer. Præfat. Com. in Cant.*

The Hebrewes propose four things in Scripture not to be read, but by such as are come to [l] maturity, *viz.* 30. years of age, which is the age of the Priestly Ministry. *The beginning of Genesis*, wherein the Creation of the world is described; *The beginning of Ezekiel* wherein the Majesty of the Lord, and the Cherubins are set forth; *The end of Ezekiel from* c. 40, &c. Where the Fabrick of the New Temple is delineated; but especially this *Book of Canticles*, lest those that peruse this Book, before their affections be allayed and mortified, pervert the spirituals therein to a carnal corrupt sense and end. Yet the use of Holy Scripture, in any part thereof is not to be prohibited to any, (God [m] requiring them to be studied by all;) but the right use to be manifested to all, that all abuse may be prevented.

l *Origen. Præf. in Cant. Hieronym. Prolog. in Ezechiel.*

m Joh. 5.39. Col.3.16. Deut.6.6.to 10

2. *Because neither the name* יהוה Jehovah, *nor* אלהים Elohim *are found in this Book, the Authority of it seems to be lessened. Answ.* 1. Neither these Names, nor any thing equivalent to them are found in the Book of **Esther**, and yet thats counted by such, *Canonical*. 2. Though the names of *GOD*, *LORD*, &c. are not here expressed, yet they are implyed in the title, *BELOVED*. The Churches [n] *beloved* being *God*, as Jewes think; or *Christ*, as the Christians do better expound it. 3. There was lesse occasion of expressing plainly the Name of *God* or *L O R D* in this Book, wherein it was the aime of the Holy Ghost, under an external earthly marriage or contract, to describe the Spiritual Union, and Communion of *Christ* and his *Church*, as [o] *Mercerus* noteth.

n D. *Parens in Adverf. in Cant.*
o Cæterum in hoc libro nihil erat aliqui quod ullum Dei nomen poneret: quia figuris, similitudinibus & ænigmatibus semel omnia obtegere voluit, sub nuptiis externis cœlestem describens, & ineffabilem Christi cum Ecclesia sua conjunctionem, & arctum vinculum, amoremque eximium. *Jo. Mercer. Præfat. Comment. in Cant.*

§. III. Nature, Excellency, and Scope of this Book.

1. **Nature of this Book.** For the *General*, It is stiled *A Song*. *Songs* were usually tuned with voice, *Psalmes* with instruments musical. Both Songs and Psalmes imply the [p] choiceneſse of the Subject handled, and therefore worthy to be remembred: and are usually arguments of joy and gladnesse in such as sing them, and of praises to them whom they concern; So *this Book* (saith [q] *Ainsworth*) *treating of mans reconciliation to God, and peace by Jesus Christ, with joy in the Holy Ghost, is called a* **Song**; *which therefore the faithful should learn to sing with understanding, making melody in their hearts to the Lord, when they feel themselves made partakers of his joy.*

p Jam.5.13. Eph.5.19. Exod. 15. Judg.5. Isa.26. 2 Sam. 22. Psal.60.1,2,3. &c.
q *H. Ainsw. Annot. in Cant.* 1.1.

But

But for the *particular* kind of this *Song*, whether it be 1 *Hiſtorical*, 2 *Prophetical*, 3 *Didactical* or *Doctrinal*, or 4 *Mixt*, is not ſo eaſily determinable. *Partly*, becauſe of the myſterioufneſſe and difficulty of the Book. *Partly*, becauſe of the diſſenting Opinions of learned Writers hereabouts. *Some* r think herein is deſcribed the State of the Church of the Old-Teſtament from *Abel* to *Jeſus Chriſt*. *Some* of the New-Teſtament. *Some*, of both from the firſt promiſe, *Gen.* 3. 15. till the end of the world. *Brightman* and *Alſtedius* are of opinion, that in this Book is deſcribed the State of the Church from *David* to the end of the world. According to this opinion this Book is thus diſtributed by *Alſtedius*.

r *Hen. Alſted. Triſol. Prophet. in Iſag. in Cant.*

I. The Old Church is deſcribed, according to its condition,
1. Under Kings, from *David* to the Babyloniſh Captivity, *chap.* 1. *and* 2. *to ver.* 3.
2. In Captivity, *chap.* 2. *ver.* 3. *to* 14.
3. After Captivity, before Chriſt, *chap.* 2. *ver.* 14. *to chap.* 3. *ver.* 6. After Chriſts birth, *chap.* 3. *ver.* 6. *to chap.* 4. *ver.* 7.

II. The New Church is deſcribed, either as,
1 A firſt-borne ſiſter from Chriſts Reſurrection to the Jewes Converſion, *chap.* 4. *ver.* 7. *to chap.* 6. *ver.* 9.
2. A younger ſiſter; comprehending the Church of Jewes and Gentiles to be converted, *chap.* 6. *ver.* 9. *to chap.* 8. *ver.* 11.
3. Compleat of both Jewes and Gentiles, *chap.* 8. 11. *to the end.*

Moſt Writers, and thoſe of ponderous judgment, rank this Book, not amongſt the *Hiſtorical* or *Prophetical*, but amongſt the *Didactical* or *Doctrinal* Books. And, all things deliberately conſidered, I cannot but incline to their judgment. For, 1. Though there ſeem to be in this Book ſome Hiſtoricall intimations of things formerly done, as in *Cant.* 1. 5, 6, 9. *and* 3. 7, 8, 9, 10, 11. yet they are very few; and thoſe ſhort and obſcure Alluſions or Allegories, rather then direct Hiſtorical Narrations. And therefore they cannot rationally be thought ſufficient to denominate this Song *Hiſtorical*. 2. Though ſome paſſages herein are prophetical, as that touching the Church of the *Gentiles* to be founded and builded, *Cant.* 8. 8, 9. yet they are ſo few in compariſon of the whole Book, that hence it cannot be juſtly entituled *Prophetical*, any more then *Geneſis* is Prophetical, becauſe divers Prophecies are diſperſed therein. 3. If the ſeveral parts of this Book, which are counted Hiſtorical or Prophetical, in reference to ſuch and ſuch times, as is mentioned in this former diſtribution, be exactly conſidered, we may eaſily perceive what obſcure, difficult, impertinent, groundleſſe, harſh and forced applications they are. 4. The main bulk and body of the Song doth moſt naturally and genuinely deſcribe, (as *Auguſtine* s noteth) the mutual love of Chriſt and his Church under the Allegory of a *Bridegroom* and *Bride*, in a Doctrinal way. And therefore moſt properly this Book is to be counted *Doctrinal*, rather then *Prophetical* or *Hiſtorical*.

s Reſtat ille liber Solomonis, cujus, inſcriptio eſt, *Canticum Canticorum*. Sed de illo in hoc opus quid transferre poſſumus, cum eorus amores ſanctos Chriſti & Eccleſiæ figuratâ locutione commendet, & Prophetica pronunciet altitudine: niſi quod in eo, quamvis ſit ad intelligendum difficillimus, poſſumus tamen facile advertere, quantam ſit divina illa, & divinitùs inſpirita charitas appetenda, quantique pendenda, &c. *D. Aug. Specul. Tom.* 3. *p.* 939. *Baſil.* 1569.

2. **Excellency of this Book** is very great, in reſpect of *Author*, *Matter*, *Forme*, *and End* thereof. *I. Author* of this Book, (not to ſpeak of the principal efficient Author, the Holy Ghoſt from whom it hath its authority and chief excellency, but of the inſtrumental,) was t *Solomon*. *Solomon* was not onely the richeſt, and moſt peaceable of all the Kings, but alſo the u wiſeſt of all the Kings of the Earth, none before or after him like unto him, *And* x *all the earth ſought the face of* Solomon *to hear his wiſedome*. So that herein this Book excels, being penned by *Solomon* the wiſeſt of all the Prophets. *II. Subject-matter* of this Book, is not any vulgar or common points of Religion, but the moſt choice, ſublime, ſpiritual, heavenly myſteries of Holy Communion betwixt Jeſus Chriſt himſelf and his Church; Jeſus Chriſt being y *King of Kings*, and the *brightneſs of his Fathers Glory*: The Church being the choiceſt ſociety on earth, z *The Lambs wife*, the a *Holy Nation*, b *Gods peculiar treaſure above all people* in the earth. And Spiritual Communion betwixt them, with the choice delights of that Com-

t Cant. 1. 1. and 3. 11.
u 2 Chron. 9. 22. and 1 King. 4. 24.
x 1 King. 3. 12 and 4. 29, 31. and 10. 24.
y Rev. 19. 16. Heb. 1. 3.
z Rev. 19. 7.
a 1 Pet. 2. 9.
b Exod. 1.

Communion, **being the very Height and glory of all Practical Divinity**. How excellent is this Book that treats of this tranſcendent Theame! III. *The forme* or *Manner* how theſe Myſteries are here repreſented to us, is in way of a *Song*; and that [c] *the Song of Songs*. It is a *Song*; therefore excellent: *Songs* being choice ſuccinct pieces, grateful to the eare, helpful to the memory, and delightfull to the heart, working much upon the affections. It is the *Song of Songs which was* Solomons; *viz.* both the choiceſt and excellenteſt of all the *Songs* which *Solomon* penned, (which were [d] one hundred and five in all,) as Chriſt whom it concernes is *King of Kings*; and alſo the rareſt and moſt admirable *Song* in all the Scriptures, (as [e] *Mercerus* noteth), this Song more fully and excellently ſetting forth the great myſtery of Communion betwixt Chriſt and his Church then any other. This Song alſo is diſpoſed in forme of a *Dialogue* between Chriſt and his Church, as ſpeakers; or of a *Tetralogue* betwixt the [1] *Bridegroom, Chriſt*; *The* [2] *Bridegrooms friends, viz.* Angels, Saints, Prophets, Apoſtles, and all the faithful Preachers of the Word of Chriſt. [3] *The Bride her ſelf*, viz. the Church and faithful Members of Chriſt; *And* [4] *The Churches Companions* called the Daughters of *Jeruſalem*, viz. All that follow the Church. Theſe foure being brought in as ſpeaking to one another, throughout this Song; the accurate diſcovery of whoſe ſeveral and reſpective ſpeeches is none of the ſmalleſt difficulties in this Song. IV. *The End and Scope* of this Song is alſo ſingularly excellent, as after it will appear,

c Cant. 1. 1.

d 1 King. 4. 32.

e Canticum Canticorum intelligas non tantum inter Solomonis Cantica lectiſſimum, ſed inter omnia Cantica, quæ antiquam antehac ſcripta fuerant imò & deinceps ſcripta in Scripturis ſanctis (quanto magis in profanis) eminentiſſimum. Nam ſi cætera Scripturæ Cantica diligentiùs perpendas, ſingula fere in his myſteria reperies: Et hic omnia tam veteris quam novæ legis myſteria ſub figuris & ſimilitudinibus tecta invenies; & quæ evenerunt, & quæ eventura ſunt. *Jo. Mercer. Comment. in Cant.* 1. 1.

Upon conſideration of the *Excellency* of this Book, it is that [f] ſome have called other Books of Scripture *Holy*, but this Book the *Holy of Holies*, or the *Sanctity of Sanctities*, as the perfection of the reſt. Others [g] compare theſe three Books of *Solomons* writing to the three parts of the Temple of *Solomons* building, *viz. Proverbs* to the *Porch*, *Eccleſiaſtes* to the *Sanctuary*, or Holy place, but this *Song of Songs* to the *Holy of Holies*. Herein we have a lively Repreſentation of the Spiritual State of Chriſts Spouſe in this world, ſometimes inclining to carnal *ſecurity*, ſometimes lamenting under *ſpiritual deſertions*, and ſometimes conflicting with ſharp temptations. Her own *blackiſhneſs and infirmities* are not concealed, her beauty and *Glory* derived from Chriſt are diſplayed, and her Carnal *blemiſhes* are improved as foyls with greater luſtre to ſet off her ſpiritual beauty. Herein we have a lively portraiture of Chriſts incomparable amiableneſs and ſweetneſs, as the moſt compleat, lovely, attractive piece in the whole world able to raviſh into an extaſie of Love the hearts of both Saints and Angels. Herein we have a wonderful diſcovery of that *great myſtery*, that *Spiritual Paradiſe*, that *Heaven on earth. viz.* Sweet Communion betwixt Chriſt and his Church, in their heavenly Eſpouſals, longing after each other with reſtleſs love-ſick deſires, embracing each other in claſping arms of ardent love, ſolacing and contenting themſelves in mutual enjoyments with raviſhed delight, moſt jealouſly impatient of all diſturbance, or interruption of their Communion, and moſt fervently panting after compleat fruition of each other in the *ſpicy mountains* of Heaven it ſelfe. *O bleſſed Book! O pleaſant* Eden! *How full of ſweetneſſes art thou to experienced Souls, that have, and love, and live upon the Lord Jeſus, and know what it is to lodge in his deareſt Boſome? What pleaſure take they in reading, underſtanding and meditating of thee; but eſpecially in feeling in their own Soules theſe glorious things ſpoken by thee.*

f Cæteros Scripturæ libros. Sanctos eſſe notant, hunc vero Sanctum Sanctorum, velut cæterorum apicem, hinc & hoc ei nomen ſolent tribuere, קדש קדשים Sanctitas Sanctitatum. *Jo. Merc. Præfat. Com. in Cant.*

g *Jo. Diod. Arg. before* Canticles.

§. III. Scope.

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Scope of this Song, *is under the Metaphor or Allegory of Lovers upon Contract, and intending marriage, to shadow out to us, that sublime, Spiritual, happy Union and Communion betwixt Christ and his Church, which is inchoate on this Life; more imperfectly with the Jewes, more perfectly with the Gentiles: and shall be consummate in the Life to come.*

This is carried on Dialogue-wise, betwixt *Christ* and his *Church*; His *Friends* and her *Damosels*, being the foure Speakers: especially the two first: as is the Custome of a *Bridegroome* and a *Bride*; as was formerly noted.

§. IV. Principal Parts.

Principal Parts of this *Song of Songs* are 1 *The Inscription*, 2 *Substance of the Song*, 3 *Conclusion*.

The Inscription, denoting the 1 Kind of writing, 2 Excellency, 3 and Penman of it, c. 1.1. I.

The substance of the Song, Streaming out a Torrent of Spiritual Love betwixt Christ and the Church laid down Dialogue-wise, in a familiar *Colloquy* betwixt, 1 Christ as the *Bride-groome*. 2 The Church as the *Bride*, and 3 The *Friends* of them both rejoycing in the marriage; All in a continued *Allegory*. Herein are particularly, II.

I. The ardent *Desires* of the Church after Christ, as impatient of his absence: with Christs acceptance thereof, *Ch.* I. *ver.* 2. *to* 9, CHAP. I.

II. The reciprocal invitatory *Commendations* of one another; and the mutual gratulations and contentment of Christ and the Church in one another, *ver.* 9. *to the end of Ch.* II. CHAP. II.

III. The Churches *renewed Desires* night and day, at Home and Abroad, in the City, in the Fields, (as it were) to bring Christ nearer to her self, *Ch.* III. 1. *to* 6. yea, rather to have her self brought immediately to the full enjoyment of Christ in Heaven, *v.* 6. *to the end*. CHAP. III.

IV. Christ most affectionately *praiseth* his Church in her Members, professing himself ravished with her Faith, Graces, and Spiritual Beauty, *Ch.* IV. 1. *to* 15. Which is amplified, 1. By the Churches self-denying, acknowledging all her Graces to come from Christ as the Fountain, *v.* 15. 2. By her Prayer for his influence to make her (as a Garden of Spices) more and more fruitful; and for his presence to accept her Fruit, *v.* 16. 3. By Christs satisfying her desires, coming into his Garden, accepting the Fruits thereof, and welcoming his Friends, *Ch.* V. *v.* 1. CHAP. IV. CHAP. V.

V. The Churches *Spiritual Desertion*, in Christs withdrawing himself from her. Where are, I. *The Occasion of it*, Her carnal Security, *ver.* 2. 3. II. *The Manners of it*; withdrawing, yet leaving some quickning Grace behind him, *v.* 4, 5. III. *The Consequents of it*, in respect of, 1. The *Church* her self, *v.* 4, 5, 6. 2. The *Watchmen* abusing her, *v.* 7. 3. The *Daughters of Jerusalem*, whom she charged to signifie her distress to her beloved, *v.* 8. This charge is amplified. 1. *Partly* by the inquiry of the *Daughters of Jerusalem*, what Christ is? *v.* 9. 2 *Partly* by the Churches pathetical description of Christs transcendent excellencies, *v.* 10. *to the end*. 3. *Partly* by the enquiry of the daughters of Jerusalem after Christ, *Ch.* VI. *ver.* 1. 4. *Partly* by the Churches declaring to them where Christ was, *viz.* He was now returned and gone down into his Garden, *ver.* 2. 5. *Partly* by her affectionate complacency in Christ returned, *ver.* 3. CHAP. VI.

VI. Christs sweet and *consolatory deportment towards his Church after her Desertion*, and his return to her. Wherein, 1. He assures her she is as precious in his eyes, and as dear to his heart as ever, *ver.* 4. *to* 11. 2. He declares his desire of the spiritual *Spring* of the Churches Graces, after the *Winter* of her affliction. *ver.* 11. 3. He discovers the Rapture of his ravished affections, to her, most sweetly *Inviting* her to himself, *ver.* 12, 13. most highly *commending* her throughout, *Ch.* VII. *ver.* 1. *to* 8. and *Promising* his presence, and what he will do for her, that she may become most delightful to him, *ver.* 8, 9. CHAP. VII.

VII. Finally, the Church reciprocates her utmost affection to Christ, for his love. And this, I. More *Generally*, ver. 10. II. More *Particularly*, Her desire, 1. That Christ and she may go together to view their Husbandry, whether their plants did flourish and fructifie, *viz.* Whether the Gospel and fruits thereof did thrive, *ver.* 11, 12, 13. 2. That she may enjoy Christ most intimately and familiarly, *Ch.* VIII. *ver.* 1. 2, 3. 3. That the Daughters of Jerusalem may not disturb him, *ver.* 4. 4. That it may be considered, that she hath *forgone*, and *undergone* for Christs love, *ver.* 5. 5. That Christ would give her a fuller 1 *Confirmation* of his love, *setting her as a Seal upon his heart*; And a fuller 2 *Manifestation* or evident assurance thereof, *Setting her as a Seal upon his arme*, strengthening, sustaining, helping her, &c. and this because she bears to Christ an invincible and unquenchable love, *ver.* 6, 7. 6. That the *Gentiles* called *A little sister*, may be called and incorporated into the Church with the Jewes, *ver.* 8, 9, 10. This is amplified by Christs common care of both, as one Vineyard kept by himself, not by others, as *Solomons* was, *ver.* 11. 12, Christ teaching his Spouse her duty; CHAP. VIII.

Partly, *To her neighbours*, in publiſhing and bearing witneſs to his Truth; Partly, *To himſelf*, in Prayer and Thankſgiving, *ver.* 13.

III. *The Concluſion* of the Song, containing the Churches moſt ardent deſire after Chriſts Second coming, that the Marriage betwixt Chriſt and her ſelf may be compleatly conſummated in Heaven thoſe *Mountains of Spices*, ver. 14.

III. *THE PROPHETICAL BOOKS.*

THus far of Books *Hiſtorical* and *Doctrinal*; Now to the Books *Prophetical*. For diſtinction ſake they are called PROPHETICAL, becauſe the matter of them is principally *Prophetical*, though many *Hiſtorical* and *Doctrinal* paſſages are alſo inſerted in them all along; as there are many Prophecies of things to come diſperſed up and down the other Books, which yet are principally *Hiſtorical* and *Doctrinal*.

Rules or Directions for the better underſtanding of the Prophetical Books.

1. Conſider well the *ſeveral Times wherein the ſeveral Prophets flouriſhed and prophecied*, and compare their Prophecies with the ſtate of thoſe Times reſpectively, as they are formerly deſcribed in the *Hiſtorical Books*: this will lend much light to the clearing of thoſe Prophecies. *The ſeveral Times of their Prophecying, ſee in the following* Chronological Table.

2. The Prophets are wont to ſpeak of *things to come, as if they were already paſt or preſent*. As, *Iſa.* 53. *throughout* Becauſe they are certainly determined upon in Gods decree, and are as ſure to come to paſs, as if they were already actually fulfilled.

3. Moſt commonly they are wont *in their threatnings againſt the wicked to intermingle Promiſes and comforts to the godly*: 1. *Partly*, that the godly may not be terrified with Gods ſeverity, who will put a difference betwixt the godly and the wicked; 2. *Partly*, to have a door of hope open even for the wicked if hey twill repent. *And contrariwiſe uſually with their promiſes to the Godly, they interweave threatnings againſt the wicked.* 1. *Partly*, as a flaming Sword to keep off ungodly ones from falſe applying of the comforts to themſelves, which belong not to them; 2 *Partly*, to caution the godly againſt ſecurity, and that they *rejoyce with trembling*, Pſal. 2. 11.

4. *In foretelling or promiſing temporal mercies or deliverances, they are wont commonly to raiſe up their promiſes unto ſpiritual bleſſings and deliverances of the ſoul, and in threatning temporal puniſhments to the wicked, they are wont to proceed to threaten ſpiritual and eternal.* 1. *Partly*, becauſe temporal bleſſings and deliverances to the Jewes were types of *ſpiritual* and *eternal*, by Chriſt. 2. *Partly*, becauſe temporal judgments in this world upon the wicked are but earneſts and handſels of eternal vengeance in the world to come. 3. *Partly*, becauſe neither without ſpiritual bleſſings and deliverances Gods people can have ſufficient and ſolid conſolation; nor without eternal vengeance, can the wicked receive their proportionable compenſation

Therefore theſe temporals, ſpirituals and eternals, oft ſpoken of joyntly and more confuſedly, muſt be prudently diſtinguiſhed, that the ſenſe obſcured thereby may be the more cleared.

5. *When they ſpeak of the Kingdom, and benefits of Chriſt to be performed under the New Teſtament, they are wont to vaile thoſe Evangelical myſteries under Moſaical and Typical things in uſe in the Church under the Old Teſtament.* And therefore the meer letter of the Prophets expreſſions muſt not be terminated or reſted in, but the ſpiritual meaning, primarily intended, muſt be inquired into.

Theſe *Prophetical Books* are in all 16. (*Lamentations* being counted an Appendix to *Jeremiah*.) They may be conſidered two wayes. 1. According to the times of their prophecy, and writing. 2. According to their Order as ſet in our *Bibles*. They are not placed in our *Bibles*, in that Method and Order as they were at the firſt ſpoken and written by the Prophets.

1. *According to the times wherein they were firſt prophecied and written.* Theſe times are for moſt part diſcovered in the beginning of the ſeveral Prophecies, and of ſuch we may determine certainly: or they may be collected from other Scriptures, or the matter of the Propheſies, of which we cannot conclude altogether ſo clearly.

Theſe Times may be referred (as the *Hiſtorical Books*) to three principal periods, *viz.* 1. *Before*, 2. *Neer* or *under*. 3. *After* the Babyloniſh Captivity. And if in theſe three Periods, we parallel theſe *Prophets* with thoſe *Hiſtorical Books*, they will notably help to clear and explain one another.

A

A Chronological Table of the Order of Times wherein the Prophets Prophecied:

Somewhat differing from the Order wherein they are placed in our Bibles.

I. Before the transportation of the Jewes into Babylon's Captivity; and in the dayes of Jeroboam son of Joash King of Israel, and of Uzziah, Jotham, Ahaz, Hezekiah, and Josiah, Kings of Judah; these Prophets Prophesied, *Viz.*

1. *JONAH*, (called *Jonas*, *Mat.* 12. 39, 40.) He prophesied before or about the beginning of the Reign of *Jeroboam* son of *Joash* King of *Israel*, who *restored the coast of Israel from the entring of Hamath to the sea of the Plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah the son of Amittai, the Prophet, which was of Gath-hepher*, 2 *King.*14.25. Which was before or about the beginning of *Jeroboams* reign, as *Jun. Annot. in Jon.* 1. 1. and *Pareus in Adverſ. ibid.* conceive: about the close of his reign, thinks *Druſius in Quæſit. Epiſt.* 9.

2. *HOSEA* prophesied in the dayes of *Jeroboam the son of Joash King of Israel, and in the dayes of Uzziah, Jotham, Ahaz, and Hezekiah Kings of Judah*, Hos. 1. 1. Which must needs be a very long time, *viz.* for the space of 79 years at least, as that learned *And. Riv. in Com. in Hoſ.* 1. 1. computes by those Kings reigns.

3. *JOEL*; when he prophecied is not so expresly laid down in Scripture, and therefore his time cannot so certainly be defined as of others. Among learned Writers, Jewes and others there's great variety and uncertainty about it.

1. Some of the Hebrewes think this *Joel* was the son of *Samuel* the Prophet, one of *Samuels* sons being named *Joel*, 1 *Sam.* 8. 1, 2. But the context there *ver.* 3. confutes this opinion; *And his sons walked not in his wayes, but turned aside after lucre, and took bribes, and perverted judgment*; which corruptions we cannot justly believe to have been in this holy Prophet *Joel*; He (as other Prophets) being an *holy man of God*, 2 Pet. 1. 21.

2. Some think *Joel* was contemporary to *Jehoshaphat King of Judah*, and *Jehoram* King of *Israel*, because of the seven years famine then foretold by *Elisha* the Prophet, 2 *King.* 8. 1. &c. And that as *Elisha* foretold the famine, so *Joel* foretold the manner how it should come to passe, by locusts, canker-wormes and cater-pillers, *Joel* 1. 4. This opinion is ascribed to *R. Schelomo*; And *Lyra* approves it. *See Mercer. & al. Comment. in Joel. p.* 192. But *Tarnovius in Prolegom. in Joel*, dislikes this opinion, because the famine of which *Joel* speaks, seems to have been onely four years, *Joel* 1. 3. and because heres no mention in this prophecy of the ten Tribes he thinks it probably fell out after their carrying away.

3. The Hebrew Chronicle called סדר עולם *Seder-Olam*, i. e. *The order of time*, writes, that *Joel* lived under *Manasseh*, of the same time with *Nahum* and *Habbakuk* the Prophets; but because *Manasseh* was not right, his name is not mentioned; (as some observe, *Mercer. & al. Comment. in Joel. p.* 177. *D. Pareus in Adverſ. in Joel.*) This opinion is likewise subscribed unto by *Funccius*, *Genebrard*, and others; learned *Druſius* also thinks it may be proved from *Joel.* 3. 5. that *Joel* prophecied at that time, the ten Tribes being now carried Captive into *Assyria*.

4. Some are of opinion that the famine threatned by *Joel*, fell out under *Iosiah* King of *Iudah*, which famine *Jeremiah* describes almost as *Joel* here. *See Jer.* 14. 1, 2. *compared with* 2 *Kings* 23. 26. This opinion *Tarnovius* ascribes to *Danæus*, and counts it most probable. *Tarnov. Prolegom. in Joel.*

5. Finally, Many (and those of no small learning and judgment; as *Hierome*, *Augustine*, *Broughton. Junius*, *Helvicus*, &c.) do conceive that *Joel* prophecied in the same time with *Hosea* forementioned; as here I have ranked them. *The time in which he prophecied is the same with that of* Hosea, *in dayes of* Uzziah, &c. Hieronym. *Joel prophecied when now* Jotham *reigned, who succeeded* Uzziah, D. Aug. de Civ. lib. 18. cap. 27. Tom. 5. *Hosea and Joel* prophecy about the beginning of *Uzziahs* reign, *before* Amos, Joel *speaks of the companies of Locusts.* H. Brought. Concent. p. 92. 94. Hanov. 1602. *In the dayes of* Uzziah *and* Jeroboam, &c. thinks *Junius*, *Annot. in Joel* 1. 1. *Joel the Prophet seems to have preceded* Amos, *for he foretels the drought*, chap. 1. 15. *which Amos complains to have fallen out without the due fruit of repentance*, Amos 4. 6, 7, 8, 9, 10, 11, &c. Amos *prophecied under* Jeroboam *and* Uzziah, Amos 1. 1. Helvic. Chronol. p. 1. Gieſſæ Heſſorum M. DC. XIIX. Divers Arguments are urged for strengthning of this opinion. As, 1. That *Joel* is placed next to *Hosea*, without noting any difference of time, and it is an old Canon of the Hebrewes mentioned by *Hierome*, that, *That Prophet who mentions not his time of Prophecy, is to be counted contemporary with him that next and immediately precedes him*,---therefore *Joel* is contemporary to *Hosea*. 2. The Subject-matters contained in this Book seem altogether to have fallen out in dayes of *Uzziah* and *Jeroboam*, saith *Junius*. As, 1. *Partly, That grievous famine which God sent upon* Judea; *we read of a famine in* Judea *in the times of* Jehoram, 2 *Kings* 8. *and of* Josiah *afterwards, as is taught*, Jer. 14. *but I like not* (saith he) *to refer this famine to either of these times. Rather this famine was sent of God by his certain counsel in time of* Uzziah, *as may be confirmed from* Isa. 5. 13. *especially seeing it is evident that the Argument of the following Prophecy of* Amos *belongs to the same times.* 2. *Partly*, That distress of *Judah* and *Jerusalem* there mentioned, *Joel* 3. 1, 5, 6. seems plainly to relate to those distresses that fell on *Judah* in dayes of *Ahaz*, by the Assyrians and Philistines, 2 *Chron.* 28. 17, 18, 19, 20. 3. That in this Prophet *Joel*, we have not onely mention of the name of *Judah* and *Jerusalem*, as *Joel* 3. 1, 6. but also of *Israel*, as *Joel* 2. 27. *and* 3. 2. and therefore it is likely he prophecied before the final captivity

vity of *Israel* by the Assyrians, for (according to that rule that some give,) *Where the time of the Prophecy is not mentioned, nor any distinct mention of* Israel *and* Judah, *which were two distinct Kingdoms, taken notice of, that Prophecy was probably after that distinction of the Kingdomes was taken away by* Israels *being carried captive into* Assyria.

4. *AMOS.* He prophecied against *Israel in the dayes of* Uzziah *King of* Judah, *and in the dayes of* Jeroboam *son of* Joash *King of* Israel, *two years before the earth-quake*, Amos 1. 1. he comes in order after *Joel*; for *Joel* foreteis the drought and famine, *Joel* 1. 15. &c. and *Amos* complains of their unfruitfulnes under that judgment, *Amos* 4. 6, 7, 8, 9. *Helvic. Chronol. p.* 14. *Gieſſe Heſſor. M. DC. XIIX.* Before *Amos* speaks *Joel* of the companies of locusts, which having the similitude of Horses, and teeth of fierce Lyons bring in a famine. *H. Brought. Conc. p.* 94. *Hanov.* 1602.

5. *ISAIAH* prophecied in dayes of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*, *Is.* 1. 1. and 38. 1. &c. and 39. 3. He prophecied about eighty or ninety years, thinks *Helvicus in Chronol. ubi Supr. & D. Pareus in Proem. in Isa.* Here is no mention of *Jeroboam* son of *Joash* King of *Israel*; probably 1. Because *Isaiah* began not to prophecy till after *Jeroboams* death, which was in the fifteenth year of *Uzziah*, who reigned fifty two years, beginning to reign in *Jeroboams* twenty seventh year, 2 *Kings* 15. 1, 2. *Jeroboam* reigning in all fourty one years, 2 *Kings* 14. 23. So that *Isaiah* seems not to have begun to prophecy till towards the middle, or latter end of *Uzziahs* reign. 2. Because computations in Scripture are more usually made by the reigns of the Kings of *Judah*, whereof many were good, then of the Kings of *Israel*, whereof all were nought.

6. *MICAH.* He prophecied *in dayes of* Jotham, Ahaz, *and* Hezekiah, *Kings of* Judah, *Mic.* 1. 1. His hearers were some of them alive in the time of *Jehoiakim*, Jer. 26. 18. therefore he taught very long; thinks *Helvic. in Chronol. quo supr.*

7. *NAHUM.* Prophecied the destruction of *Nineveh*, the Metropolis of *Assyria*; But when he did prophecy, the time is not particularly expressed, yet we may probably conjecture. 1. It seems very clear by the current of his Prophecy, that he prophecied a good while after *Jonah*. *Jonah* was sent to preach against *Nineveh*, at which *Nineveh* repented, Jon. 3. but not many years after relapsed to their old wickednesse. For *Pul* King of *Assyria* bends all his strength to blot out the Jewish Religion, 2 *Kings* 15. Then *Tiglath-pileser* took many Cities of *Judea* captive, and wasted *Jonas* his Country, 2 *Kings* 16. at length *Shalmaneser* carried captive all the ten Tribes into *Assyria*, and afterwards dealt Tyrannically, 2 *Kings* 17. *and* 18. God therefore raises up another Prophet against *Nineveh*, viz. *Nahum*, who not so much invites them to repentance, as *Jonah* did, as threatens their destruction. 2. *Nahum* could not prophecy in dayes of *Jotham*, (*as Calvin. in Prælect. in Nahum hath observed.*) for he threatens destruction to the Assyrians for their cruelty to *Israel*; now *Israel* in *Jotham's* time was not captivitated by the *Assyrians*. 3. Forasmuch as the intent of *Nahum* is to threaten ruine to *Nineveh* and the *Assyrians*, for their cruel tyranny over *Israel*, and in asmuch as the captivity of the ten Tribes came to passe in the ninth year of *Hosheah* King of *Israel*, and the sixth year of *Hezekiah* King of *Judah*, 2 *Kings* 17. 6. &c. *compared with* 2 *Kings* 18. 9, 10, 11. therefore it is most likely that *Nahum* prophecied for the comfort of Gods People against the *Assyrians*, in the latter end of *Hezekiahs* reign, or thereabouts. *Tarnov. Com. in Nah. in Proleg. Helvic. Chronol. p.* 15. *Gieſſe Heſſor. M. DC. XIIX.* Though some refer this Prophecy rather to the time of *Manasses*, Others to the time of *Josiah*; and *Hierome* according to the Hebrews opinion times it a little before the *Assyrian* captivity. *See Pareus in Adverſ. in Nah. & Jun. Annot. in Nah.* 1. 1.

8. *HABBAKKUK* seems to have prophecied in the dayes of *Manasseh* or *Josiah*, and before the times of *Zedekiah*. 1. *Partly*, because he laments so notably the desperate and incurable wickednes of the people, which was in those times. 2. *Partly*, because he premonisheth them of their approaching destruction by the Chaldeans. As *Calv. Prælect. in Hab. & Jun. Annot. in Hab.* 1. 1. and the *Hebrewes* are of opinion, *Par. in Adverſ. in Hab.* Therefore *Hieroms* opinion of his prophecy after the Babylonian captivity, is very improbable.

9. *ZEPHANIAH*, He prophecied *in the dayes of* Josiah *the son of* Amon *King of* Judah, *Zeph.* 1. 1. Nor reade we that he prophecied at all after King *Josiahs* death.

II. Thereupon, under, and after the Babylonish Captivity, These Prophets flourished and Prophecied, viz.

1. *JEREMIAH* prophecied *in the dayes of* Josiah *in the thirteenth year of his Reign, and in the daies of* Jehoiakim *his son, till the end of the eleventh year of* Zedekiah *son of* Josiah *King of* Judah, *unto the carrying away of* Jerusalem *Captive in the fifth moneth*, *Ier.* 1. 1, 2, 3. being compared with *Jer.* 51. 64. *Thus far are the words of Jeremiah.* So that the 52. chapter following seems to be written by some other then *Jeremiah* (as *Junius* there notes) and continues the History till *Evilmerodac* King of *Babylon*. So that *Jeremiah* prophecying till King *Zedekiah's* eleventh year, he prophecyed till the destruction of *Jerusalem* and the Temple, which in that year fell out, *Jer.* 52. 5, 6, 7. *&c.* 12. 13. *&c.* Further, *Jeremiah* being in prison when *Jerusalem* was taken, he was safely lookt to at the command of the King of *Babylon*, and set at liberty to dwell with *Gedaliah* made Governour of the Land. *Jer.* 39. 11. *to* 15. *and* 40. 5, 6. After that, was carried into *Ægypt*, where he prophecyed against *Judah*, *Ægypt*, and all the Countries almost round about, *Jer.* 43. 5, 6, 7, 8. *&c. to ch.* 51. 64. He prophecied a long time, *viz.* Under King *Josiah* 19 years, *Jer.* 1. 1, 2, 3. *with* 2 *Kings* 22. 1. Under King *Jehoiakim* eleven years, 2 *Kings* 22. 36. Under *Zedekiah* eleven years, 2 *Kings* 23. 18. In *Ægypt* at least two years, because those things described in *Jer.* 43. *and* 44. could scarce be done in one year; thinks *Pareus in Proem. in Jerem.* That is in all about 43. years.

LAMEN

LAMENTATIONS, of *Jeremiah*, I. Some, think they were written by the Prophet *Jeremiah* upon occasion of that moſt religious King *Joſiah's* death, wherein he laments not only one, but the manifold calamities of that people wich began from the death of King *Joſiah*, and encreaſed till at laſt *Jeruſalem* and the *Temple* were deſtroyed. *Joſiahs* death being as it were the beginning of theſe calamities, and all the future miſeries, eſpecially the deſtruction of *Jeruſalem* being Prophetically foretold, and pathetically deſcribed aforehand, as if they had been things already actually come to paſs, the Lord having revealed theſe things to *Ieremiah*. *Hierome* and others are of this opinion. *See Iun. Annot. in Lam.* 1. 1. *D. Par. Adverſ. in Thren.* And this opinion ſeems the more probable, 1. *Partly* becauſe it is the manner of the Prophets ſomtimes to deſcribe future things ſo pathetically as if they were already come to paſſe. See, *Iſa.* 53. *throughout*, *Pſal.* 22. *throughout*, &c. As here *Ieremiah* doth *Ieruſalems* ruine, 2. *Partly* becauſe it is elſewhere ſaid, Jeremiah *lamented for* Joſiah, *and all the ſinging-men and ſinging-women ſpake of* Joſiah *in their Lamentations to this day, and made them an Ordinance in* Iſrael: *and behold they are written in the* **Lamentations**, 2 *Chron.* 35. 25. II. But others conceive that the manner of expreſſions are ſuch in this Book of Lamentations, and they ſo lively and pathetically point out *Ieruſalems* calamities, that it was not written before, but after the ſad deſtruction of *Jeruſalem*. Thus thinks *Calvin in Prælect. in Lamentat. Ierem. & Pareus in Adverſ. in Thren.* Let the ſober Reader conſider and judge.

2. *DANIEL* flouriſhed from the *third year of the reign of* Jehoiakim *King of* Judah, *Dan.* 1. 1. *to the third year of the Monarchy of* Cyrus *the Perſian*, Dan. 10. 1. for about 79 years, as Helvic. in Chronol. p. 16. and 17.

3. *EZEKIEL*, Began to prophecy in the *fifth year of King* Jehoiachins *captivity*, *in the fifth day of the Moneth.* Ezek. 1. 1, 2, 3. and continued till the *twenty fifth year of that their Captivity*, Ezek. 40. 1. *Iun. Annot. in loc.* He prophecied about nineteen years and ſome nine dayes, as *Hierom* compures from *Ezek.* 40. *See Pareus Adverſar. in Ezek. in Proem.* So that *Ezekiel* continued not ſo long as *Daniel* by many years.

4. *OBADIAH.* When he wrote, is not ſo clearely demonſtrable from Scripture, 1. Some think that this was that *Obadiah* mentioned in 2 *Kings* 18. who was over *Ahabs* houſe, and hid one hundred Prophets, by fifty in a Cave, from *Jezebels* cruelty, finding them there, *He fearing the Lord greatly.* The Hebrews and others after them are of this opinion, as *Mercer. Com. in Obad.* noteth. 2. Some think, that (if *Hieroms* Rule delivered from the Hebrews may be followed. *viz. where the time of the Prophet is not expreſſed, that Prophecy is to be timed according to the Prophecy next preceding.*) *Obadiah* muſt be contemporary to *Amos*, who prophecied in the dayes of *Uzziah and Jeroboam ſonne of Joaſh*, Amos 1.1. which as *Mercerus* noteth, was about one hundred years after *Ahab*; and therefore it is not likely that this is that *Obadiah* in *Ahabs* days. 3. Others judge moſt probably that this *Obadiah* was contemporary to *Jeremiah*, they both of them prophecying againſt the *Idumeans*, in almoſt the ſame words and phraſes. Compare with *Obad. Jer.* 49. 7. *to* 23. and *Ezek.* 25. *throughout.* Now *Jeremiah* prophecied againſt *Edom* after he was carried into *Egypt*, viz. after *Jeruſalems* deſtruction. Jer. 43 5, 6, 7. Thus think *Jun. in Annot. in Obad.* 1. 1. *& Calv. in Prælect. in Obad. in Proem.*

III. **After the Jews Return from the Babyloniſh Captivity, prophecied theſe Prophets**, viz.

1. *HAGGAI.* He began to prophecie *in the ſecond year of* Darius *the King in the ſixth moneth, in the firſt day of the moneth*, Hag. 1. 1. and propheſied till the nineth moneth of that year, the twenty fourth day of the moneth, *Hag.* 2. 10, 20.

2. *ZECHARIAH.* He began to pophecie, *in the ſecond year of* Darius, *in the eighth moneth*, Zech. 1. 1. and continued till *the fourth year of King* Darius, *the fourth day of the ninth moneth*, Zech. 7. 1.

3. *MALACHI* was the laſt Prophet of the Old Teſtament, after whom Prophecy ceaſed, till Jeſus Chriſt the great Prophet was revealed in our fleſh. As *Haggai* and *Zechary* ſtrengthned the Peoples hands, and encouraged them in the building of the Temple, *Ezr.* 5. 1. *and* 6. 14. So *Malachi* reproves their ingratitude in corrupting the true Worſhip of God, not long after the Temple was builded, as the tenour of his Prophecy ſhows. *See Jun. Annot. in Mal.* 1. 1.

II. *According to their Order as they are placed in our* Bibles. And ſo they are reſolved into two Ranks, *viz.* 1. The **Greater Prophets**, *Iſaiah*, *Jeremiah*, *Ezekiel*, and *Daniel*, (the *Lamentations* being annexed as an Appendix to *Jeremiah.*) So called, not becauſe theſe had *Greater Authority* then the others, but (as[h] *Auguſtine* noteth) from the *Greatneſſe of their Books*; The Prophecie of *Iſaiah* being neer as big or bigger then all the *Leſſer Prophets* together. 2. The **Leſſer Prophets**, *viz.* The twelve latter, *Hoſea*, &c. which were digeſted into one volume of old by the Jewes, (called the *Book of the Prophets*, Act 7. 42.) leſt any of them ſhould be loſt, ſome of them being very ſmall. All theſe Books are denominated from their **Penman**, except the *Lamentations.*

I. **The Greater Prophets**, are the Books of *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel.*

[h] Qui propterea dicuntur *Minores*, quia ſermones eorum ſunt breves, in eorum comparatione qui *Majores* ideo vocantur, quia prolixa volumina condiderunt. *Aug. de Civ. D. l.* 18 c. 29.

Isaiah.

§. 1. Order, Penman, and Excellency of the Book.

THis Book is ranked first in *Order*, (though in *Time* both [a] *Jonah*, *Hosea*, *Joel*, and *Amos* appeare to have been before him) perhaps because of the largeneſſe and ſingular excellencie of this Prophecie. It is a note of [b] *Hierom's*, That *Isaiah is equal to, or greater then all the* 12 *leſſer Prophets, in the number of verſes.*

This Prophecie is **Excellent**, in many reſpects.

1. *The Author or* **Penman** of it was that eminent Prophet *Isaiah*, Isa. 1. 1. His name [ישעיהו] in ſenſe *The-ſalvation-of-God* How appoſitely accommodated to him, that ſo wonderfully reveals Chriſt who is *Gods ſalvation*! This *Isaiah*, ([d] *Calvin* thinks) was of the Royal ſtock, being the ſon of *Amoz*, Isa. 1. 1 brother of K. *Uzziah*. As [e] *Vives* notes out of *Hierome*, was of *noble deſcent, wiſe, eloquent, and without ruſticity in his ſtile; Prophecied in Hieruſalem and Judea. Is ſuppoſed to be ſawen in ſunder by Manaſſes king of Judah, with a wooden ſaw: hence that in Heb.* 11. 1. (*were ſawn in ſunder*) *is referred to Isaiah.* [f] Ambroſe alſo intimates *he was ſawed in the midſt.*——And elſewhere ſpeaking of the parable in *Mat.* 21. 8 *Who was he that was wounded in the head? verily Isaiah; the frame of whoſe body the ſaw did ſooner divide, then bend his faith, rend his conſtancy, or cut the vigour of his minde aſunder*

2. *The ſubject-matter* of his Prophecie is excellent, much of it being ſpent in ſweeteſt cordials and comforts to the Church of God, promiſed in reference to the times of the New Teſtament; and in many Evangelical predictions of Chriſt the true Meſſiah, the kernel of the Covenant of all the Promiſes, and of the whole Scripture. [h] *Hierome* hereupon ſaith of *Isaiahs* Prophecie, *Let none think that I covet to comprehend the arguments of this volume in a ſhort diſcourſe ſeeing this preſent Scripture contains all the Lords ſacred myſteries; and both he that was born of a Virgin, and alſo was the doer of famous works and ſignes, was dead and buried, and riſen from the dead, and the Saviour of all Nations is here preached, What ſhould I ſpeak of Phyſicks, Ethicks, and Logick?* **Whatſoever is in ſacred Scriptures, whatſoever the tongue of man can utter, and the ſenſes of mortals receive, is contained in this Volume.**

a *See the Chronolog. Table, &c.*

b Cum Etaias duodecim prophetis, juxta numerum verſium aut æqualis, aut major ſit. *Hieron. Proem. in Eſa. Tom.* 5.

c *Greg. Gregor. Lexic. ſanct.* §. 78.

d Nominatur hic ejus pater Amoz qui frater fuiſſe creditur Azariæ regis Judæ, unde apparet Iſaiam fuiſſe ſtirpis regiæ, atque in eo ve eres omnes conſentiunt, &c. *Jo. Calvin Præfat. ante Iſa. p.* 3.

e *Hieronymus* ad *Paulam & Euſtochium*, Eſaiam nobilem fuiſſe virum ſcribit, diſertum, & urbanæ eloquentiæ, nec habentem quicquam in eloquio ruſticitatis admiſtum. Nec eum tam Prophetam dicendum quàm Evangelistam. Prophetavit in Jeruſalem & Judæa. Serratus eſt à Manaſſe rege Juda ſocero ſuo, ut Hebræi ferunt, ſerrâ ligneâ. Unde quod ad Hebræos undecimo de ſanctorum ſupplicii legitur, *Serrati ſunt*, ad Iſaiam referri ſolet. Cauſas cur ſit occiſus, recenſet *Hieronymus libro primo Commentariorum* in hunc Prophetam, *L. Vives in Aug. de Civ. Dei. lib.* 18. *cap.* 29.

f Neget beatum Eſaiam, cum medius ſerraretur. Hieremiam, cum mergeretur, &c. *D. Ambroſ. de Jacob & vita beata, l.* 2. *c.* 9. *ſub fin p.* 1071. *A. B. apud Hugon. à Porta* 1549.

g Quis autem eſt ille, qui in capite vulneratus eſt nimirum Eſaias, cujus facilius compagem corporis ſerra divifit, quam fidem inclinavit conſtantiamve detrivit, aut vigorum mentis execuit. *Ambroſ. comment. lib.* 9. *Lucæ cap.* 20. *p.* 1772. *D.*

h Nulluſque putet me voluminis iſtius argumentum brevi cupere ſermone comprehendere, cum univerſa Domini ſacramenta præſens Scriptura contineat; & tam natus de virgine Emmanuel, quam illuſtrium patrator operum atque ſignorum mortuus ac ſepultus, & reſurgens ab inferis, & ſalvator univerſarum Gentium predicetur. Quid loquar de Phyſica, Ethica & Logica? Quicquid ſanctarum eſt Scripturarum; Quicquid poteſt humana lingua proferre, & mortalium ſenſus accipere, iſto volumine continetur. *B. Hieron. Proem. in Eſaiam, Tom.* 5.

3. *The Manner of it.* His Propheſie is laid down eloquently, certainly, pathetically and lively. 1 *Eloquently*; he is not rough and cragged, but ſmooth and poliſhed, curiouſly garniſhed with all kind of Rhetorick; nor are his elegancies of a low vulgar ſtrain, but ſublime, heroick, majeſtical: The Princely ſtatelineſſe of his ſtile hath inclined ſome to believe that he was of the *Blood-Royal.* 2 *Certainly*, therefore his Propheciе is denominated a *Viſion* i, as it were a thing evidently ſeen with his eyes: And what is more certain then what we ſee with our eyes? 3 *Pathetically* and *lively.* Doth he *reprove* ſin? how cuttingly and peircingly doth he deſcribe it? *Iſa.* 1. & 5. Doth he *comfort* the people of God? how ſweetly, cloſely, intimately doth he ſpeak to their heart? *as in Iſa.* 43. and 49. 13. and c. 54. Doth he *promiſe* Chriſt? how clearly doth he reveal him to the very life, deſcribing him and his ſufferings for his people, as already paſt or preſant, rather then to come; as actually exhibited, rather then to be exhibited for the future? as in *Iſa.* 11. and 42. and 53. and 55. and 61. Hence among the ancients, as k *Hierome*, l *Auguſtine*, &c. he is ſtiled *The Evangelical Prophet*, and *the Prophetical Evangeliſt*, or *the Evangeliſt* and *Apoſtle of the Old Teſtament.*

i Genus ſcripti demonſtratur *viſionis* nomine: eſt enim viſio omnis Doctrina divinitus revelata; quia Deus quibuſcunque viſum eſt revelare, res ipſas quodammodo videndas & ſpectandas oculis ſervorum ſuorum exhibet ad obſignandam earum certitudinem, ut idem Propheta periphraſticè exponit infra, 2. 1. & exponit cap. 6. *Jun. Annot. in Iſa.* 1. 1.

k Sic exponam Eſaiam, ut illum non ſolum Prophetam, ſed Evangeliſtam & Apoſtolum dóceam. Ipſe enim de ſe & de cæteris Evangeliſtis ait, *Quàm ſpecioſi pedes Evangelizantium bona, Evangelizantium pacem!* Et ad ipſum quaſi ad Apoſtolum loquitur Deus: *Quem mittam*, &c. Et ille reſpondet, *Ecce ego, mitte me.* *B. Hieron. Proem. in Eſai. Tom.* 5.

Vir Nobiliſſimus Eſaias, cui Deus majori gradu res futuras revelavit, & non tam Prophetæ quam Evangeliſtæ mereatur. Videtur enim non futura prædicere verborum involucris, qui mos eſt reliquis Prophetis, ſed apertè detectèque præterita enarrare. *Hieron. ad Paulam & Euſtochium.*

An ancient Doctor called him the *Fifth Evangeliſt.* *Diod. Arg. of Eſaiah.*

l Eſaias inter illa quæ iniqua arguit, & juſta præcepit, & peccatori populo mala futura prædixit, etiam de Chriſto Eccleſia, hoc eſt, de Rege, & ea quam condidit civitate, multò plura quam cæteri prophetavit. Ita ut à quibuſdam Evangeliſta, quàm Propheta potius diceretur. *Aug. de Civ. Dei, lib.* 18. *c.* 29. *Tom.* 5.

4. This propheciе of *Iſaiah* hath alwaies been of higheſt account with all ſorts. Chriſt and his Apoſtles highly eſteemed this book. He who preached all Text, yet ſometimes in his preaching m *takes his text* out of *Iſaiah* the Prophet; and this Prophet is oftner alleadged in the New Teſtament then any one book of Old Teſtament beſides, except the *Pſalmes.* n Some note that *Iſaiah* is quoted ſixty times, the *Pſalms* ſixty four times. *Alſted.* Among the very *Ethiopians* this book was in ſuch repute, that the *Ethiopian Eunuch* made it his [*Vade mecum*] his companion in his journey, and read the Prophet *Iſaiah* in his chariot, though he underſtood him not, *Act.* 8. 27, 28. And *Ambroſe* ſo highly eſteemed and valued this Propheciе, that when *Auguſtine* o wrote to him for his advice what part of Scripture he ſhould eſpecially reade, he adviſed him to reade the Prophet *Iſaiah.* *I ſuppoſe* (ſaith *Auguſtine*) *becauſe he is a more clear foreteller of the Goſpel, and of the calling of the Gentiles, then the reſt. But* Auguſtine *not underſtanding his firſt reading, and ſuppoſing all the reſt to be like, defeared it till he had gained more skill in the Word of the* LORD.

m Luk. 4. 17, 18 *compared with* Iſa. 61. 1. &c

n *Hen. Alſted in pracog. Theol. l.* 2 *c.* 122.

o Inſinuavi per literas Antiſtiti tuo, viro S. Ambroſio, priſtinos errores meos, & præſens votum meum, ut moneret quid potiſſimum mihi de libris tuis legendum eſſet quo præcipiendæ tantæ gratiæ paratior aptiorque fierem. At ille juſſit Eſaiam prophetam, credo quia præ cæteris Evangelii vocationiſque Gentium ſit prænunciatur apertior. Veruntamen ego primam hujus lectionem non intelligens, totumque talem arbitrans, diſtuli repetendum exercitatior in Dominico eloquio. D. *Aug. in Confeſſ. lib.* 9. *c.* 5. *Tom.* 1.

§. II. Time.

When, and How long *Iſaiah* prophecied, is more obſcurely intimated, *viz.* In *the dayes of Uzziah, Jotham, Ahaz, and Hezekiah Kings of Judah*, Iſa. 1. 1. But in what year of *Uzziah* he began, and in what year of *Hezekiah* he ceaſed to propheſie, is not here particularly declared. p *Junius* thinks it's clear, he propheſied 45 years, and probably

p *Jun. Annot. in Iſa.* 1. 1.

probably above. q *Alsted*, about 60. years. r *Pareus* saith, *Some think he Propheſied 70 years; others*, 90 years. s *Calvin* saith, *he propheſied at leaſt* 64 *years although there be a probable conjecture, yea almoſt a certain reaſon that he propheſied* 10 *years more, viz.* 74 *in all.* Theſe two things are certain, 1. That *Iſaiah* propheſied in the dayes of all thoſe 4 Kings forenamed, *Iſa.* 1. 1. and therefore that ſometime in *Uzziahs* dayes muſt needs be allowed to him as well as in the reſt. Nor doth that Viſion hinder in *Iſa* 6. as t *Calvin* hath cleared it. 2. That *Uzziah* (alias *Azariah*, 2. Kings 15. 32.) reigned 52 years, 2 *Kings* 15. 1. 2. *Jotham* 16 years, 2 *King.* 15. 33. *Ahaz* 16 years, 2 *King.* 16. 1. 2. and *Hezekiah* 29 years, 2 *Kings* 18. 1, 2. The total of all their reigns together about 113. Now it's evident that *Iſaiah* propheſied in *the year that Uzziah dyed*, *Iſai.* 6. 1. and by the propheſies foregoing, that chap. it's likely he Propheſied before that a good while; u *Calvin* thinks, from the time that King *Uzziah* was ſmitten with Leaproſie in the Temple. But ſuppoſe onely 2 years in all under *Uzziah*, 16 years under *Jotham*, 16 under *Ahaz*, 14 years under *Hezzekiah*; for *Hezekiah* Reigning 29 years in all, in his 15 year *Iſaiah* was ſent to him in his ſickneſs to tell him God would adde to his dayes 15 years. 2 *King.* 20. 4, 5, 6. and after that *Iſaiah* threatens the Babyloniſh Captivity, upon *Hezekiah's* ſhewing all his Treaſures to the Babyloniſh Ambaſſadors, *ver.* 14. &c. Here's in all 48. years clear. Now ſuppoſing that *Iſaiah* was ſawen aſunder by *Manaſſeh*, there's 15. years more under *Hezekiah*, and one year at leaſt under *Manaſſeh*; and ſo you have ſixty four years in all, the time of *Iſaiah's* Prophecy. O what a long time for him to preach to a *rebellious and gain-ſaying People*! *Iſaiah* 65. 2. *Rom.* 10. 21. How patient and diligent then ſhould Gods Miniſters be in their functions, though their Peoples profitings for a long time anſwer not their labours among them.

q *Alsted. Praceg. Theol. l.* 2. *c.* 122.
r *Pareus in Pro. em. in Iſai.*
s *Jo. Calv. Praef. in Iſai.* p. 3.
t *Jo. Calv. com. in Iſa.* 6. 1.
u *Jo. Calv. com. in Iſa.* 6. 1.

§. III. Scope.

The chief aims of this Prophecy are 1 *To detect, reprove, aggravate and condemn* the ſins of x *Judah and Jeruſalem* eſpecially, and after that, the iniquities of the Ten Tribes of *Iſrael*, and the abominations of many other Countries and People of the Gentiles, threatning againſt all ſorts and degrees of Perſons, *Jews* and *Gentiles* moſt ſevere judgements, 2 *To invite Jews and Gentiles* of all ſorts, (except the *Babyloans*, who by reaſon of their Pride and Perſecution of the Church of God, did bear the Image of the Kingdome of the World, and of the *ſpiritual Babylon*, devoted to endleſs deſtruction with the Devil himſelf, no promiſes of Mercy at all being mingled with the threatnings of *Babylon*, as is uſual in threatnings of all other People, which is very obſervable,) unto repentance and reformation, with many ſweet alluring, Evangelical promiſes of pardon and mercy. 3. *To comfort and ſupport all the truely godly and faithful ones*, (in midſt of all the judgements and calamities threatned to wicked men and hypocrites,) with clear Promiſes of the true *MESSIAH*, as the onely ſufficient remedy againſt all ſin and miſery, ſetting forth his Godhead, Manhood, Incarnation and Nativtiy of a Virgin, State of *Humiliation* and *Exaltation*, and the Execution of the office of a Saviour in both; As a *Prophet* by his wonderful Wiſdome, heavenly Doctrine, &c. As a *Prieſt* by his manifold ſufferings and death pathetically deſcribed; and as a *King* by his powerful and peaceable Government of his Church, enriching her with many bleſſings, and ſpecially with the gift of the Holy-Ghoſt, and promiſing to enlarge her glory wonderfully by the plentiful acceſs and converſion of the *Gentiles* unto her; which in this Prophet is more fully and to the life deſcribed, then in any other.

x Iſa. 1. 1.

§. IV.

§. VI. Principal Parts.

In this admirable Book are considerable, 1, *The Inscription.* 2. *The Substance* of the Prophecy it self.

I. *The Inscription* of the whole Prophecy, where are the 1. Penman, *Isaiah.* 2. Kind of it, *Vision.* 3. Object concerned herein, to whom it was especially intended, *Judah* and *Ierusalem.* 4. Time when, in dayes of 4. Kings, &c. *Chap. I. ver. 1.* CHAP. I.

II. *The Substance of the whole Prophecy it self*, in all that follows, is chiefly 1. Reprehensory, *Chap. 1. to 13.* 2. Minatory, *Chap. 13. to 36.* 3. Narratory, *Chap. 36. to 40.* 4. Promissory, *Chap. 40. to the end of the Book.*

REPREHENSORY, Sharp Reproofs and threatnings of the Jews for their sins, with promises to the Penitent intermingled, are laid down, *Chap. 1. ver. 2, to Chap. 13. 1.* More *Particularly*, they are blamed, for I.

1. *Ingratitude* under Mercies, *ver. 2, 3, 4.*

2. *Incorrigibleness* under universal judgements, much lamented, *ver. 5. to 10.*

3. *Blood* and other abominations abounding among them, For which all their Religious services were abominated of God, *ver. 10. to 16.* From which they are dehorted by promises to the Penitent, *ver. 16. to 20.* And threatnings to the impenitent, *ver. 20.*

4. *Injustice and cruel oppression*, especially in the City *Jerusalem*, 1. Described, *ver. 21, 22, 23.* 2. Aggravated, *ver. 24* 3. *Restauration* of opposite judgement and righteousness Promised, *ver. 25, 26. 27.* 4. Threatned, *ver. 28. to the end of the Chap.*

5. *Multitude of their other sins.* Where, 1. Seeing former Reproofs prevailed not to reform the Jewes, the calling of the *Gentiles* and exalting of Christs Kingdom among them is promised to provoke them to jealousie, *Chap. II. ver. 1. to 6.* 2. Their various sins like those of other Countries are mentioned, *ver. 6 to 10.* 3. These sins sharply threatned, *ver. 10. to the end of the chap. and Chap. III. ver. 1. to 9.* CHAP. II. CHAP. III.

6. *Impudency* and boldness in sinning, Described and threatned to the Wicked, with contrary Promises to the righteous, *ver. 9. 10, 11.*

7. *Oppression* in their Rulers, *ver. 11. to 16.*

8. *Pride in their Women*, Described and severely threatned with woful desolation, *ver. 16. to the end of the Chap. and Chap IV. 1.* These threatnings being illustrated by opposite Promises of the Kingdome of Christ, the Branch, whereby the remnant of *Israel* escaped, shall be purified and protected, *ver. 2. to the end of the chap.* CHAP. IV.

9. *Unthankful requitals of Christ* for all his spiritual husbandry bestowed upon the Church of the Jews. These requitals are described, 1. *More Generally* under the Parable of a *Vineyard* yielding wild-Grapes, *Chap. V. 1. to 8.* 2 *More Particularly*, in many notorious instances of their wickednesse, wofully threatned, *ver. 8. to the end of the chap.* CHAP. V.

10. *Obstinacy, Stupidity, and Obdurateness* of the peoples hearts, which was not onely their sin, but Gods judgement on them for reproving their sin. 1. The *Prophet* is previously confirmed and encouraged by a Vision of the LORD in his Glory, *Chap VI. 1. to 9.* 2. Their obstinacy, their sin and Gods judgement upon them to their desolation, described, *ver. 9. to 13.* 3. Promises of mercy notwithstanding to the holy seed, *ver. 13.* CHAP. VI.

11. *Diffidence* and unbelief of King *Ahaz* and his people in times of Danger; where note I. **The particular cause** of their diffidence and fear, *viz.* the Conspiracy of *Rezin* King of *Syria*, and *Pekah* King of *Israel* against *Judah* and *Jerusalem*, *Ch. VII. 1, 2.* 2. **The Aggravation** of their unbelief, 1. *Partly*, in that they took not courage at the comfortable message of *Isaiah* Gods Prophet promising their preservation, *ver. 3. to 10.* 2 *Partly* in that *Ahaz* distrusting the Prophet, refuseth to ask a Signe, as God gave him liberty for his further establishment, *ver. 10. to 14.* 3 *Partly*, by Gods promising to give them a Sign, *viz.* y **Immanuel to be born** of a **Virgin.** Christ being promised of old to the Church (in z *whom all the Promises are yea and amen*) that the faithful might by the promise of Christ be encouraged to believe all other promises generall and particular: therefore their unbelief of these promises of present deliverance was the worse, *ver. 14, 15, 16.* 3. **The sad effects** or consequences of this unbelief, *viz.* 1. To King *Ahaz*; and his family and people, grievous desolation by the Assyrians is threatned, *ver. 17. to the end of the chap.* 2. To *Judah*, (after *Assyria* shall have wasted *Syria* and *Israel*, *Ch. 8. 1, 2, 3, 4.*) whose judgements by the *Assyrian* are threatned irresistably, *ver. 5. to 11.* and Amplyfied, *Partly*, by three sorts of sins (like a King *Sauls* sins) the procurer of these judgements, *viz.* Carnal Confidence in outward means of safety, while God is distrusted, *ver. 11. to 16.* Pertinacious obstinacy, the people not regarding, but slighting Gods prophecy, it was only to be imparted to his Disciples, *ver. 16, 17, 18.* Consultation with Devils, *ver. 19. 20. Partly* by the extremity of the judgements themselves, *ver. 21, 22.* IV. **The Consolations** annexed, for the support of the godly in *Judah* and *Israel* against these wofull future judgements; and this upon divers grounds, *viz.* 1. That these judgements should not be so *extream* as former calamities, nor *perpetual*, because of Gods kindness to his people in Christ to come into the World, who should deliver his Church fully from all her miseries by his Dominion, and his deliverance should begin, where her distress began, in b *Galilee*, *Chap. IX. 1. to 8.* This consolation is amplyfied by a Description of those times wherein these evils were to be endured till Christs coming, CHAP. VII.

y **Immanuel** promised. z 2 Cor. 1. 20.

CHAP. VIII.

a 1 *Chron* 10. 13.

b Christ first began his pub. like preaching of the Gospel in *Galilee*, Mat 4. 12. to 19. Mar. 1. 14, 15. Luk. 4. 14, 15. Joh. 4. 43, &c.

CHAP. IX.

CHAP. X. for their 1 Pride, *ver.* 8. *to* 13. 2 Impenitency under judgments, *ver.* 13. *to* 18. 3 Obstinate wickedness, *ver.* 18. *to the end of the chap.* And 4 Tyranny of their Governours, *Ch. X.* 1. *to* 5. 2. That the Assyrians, his peoples oppressing enemies, shall utterly be destroyed; here 1 The Assyrians destruction is propounded, *ver.* 5, 6. 2 Their counsels and actions whereby they procure to themselves this destruction is declared, *ver.* 7. *to* 16. 3 The course which the Lord will take for his peoples deliverance, *ver.* 16. *to* 28. with his whole expedition against the Assyrian for them, *ver.* 28. *to the end of the chap.* 3. That the Kingdome of Christ descending of the Royal stock, shall be erected among them, which is the Fountain of all deliverances General and Special, Temporal and Spiritual, *Chap. XI.* where the Person and Office of Christ are described, *ver.* 1. *to* 6. The effects of his Office declared, *ver.* 6. *to the end of the chap.* All these comforts finally are shut up with the Churches Song of Praise for these comforts against and deliverances from all former calamities, *Chap. XII. throughout.*

Thus farre of that part of the Prophecy which is chiefly Reprehensory.

MINATORY. *Chap. XIII to ch.* 30. In this part of his Prophecy are threatnings, 1. *Against the enemies of the Jewish Church.* 2. *Against the Jewes themselves.*

I. Against the enemies of the Jewish Church, many threatnings are denounced for the Churches sake, *chap* 13. *to* 28. As

CHAP. XIII. I. Against *BABYLON* and the Chaldeans. Here 1. God mustereth up his Armies from farre, *Chap. XIII* 1. *to* 6. 2. *Babylons* destruction is threatned by the Medes and Persians, *ver.* 6. *to* 19. 3. The woful ruine of *Babylon* is pathetically described, *ver.* 19. *to the end of the chap.* 4. The restauration of the Jewes hereupon from *Babylons* bondage is promised, *Chap. XIV.* 1, 2, 3. 5. The triumph of Gods People over *Babylons* ruines, is lively delineated, *ver.* 4. *to* 24. 6. The Peremptorinesse of Gods purpose to ruine *Babylon*, *ver.* 24. *to* 28. 7. The time of this burden in the year that King *Ahaz* died, *ver.* 29.

CHAP. XIV II. Against *PALESTINA*. Here the *Philistines* are threatned to be plagued by King *Hezekiah*, now beginning to reign, though they rejoyced at the death of his Predecessours, their enemies, *ver.* 29, 30, 31, 32.

III. Against *MOAB*. Where 1. *Moabs* lamentable condition, in her cities and towns, by reason of judgments threatned, is described, *Chap. XV. throughout.* 2. The procuring causes of those judgments mentioned. *viz. Moab's* Perfidiousnesse with *Israel*, in not paying c tribute of *Lambs*, as was agreed with *David* and *Solomon*, *Chap. XVI.* 1, 2. 2 Cruelty and inhumanity to neighbouring *Israel*, *ver.* 3, 4, 5. 3 Pride, *ver.* 6. *to* 22. 3. The confirmation of this Prophecy against *Moab* and defining of the time, *ver.* 22, 23.

CHAP. XV.

CHAP. XVI.

c 2 King. 1. 1. and 3. 4.

CHAP. XVII. IV. Against *DAMASCUS*, the Metropolis of *Syria*, and against *Israel*, confederate with *Syria* against *Judah*. Where 1 The ruine of *Syria* and *Israel* is threatned, *Chap. XVII.* 1. *to* 6. 2. Mercy is promised to a small remnant reforming, *ver.* 6, 7, 8. 3. The sins, for which this ruine is threatned, *ver.* 9, 10, 11.

V. Against the *ASSYRIANS*, for wasting *Israel*, *ver.* 12, 13, 14.

VI. Against the *ETHIOPIANS*, 1. Their destruction is threatned for the good of Gods people, *Chap. XVIII.* 1. *to* 7. 2. Thereby the Church shall be increased, *ver.* 7.

CH. XVIII.

CHAP. XIX. VII. Against *EGYPT*. Where 1. *Egypts* destruction is threatned, *Chap. XIX.* 1 *to* 18. 2. Her judgment is mitigated by promises of aggregating part of *Egypt* and of *Assyria* unto the Church of God, *ver.* 18. *to the end.*

CHAP. XX. VIII. Against both *EGYPTIANS* and *ETHIOPIANS* together, whose shameful captivity by the *Assyrians* is threatned, under the Type of *Isaiah* going naked and barefoot, *Chap. XX. throughout.*

d *Compare ch.* 21. 1. *and v.* 9. CHAP. XXI. IX. Against *BABYLON*, (called d *the Desert of the Sea.*) Where note, 1. The threatning it self, setting forth the grievousnesse of her judgments; the causes thereof; and the instruments inflicting them, *Chap. XXI.* 1. *to* 6. 2. A Propherical vision declaring the manner of *Babylons* being taken, *ver.* 6. *to* 10. 3. An Apostrophe to the Church, confirming to her the certainty of this Prophecy, *ver.* 10.

X. Against *IDUMEA*, called Dumah, wherein are 1. A Question of the scornful Idumean to the watchman, what he sees of the night, *ver.* 11. 2. The watchmans answer inviting him to repentance, *ver.* 12.

XI. Against *ARABIA*. Where 1. The destruction of the *Arabians* is threatned, *ver.* 13, 14, 15. 2. The time of this destruction is defined, *ver.* 16, 17.

e *Compare c.* 21. 1. *with v.* 8, 10. CHAP. XXII. XII. Against *JUDEA* and *JERUSALEM* under the name of e *The valley of Vision.* (*This burden is inserted among the rest, to evidence Gods impartiality in his Justice, and his Peoples impunity if they sin, judgment beginning at the house of God.* Here are I. *General threatnings* against *Judah* and *Jerusalem*; containing 1. A Description of their lamentable calamities coming upon them, *Chap. XXII.* 1. *to* 8. 2. The procuring causes of these calamities, *viz.* their security in munitions and fenced cities, neglect of God, impenitency, luxury in time of publique miseries, and contempt of the Prophets, *Let us eat and drink*, &c. *ver.* 8. *to* 14. 3. The Conclusion, wherein is Gods resolute sentence of plaguing them, *ver.* 14. II. *Particular threatnings* against *Shebna*, an old Courtier, set over the Kings house as is supposed in King *Ahaz* his time, whom King *Hezekiah* could not easily remove, he is thought to countenance evil doers, and hinder Reformation. Here, 1. The removal of *Shebna* is denounced, *ver.* 15. *to* 20. 2. The substitution of *Eliakim* into his place and office, *ver.* 20 *to the end of the chap.*

XIII. Finally against *TYRE*. Where note 1. *Tyres* miserable destruction is described,

Chap.

Ch. XXIII. 1. to 15. 2. How long her miſeries ſhall laſt, 70. years, *ver. 15,16,17.* 3. *Tyres* converſion to the Church at laſt, is promiſed, *ver. 18.* CH. XXIII.

As a Cloſe or Concluſion to all theſe former COMMINATIONS, *here is annexed another Sermon of the Prophets contained in ch. 24, 25, 26, 27. wherein note chiefly theſe three parts, viz.*

1. *A Prophetical Narration of the judgments which God would for his Churches ſake effect.* Here conſider, 1. Gods judgments upon the earth, and his favour to his Church, *Chap. XXIV. 1. to 16.* CHAP. XXIV.
2. The confirmation of theſe threatned judgments, that they ſhall come to paſſe; *Partly*, from their preſent ſins, which God cannot but be avenged of, *ver 16,17,18.* *Partly*, from the faithfulneſſe of all creatures in heaven and earth to execute them, *ver. 19. to the end of the chap.* 3. The uſe which the Church ſhall make hereof, *viz.* She ſhall celebrate his praiſe for it, *Chap. XXV. 1. to 6.* CHAP. XXV.

2. *A Declaration of the forme and manner both in which God will execute theſe judgments, and in which the Church ſhall praiſe the Lord for ſo doing.* I. *The forme how God will execute his judgments*, 1. *Partly*, by inviting the Nations his enemies, by his Word, to partake Chriſts banquet, *viz.* Communion with him in his Spiritual proviſions, *ver. 6. to 10.* 2. *Partly*, by deſtroying the contumacious that proudly exalt themſelves againſt him. *ver 10,11,12.* II. *The forme how the Church ſhall praiſe the LORD for theſe proceedings foretold. Chap XXVI throughout.* Wherein are, CHAP. XXVI.
1. The Churches Gratulation for her future deliverance from captivity promiſed, and her conſtant defence, *ver. 1,2,3.* 2 An exhorration hereupon to all to truſt in God, *ver. 4 to 12.* 3. A Profeſſion of her confidence in God, for her perpetual defence and her enemies final overthrow, amplyfied by the exaggeration of her calamities, the manner of her wraſtling out of them, and the certainty of Gods Promiſes, *verſe 12 to 20.*

3. *An inſtruction of the people of God.* 1. Touching their Office. *viz.* to truſt in God in times of publique judgments. *ver. 20.* 2. Touching Gods promiſes, which are *partly* from bringing down her proudeſt and ſtrongeſt enemies, *verſe 21. and Chap. XXVII. 1.* *Partly* for advancing the Churches happineſſe by the ſingular care and watchfulneſs of the Lord over her, *ver. 2. to the end of the chap.* CH. XXVII.

Thus farre of Gods threatnings chiefly againſt the enemies of Gods Church the Jewes.

II. **Againſt the Jewes themſelves**, many threatnings alſo are pronounced, *ch. 28. to 36.* Both in reſpect of *Iſraels* captivity by the *Aſſyrians*, and *Judahs* by the *Babylonians.*

I. **Iſraels Captivity** is threatned by the *Aſſyrians* for their pride and drunkenneſſe; and this for a warning to *Judah*, *Chap. XXVIII. 1. to 5.* This is amplyfied by a Prophecy touching *Judah*, wherein are, 1. A promiſe of defending the godly, and preſerving the Kingdome of *Judah*, notwithſtanding the captivity of the ten tribes, *ver. 5,6.* 2. A complaint and accuſation againſt *Judah* for their ſins, *verſe 7. to 14.* 3. A denouncing of puniſhments for them, mingled with ſome conſolations of the godly in the *Meſſiah* to come, *verſe 14 to 22.* 4. An exhortation to make a right uſe of all by repentance, *ver. 22. to the end.* CH. XXVIII.

II. **Judah's and Jeruſalem's Captivity** (under the name of † *Ariel,*) is threatned by the *Babylonians.* Herein conſider

† Ariel. *Heb.* The Lyon of the ſtrong God.

1. *Jeruſalem is ſo called becauſe it was anciently a moſt ſtrong place; ſaith* Hierome *on this v.* 2 *Some think the Temple is ſo called, becauſe it was built in figure ſomewhat like a Lyon, the fore part broad, the hinder part narrow.* 3. *Some think hereby is eſpecially meant the* Altar; *the Altar of the New* Jeruſalem, *being called* Ariel *in* Ezek 43 16. *this is further confirmed by that ſpeech* Iſa. 29. 2. And it ſhall be to me as Ariel. *The Altar is called* Ariel, *either becauſe of the ſtrength of Gods Promiſes, or becauſe like a Lyon it devoured the Sacrifices; or becauſe the Altar was a token of Gods Preſence, and conſequently of the cities ſafety.* Synechdochically *the* Temple *and* City *are called* Ariel, *and threatned under that name, becauſe the Jewes placed more ſafety in the Altar, a pledge of Gods Preſence, then in any thing elſe.* Vid. Calv. in loc. Pareus in loc. Jun. Annot. in loc.

1. The deep calamities of *Jeruſalem* by the *Babylonians*, and reiection of the Jewes threatned, *Chap. XXIX. 1. to 9.* For, 1. Their ſenſeleſs ſtupidity, *ver. 9. to 13.* 2. Their hypocriſie, *ver. 13,14.* 3. Their Atheiſtical ſecurity, notwithſtanding Gods all-ſeeing eye, *ver. 15,16,17.* 2. This threatning is amplyfied by the care that God will take in midſt of theſe judgments, to preſerve and ſanctifie his Church againſt all Concuſſions, *ver. 18. to the end of the chap.* CHAP. XXIX.

2. The woe threatned to the Jewes for departing from God, and relying on *Egypt* for help againſt her enemies, wherein are, 1. The ſumme of the judgments threatned, *Chap XXX. 1. to 8* 2. The Lords command to the Prophet to make a record of their perverſneſs and rebellion in a Book, whereby they pull down vengeance on their heads, *ver. 8. to 15.* 3 The conteſt betwixt God and the People, comparing their rebellion with his command, *ver. 15.* declaring their great calamities, *ver. 16,17.* Promiſing reſtauration and great mercies to the faithful in his Church that wait for him, *ver. 18. to 27.* 4. The confirmation of this Prophecy, by the deſtruction of *Sennacherib* King of *Aſſyria* threatned, *ver. 27. to the end of the chap.* 5. The folly and vanity of truſting in *Egypt* for help, eſpecially God himſelf being reſolved to protect *Mount Sion*, if they would repent and turn to him, *Chap. XXXI. 1. to 8.* and to deſtroy the Aſſyrian, *ver. 8, 9.* CHAP. XXX. CHAP. XXXI.

3. Divers conſolations propounded to the Elect againſt thoſe foretold calamities, drawn from the Kingdome of Chriſt, which afterwards ſhall be erected among them, *Chap. XXXII.* Where are, 1. An excellent *Repreſentation* of the conſtitution and condition of Chriſts Kingdome, *ver. 1. to 9.* CH. XXXII.

2. An

2. An *Ehortation* of the Jewes to prevent by Repentance the calamities threatned before the conſtitution of this kingdome of Chriſt, *ver.* 9. *to* 15, 3. A *Narration* of the bleſſings of Chriſts kingdome, *ver.* 15 *to the end of the chap.* 4. Gods *Deſtruction* of the Churches enemies when they are at the higheſt, ſhe at loweſt, is 1. Threatned, *Ch.* XXXIII. 1. *to* 3. 2. Illuſtrated by the terror of Sions ſinners and hypocrites hereat, v. 13, 14, And by the oppoſite ſafety, and glorious bleſſings of the upright, elegantly deſcribed, *ver.* 15. *to the end of the chap.* 3. Deſcribed moſt lively and pathetically. *Ch.* XXXIV. 1. *to* 16. 4. Confirmed as inevitable, *ver.* 16. 17. 5. Hereupon the joyes and conſolations of the Church of God ſhall be wonderfull through the Goſpel and flouriſhing kingdome of Chriſt, moſt Rhetorically delivered, *Ch.* XXXV. *throughout.*

CH. XXXII.

CH. XXXIV.

CH. XXXV.

Thus far of that branch of this Prophecy which is cheifly **Minatory.**

III. NARRATORY, or **Hiſtorical.** *viz.* An Hiſtoricall Narration of the ſtate of King *Hezekiahs* kingdome, of his great dangers, and wonderfull deliverances. This hiſtory ſeems to be here inſerted, 1 *Partly* for faiths confirmation and illuſtration of the former Prophecies and Promiſes touching the Churches ſafety, and her enemies deſtruction, deſcribed eſpecially in *ch.* 33. 34, 35. *preceeding* 2. *Partly*, as an occaſion of the Prophets ſpeaking ſuch glorious things of the moſt happy, ſafe and flouriſhing kingdome of Chriſt in the following part of the Prophecy. *This is laid down in chap* 36. *to* 40.

III.

This Hiſtory is twofold, 1. *More General.* 2. *More Particular.*

I. **More General** and Publique in reference to the whole kingdome of *Judah* and *Jeruſalem*, where, 1. *Senacherib* King of *Aſſyria's* invading of *Judah*, and taking all the fenced cities. *Chap.* XXXVI. 1.

CH XXXVI.

2. His Summoning of Jeruſalem twice, By *Rabſhekah*. I. *By word of mouth*; *Rabſhekah* with a great Army, being come up to Jeruſalem, ſolliciteth the people to revolt to him, with many inſolent brags, revilings and blaſphemies, *v.* 2. *to* 22. Amplyfied 1. By the report hereof to King *Hezekiah*, *ver.* 22. 2. By *Hezekiah's* great perplexity at the report, ſending to the Prophet *Iſaiah* to pray for them, *Ch.* XXXVII. 1. *to* 6. 3. By *Iſaiah's* Meſſage back to the King from the Lord, encouraging him with their deliverance, and *Senacheribs* deſtruction in his own land, *v.* 6. 7. II. *By a blaſphemous Letter* to King *Hezekiah*, ver. 8. to 14. Touching which note, 1. *Hezekiahs* Acts about the Letter, he ſpreads it before the Lord in the Temple, and by Prayer indites *Senacherib* at Gods *Bar*, by *Evidence* of his own Letter, *v.* 14. *to* 21. 3. *Iſaiahs* Prophecy againſt proud inſolent *Senacherib* promiſing diverſion of the enemy, and the ſafe preſervation of Jeruſalem, *v.* 21. *to* 36. 4. The events upon this Prophecie, *viz.* The whole Army deſtroyed by an Angel in one night, *v.* 36 *Senacheribs* return to *Nineveh*, ver. 37. His untimely death, as he was in the act of his Idolatry, *ver.* 38.

CH.XXXVII.

II. **More particular** in reference to King *Hezekiah* himſelf, wherein note

C.XXXVIII.

1. *Hezekiahs mortall ſickneſs*, Chap. XXXVIII. Amplyfied 1. By the meſſage of death ſent him from the Lord by *Iſaiah* the Prophet, *v.* 9. 2. By *Hezekiahs*, prayers and tears upon that meſſage, *ver.* 2 3.

2. *Hezekiah's Recovery*, 1. *Promiſed* by the Prophet *Iſaiah*, and the Promiſe confirmed by a ſigne, *g* **The Sun goeth back ten degrees**, ver. 4. *to* 2. 2. Celebrated by *Hezekiah* in his **Thankfull writing**, *v.* 9. *to* 25. 3. *Deſcribed*, *Partly* by the means applyed for his recovery, *ver.* 25. *Partly* by the occaſion of Gods giving him a ſigne, *viz. Hezekiahs* queſtion, *ver.* 26.

g **The Sun goeth back ten degrees.**

3. *Merodach-Baladan King of* Babylon's *Congratulation of* Hezekiah's *Recovery*, by Letters and a Preſent ſent to him, *Ch.* XXXIX. 1. Amplified 1. By *Hezekiah's* entertainment of them with gladneſs, imprudently ſhowing them all his treaſures, *ver.* 2. 2. By *Iſaiahs* threatning hereupon the Babyloniſh captivity, occaſioned by this act of *Hezekiah*, which threatning *Hezekiah* ſubmiſſively receives, *ver.* 3. *to the end of the Chapt.*

CH. XXXIX.

Thus far of that part of this Prophecy which is chiefly **Narratory.**

IV. PROMISSORY, conſiſting principally of ſweeteſt **Evangelical Promiſes.** 1. For Reſtauration of the Church of the **Jews**, from the miſery that ſhould befall them then in the Babyloniſh captivity *Ch.* 39, *to* 49. 2. For compleating and conſummation of the Churches deliverance and glory in the Goſpel times by *Chriſt* himſelf, adding the **Gentiles** unto his Church, *chap.* 49. *to the end.*

IV.

I. CONSOLATORY PROMISES of delivering the Jews by **Cyrus** (the firſt *Perſian Monarch*) from the *Babylonian* captivity: under which is myſtically ſhadowed out the Elects ſpirituall deliverance by the Meſſiah (the fountain of all freedome,) from ſin, death, hell; (which is the height and glory of all deliverances.) Now theſe conſolatory promiſes are 1. *General.* 2. *Speciall.*

I. **General Promiſes**, for the comforting of the Church of God in all ages againſt greateſt extremities of miſeries and ſtraits, by Evangelical promiſes of ſpirituall deliverance in Chriſt the true Meſſiah, *Chap.* 40 *to* 43. *ver.* 14. Here obſerve,

1, The Goſpel Doctrine and conſolation is propounded, the Church hath paid double in Chriſt for all her ſins, *Chap. XL.* 1. 2. hereupon her deliverance againſt all difficulties, is I. **Publiſhed**, 1. By the preaching of *h* **John Baptiſt** Chriſts fore-runner. *ver.* 3. *to* 9. 2. By the preaching of the Apoſtles and other Miniſters of the Goſpel, *ver.* 9, 10, 11. II. **Confirmed** by divers Arguments drawn, 1. *Partly* from Gods ability to deliver them, being incomparably excelling all creatures in Power, *ver.* 12. Wiſdome, *ver.* 13, 14. Infinite Majeſty, *ver.* 15, 16, 17. Whereupon the folly and vanity of idoll-makers, &c. is reproved, *ver.* 8. *to* 27. and his peoples diffidence in God in ſtraits is blamed, *v.* 27. *to the end of the chap.* 2. *Partly* from Gods ſingular benefits ſhewed to *Abraham* of old, and to his Church, *ch. XLI. to* 10. III. **Repeated**; here are many encouraging promiſes touching Gods aſſiſt-

CHAP. XL.

h **John Baptiſts Miniſtry promiſed.**

allsufficient protection and deliverance of his people, but the destruction of their enemies, *ver.* 10. *to* 21. Now all these consolations are concluded with an elegant confutation of all vain confidence in Idols or any thing else, God alone in Christ being the deliverer of his people, *ver.* 21. *to the end of the chap.*

2. Christ the true *Messiah* (Author of all deliverance and happinesse to his Church) is Evangelically described, *ch.* 42. 1. *to ch.* 43. 18. where 1. Christs Office to the Church, according to Gods vocation of him, *Chap. XLII.* 1. *to* 10. amplyfied by the Churches duty of thankfulnes to Christ, *ver.* 10, 11, 12. 2. The Acts which God will do by Christ, lively represented, *ver.* 13. *to* 18. 3. His people are 1 *Partly* taxed for their great stupidity and incredulity, *ver.* 18. *to the end.* 2 *Partly* encouraged and comforted with sweet promises of Gods compassions, deliverances, and salvations of his Church in Christ, *Chap. XLIII.* 1. *to* 14.

CHAP. XLII.

CHAP. XLIII.

II. **Special or Particular Promises** for the comfort of the Jewes against their future *Babylonish Captivity*, assuring them of deliverance thence by **Cyrus the Persian**, *ch.* 43. 14. *to* 49. and this 1. *Summarily.* 2. *Largely.*

1. **Summarily** and more obscurely: wherein 1. *Babylons* ruine is foretold, *ver.* 14, 15, 16, 17. 2. The Jewes deliverance out of *Babylon* is promised, not for their sakes, but meerly his own grace, pardoning their sin, *ver.* 18. *to the end of the chap.* and bestowing his spirit and blessing upon them in Christ, *Chap. XLIV.* 1. *to* 6.

CHAP. XLIV.

2. **Largely** and more clearly, wherein I. By way of *Exordium*, as it were, God asserts his faithfulnes, encouraging his people in the certainty of his Promises; and this 1. From his own eternal omnipotent and most constant nature, not like the vain and foolish Idols of *Babylon*, *ver.* 6. *to* 21. 2. From his faithful Covenant with *Israel*, *ver.* 21, 22, 23. and the excellent effect of that Covenant that should come to passe on *Israel* by i *Cyrus*, *ver.* 24. *to the end of the chap.* II. God makes a *Narration* of his wonderful Acts that he will do by **Cyrus** in destroying *Babylon*, and restoring *Israel* out of it. Where 1. The Nomination, divine call and assistance of *Cyrus* to this great work, *Chap. XLV.* 1, 2, 3, 4. 2. The Causes as it were inducing God hereunto, *viz. Partly*, that God and his faithfulnes to his people may be acknowledged by *Cyrus*, by the Nations, and by all creatures, *ver.* 5, 6, 7, 8 *Partly*, that *Babylons* blasphemy and wickednes may be plagued, *ver.* 9. *to* 14. *Partly*, That hereby the Nations farre and near may be brought to serve and worship God with his Church, *ver.* 14. *to* 18. whom God invites to himself with promises of confirming and increasing them in the knowledge and faith of Christ, *ver.* 18. *to the end.* 3. The impossibility of preventing this work of God; For all *Babylons* idols cannot prevent it, being unable to help themselves, and no way comparable to God, *Chap. XLVI. throughout.* All *Babylons* wisdome, power, witchcrafts shall not be able to prevent it: *Babylon* being devoted to destruction for her unmercifulnes to the Jewes, and her intolerable pride, *Chap. XLVII. throughout.* 4. Gods contestation with his people about this their deliverance, as being not at all for their sakes, they being hypocritical and obstinate in wickednes, *Chap. XLVIII.* 1. *to* 9. but meerly for his own glory and righteousnes sake, *ver.* 9, 10, 11. 5. The Confirmation of this Prophecy, by the greatnes of God, and his works, *ver.* 12. *to* 16. III. The *Conclusion* of these Promises for their deliverance; Wherein God 1. Intimateth to them the cause of their sufferings in *Babylon*, *viz.* their own disobedience to God, *ver.* 16. *to* 20. 2. Inciteth for the encouragement of the godly, his people to come out of *Babylon*, thereby assuring them of deliverance, *ver.* 20, 21, 22.

i **Cyrus** as a Deliverer of the Church promised, and named long before.

CHAP. XLV.

CHAP. XLVI.

CH. XLVII.

CH. XLVIII.

II. CONSOLATORY PROMISES of compleating the Spiritual deliverance and glory of the Church, especially in the accession of the **Gentiles** under the Gospel, by the true *Messiah*, *chap.* 49. *to the end of the book.* Herein consider,

1. **The Preface to all these Evangelical Promises.** Wherein is the summe of what is afterwards more largely explained. *As*, 1. Christs call to his Mediatory Office, *Chap. XLIX.* 1, 2, 3. 2. Christs complaint of the frustration of his endeavours in gathering the Jewes, *ver.* 4. 3. Christs comfort from the LORD (though *Israel* be not gathered) in the calling of the Gentiles by him, to the great joy of the Church, *ver.* 5. *to* 14. Amplyfied, *Partly* by Gods perpetual love to his Church, though the Jewes thought themselves forsaken, *ver.* 14. *to* 18. *Partly*, by the great enlargement and prosperity of the Church, Kings and Queens being their nursing fathers and mothers, *ver.* 18. *to* 24. *Partly*, by her great deliverance and protection against all her enemies, *ver.* 24, 25, 26.

CH. XLIX.

II. **Comforts and Reproofs to the Jewes, especially touching Gods forsaking of them.** Herein consider,

1. Christs expostulation with the Jewes about their direliction, demonstrating that it was from themselves and their own sins, not from him that they were forsaken. 1. From his ability to save them, *Chap. L.* 1. *to* 5. 2. From his obediential willingnes to do, or endure any thing, through Gods assistance to that end, *ver.* 5. *to* 10.

CHAP. L.

2. Christs invitation of them to faith and repentance, whether they were godly or hypocrites, *ver.* 10, 11. The godly remnant being encouraged to believe in the LORD; 1. From their father *Abrahams* example. *Ch.* LI. 1, 2. 2. From Gods Promises to *Sion*, *ver.* 3. 3. From his everlasting righteousnes and salvation, *ver.* 4. *to* 9. This invitation is *amplyfied*, I. By the Remnants faithful prayer to God for this salvation promised, *ver.* 9, 10, 11. II. Gods Answer returned to that prayer, wherein the faithful Remnant of the Jewes are comforted against their Adversaries. 1. By the vast disparity betwixt their enemies imbecility on the one hand, the Churches dignity and Gods omnipotency on the other hand, *ver.* 12, 13. 2. By Promises of their Restauration, whereupon they are encouraged to wait on God for their deliverance, and their enemies destruction, *ver.* 14. *to the end of the chap.*

CHAP. LI.

CHAP. LII.

3. Christs exhortation of the remnant of the Jewes, 1. To embrace him and his free Redemption of them out of bondage and misery, *Chap. LII. 1. to 7.* 2. To accept joyfully the Ministers and Ministry of the Gospel, which publisheth the glorious constitution of Christs Kingdom in his Person, after his deep humiliation *ver. 7. to the end of the chap.*

CHAP. LIII.

k Christs passion Evangelically prophesied.

4. The reprehension of the Jewish Church for not believing the Gospel of Christ, but being scandalized thereat; *Partly*, from his infirmity and meanness, *Partly* from his k Cross, *Chap. LIII. 1, 2, 3.* Amplyfied by the remedy applyed against this scandal, *viz.* A Declaration, 1. Of the true causes of his meanness and sufferings; not his own, but our sins laid upon him as our Surety, *ver. 4. to 8.* 2. Of the events of all his visible meanness and sufferings, *viz.* His own glorious deliverance from them, and his Churches saving benefits by them, *ver. 8. to the end of the chap.*

5. Christs death being described (at which the Jewes were scandalized) in former chap. Next, the happy fruits and effects of his Death upon his Church, especially in respect of the Gentiles, are promised and declared; 1 *More Generally.* 2 *More Particularly.* I. **More Generally**, in reference to the whole Church, *Ch. LIV.* wherein note, 1. The Propagation of the Church among the Gentiles throughout all the world, promised, *ver. 1, 2, 3.* 2. Her constant reconciliation to, or marriage with God in Christ, confirmed, *ver. 4. to 11.* 3 Her beautiful and glorious Restauration, and Protection against all her enemies, *ver. 11. to the end of the chap.* II. **More particularly**, in reference to those that were to be regenerated and called: wherein 1. They are sweetly invited to faith in Christ, *Ch. LV. 1. to 6.* 2. They are called to repentance and reformation, *ver. 6, 7.* 3. These duties are enforced by several Arguments and Evangelical Promises, *ver. 8. to the end of the chap.* 4. They are invited to holiness of life, with promises of blessedness, *Ch. LVI. 1, 2.* 5. Discouraging *Objections* are answered, that might deterre any from coming in to Christ; the **Stranger** and **Eunuch** shall be accepted, if they will repent and believe, *ver. 3, to 9.*

CHAP. LIV.

CHAP. LV.

CHAP. LVI.

6 The grievous judgments by many sorts of adversaries, as *Assyrians, Babylonians, Grecians, &c.* are threatned to the Jewes for their sins. Here are, I. The judgments themselves threatned, *v. 9.* II. The Sinnes procuring these judgments, *viz.* 1. The blindness, sluggishness, covetousness, and sensuality of their watchmen, *ver. 10, 11, 12.* 2. The stupid security of the people, not considering how the righteous are taken away from wrath to come, *Ch. LVII. 1, 2.* 3. Their whorish idolatry, *v. 3. to 13.* Amplified, *Partly* by promises of favour and pardon to them that will trust in the LORD and repent, *ver. 13 to 20.* *Partly* by threatnings of disquiet to the wicked impenitent, *ver. 20, 21.* 4 Their hypocrisie, and that particularly in external *Fasting* and *Sabbath-keeping*; directing them how to fast, and how to sanctifie the Sabbath truly, with several promises to both, *Ch. LVIII. throughout.* 5. Their manifold corruptions and iniquities particularized, procureis of all their calamities, *Ch. LIX. 1. to 9.* Amplified 1 *Partly* by the Prophets bewailing these sins in the Churches name, *ver. 9. to 16.* 2 *Partly* by the Lords Promises to deliver and save the penitent among them, whilst his enemies shall be destroyed, *verse 16. to the end of the chap.*

CHAP. LVII.

CH. LVIII.

CH. LIX.

III. **Sweetest Evangelical Promises and Comforts to the Church, especially in reference to the Calling of the GENTILES.** Herein are considerable,

CHAP. LX.

1. The surpassing glory of the Church in the conversion of the Gentiles thereto. Here, 1. The Church is incited by the LORD to shine forth in the light of the Gospel, *Ch. LX. 1, 2, 3.* 2. The great multitude of Gentiles from all Nations flowing into the Church, *ver. 4. to 15.* 3. The singular benefits accrewing to the Church by accesse of the Gentiles, *verse 15. to the end.*

CHAP. LXI.

2. The office and influence of Christ for procuring his Churches glory and happinesse. Here note 1. The Office, and Qualifications of Christ thereunto, *Ch. LXI. 1. 2, 3.* 2. The excellent effects of that Office upon the Church, *ver. 4 to the end of the Chap.*

CHAP. LXII.

3 Christs fervent desire to crown his Church with perfect glory, *Ch. LXII 1. to 6.* 4. His appointment of Watchmen in his Church incessantly to promote her happiness, by prayer and preaching the Gospel, *ver 6. to the end.* 5. His victory over his and his Churches enemies, having stained his raiment with their blood, *Ch. LXIII. 1. to 7.*

CHAP. LXIII.

3 The Churches addresse to God for relief in her great afflictions: 1. *Acknowledging* Gods ancient loving-kindnesses to his people *Israel, ver 7. to 15.* 2. *Praying* earnestly for the favour of the LORD to them in the restauration of their Cities, and Sanctuary laid waste for their sins, which they lament, *ver. 15. to the end*, and *Ch. LXIV. throughout.* To this *prayer*, the LORD returns **Answer**, wherein he declares, 1. The calling of the Gentiles (able to make a Church, though Jews be cast off) *Ch. LXV 1.* 2. The Rejection of the Jews for their unbelief, idolatry and hypocrisie, *ver. 2. to 8.* Yet the Reservation of a Remnant repenting, *ver. 8. to 11*, to whom blessings are promised contrary to the judgments of the wicked, *ver. 11. to 17.* 3. The blessed and joyful state of the **New Jerusalem**, made up of the Gentiles and remnant of the faithful Jews, is admirably described, *ver. 17. to the end.*

CHAP. LXIV.

CHAP. LXV.

4. The *Rejection* of the Jewish Synagogue, Temple, &c. and the *Constitution* of the Christian Church under the New Testament is described, *Chap. LXVI.* Wherein, 1. He declareth against hypocrites and ungodly ones, that no outward Sanctuary nor external Sacrifices can please him, without inward poverty of spirit, contrition and trembling at his word; and therefore wicked hypocrites should be destroyed, *ver. 1. to 5.* 2. He encourageth the gracious Remnant that tremble at his Word, by the confusion of hypocrites, &c. and the conversion of children to the Church, *ver. 5. to 10.* 3. He exhorteth the Churches friends to rejoyce with her, that they may share in her happinesse, *ver. 10. to 15.* 4. He promiseth excellent blessings and glory to his Church, increased by the calling of the Gentiles. **New Heavens, New Earth**, &c. while their wicked enemies shall be destroyed, *verse 15. to the end of the Book.*

CHAP. LXVI.

AN

AN APPENDIX TO ISAIAH.

VIZ.

A Song, touching Gods degenerated Vineyard, the Church of the Jewes.

Isa. 5. 1. *to* 8.

§. I.

IN time of Vintage, [l] *Songs of joy and mirth in their Vineyards* was usual among friends when they had a plentiful Vintage: But here contrariwise is a *Mournful Song* touching Gods vineyard. *S. Hierome* stiles it [m] *a lamentable Song*, and *a sorrowful Song*. And indeed, if the Occasion, Subject-matter, and Scope of it be well considered, it justly deserves that title: For, as the Church may fitly be resembled by a *Vineyard*, A Vineyard [n] 1. Excelling other fields. 2. Being mean and feeble in fruit-trees. 3. Needing constant dressing and watching. 4. Her fruit being of great value. *Judg* 9 13. *Psal.* 104. 15. 5. And her stemme, if fruitless, of small or no consequence at all, *Ezek.* 15, *throughout*: So under the *Parable of a degenerate Vineyard*, the *degenerate Church* of God among the Jewes is reproved and threatned with desolation for their *sowre Grapes* of all manner of unrighteousness. This Reproof is digested into the forme of a *Song*, probably 1. To procure the more heedfull attention to it. 2. To move and affect their hearts more throughly with the matter of it. 3. To imprint it more indelibly in their memories, that (if possibly) this extraordinary way of Admonition might do them good, the ordinary way proving so fruitlesse to them. **Penman** of it was this Prophet *Isaiah*, as cannot be reasonably doubted by any; it being here inserted in the body of his Prophecie, and no where ascribed to any other Author.

l Isa. 16, 10. and 27. 2.

m Carmen lamentabile populo Israel. Carmen luguberrimæ vineæ suæ. *Hier. com. in Isa.* 5 *Tom.* 5.

n A Vineyard resembles a Church, five wayes.

§. II.

Occasion of this Song was the extream degenerate condition of Gods Vineyard, after all his heavenly husbandry bestowed thereon: *viz.* The hainous impieties and iniquities of the Church of the Jewes, after all the means of Grace which God had had bestow'd upon them above all people then in the world. **Scope**, 1. To convince them of Gods great kindnesse to them, affording them all good husbandry and means of fruitfulnesse: But of their deep unkindness to him in the ingrateful returns of no better fruit then the wild Grapes of grievous sins. 2. To forewarne them of the utter ruine and desolation that God would bring upon that degenerate Vineyard, without timely Repentance. 3. To evidence even to their own consci-

ences, their own inexcuſeableneſs, and Gods inculpableneſſe herein. 4. Finally, to warne all the Churches of Chriſt (by Gods dealing with his Vineyard) that they bring not forth wild-grapes after all Chriſts Goſpel-husbandry, leſt they be un-Churched and deſtroyed.

§. III.

Principal parts to this end, are

I. **The Preface** to the Song, ſetting forth 1. *The Singer* of this Song, [*I*] *viz.* The Prophet *Iſaiah*. 2. *The Object* to whom this Song is ſung, [*To my Beloved, A Song of my Beloved.*] *viz.* o To God; this is Gods Song. God is here brought in as ſpeaking againſt his Vineyard. *Iſaias* calls him [*Beloved,*] from the love and zeal he bears to God, thus unthankfully requited by his Church. 3. *The Subject-matter*, or Theme of the Song, [*Touching his Vineyard*] *viz.* The Jewiſh Church, *Iſa. c.* V. 1. 7.

o Thus *Hierom. Calvin Pareus in loc.* Some interpret it of *Chriſt*, and ſo the words may be taken as the Song of the Prophet in the Name of God the Father to his Son intruſted with his Vineyard. *Vid. Jun. Annot. in loc.*

II. **The Subſtance of the Song** it ſelf, containing 1. *A Parable.* 2. *The Interpretation of it.*

1. **The Parable** is of a degenerate *Vineyard*; Where note, I *A Commendation*, 1. *Partly* of the Vineyards moſt fruitful ſituation, *ver.* 1. 2. *Partly* of the Lords ſingular care, in fencing, ſtoning, planting, and defending of his Vineyard, *ver.* 2. II. *An Exprobration* or upbraiding of the Vineyard for its degenerating. Herein the Lord 1. *Declares* how his hopes of fruit were fruſtrated by wilde-grapes, *ver.* 2. 2. *Appeals* even to the men of *Judah* and *Jeruſalem* themſelves, to judge betwixt him and his Vineyard, that in their own conſciences they might condemn themſelves, and juſtifie Gods proceedings againſt them, *ver.* 3, 4. 3. *Expoſtulates* with his Vineyard about this cauſleſſe degenerating, *ver.* 4. III. *A Manifeſtation* of the Lords determinate purpoſe utterly to lay this Vineyard waſte, fenceleſs, fruitleſs, *ver.* 5, 6.

II. **The Interpretation**, or Accommodation of this Parable to the Church of the Jews, wherein is declared, 1. What this *Vineyard* is, viz. *The houſe of Iſrael and men of Judah.* 2. What the *Grapes* which God expected were, viz. *Judgment and Righteouſneſſe.* 3. What the *wild-Grapes* which in ſtead thereof they returned, were, viz. *Oppreſſion like a Leproſie-ſcab*, and *a cry* of their ſins for vengeance from Heaven, *ver.* 7. In which oppoſite termes in the Hebrew, there is, as p *Hierome* notes, a moſt elegant *Paronomaſia*, or alluſion in both the letters and ſounds of the words.

p *Voluntas Latinis inſinuare auribus, quod ab Hebræis didicimus* Judicium *apud eos appellatur* משפט Iniquitas, *ſive* diſſipatio, *ut interpretatus eſt* Aquila; משפח *Rurſum*, Juſtitia *dicitur* צדקה Clamor *autem appellatur* צעקה *Una itaque vel addita litera, vel mutata, ſic verborum ſimilitudinem temperavit, ut pro* משפט *diceret* משפח, *& pro* צדקה *poneret* צעקה, *& elegantem ſtructuram ſonumque verborum juxta Hebræam linguam redderet, &c.* B. Hieronym. Comment. in Iſai. 5. Tom. 5.

(Sing this as Pſal. 1. or 23.)

Isa. V.

1. Now will I ſing to my well-beloved, a Song of my beloved touching his Vineyard.

A q Vineyard my Beloved had
Upon a fruitful Hill:
2. And he a mound about it made,
And ſtoned it *with skill*,
And planted it with choiceſt vine,
And built in midſt of it
A Towre, r alſo a Preſſe for wine
Therein ſ he framed *fit*:
And did expect t it ſhould forth-bring
Right-generous Grapes *of worth*,
But it *ſtrangely degenerating*
Corrupt wild-grapes u brought forth.
3. And now, *conſider yee Iſay*,
That x Salem's dwellers *be*,
And y men of Judah, judge I pray;
'Twixt my Vineyard and z me.
4. What to my Vineyard could be done
More then therein I wrought?
Why a look't I it ſhould bring forth Grapes,
And it wilde-grapes forth-brought?
5. And b now I'le tell you what c I'le do
To my Vineyard, *and crop*:
It's hedge d I will remove, and *ſo*
e It ſhall be eaten up:
Thereof I will break down the wall,
And it f trod down ſhall be.
6. And g I will lay it waſte, it ſhall
Not *once* be prun'd *by me*
Nor dig'd, but Brier and Thorne *alone*,
Shall *there* h come up, *and ſtand*:
i The clouds from raining rain thereon
Likewiſe I will command.

q *Heb.* A vineyard was to my beloved in an horn of the ſon oyl.
r *Heb.* And alſo.
ſ *Heb.* He cut or hewed.
t *Heb.* to make.
u *Heb.* made.
x *Heb.* O inhabitant of Jeruſalem.
y *Heb.* O man
z *Heb.* betwixt me.
a *Heb.* expected I.
b *Heb.* Now I will make you know now.
c *Heb.* I am doing.
d *Heb.* to remove.
e *Heb.* It ſhall be to be burnt up; *or* to be eaten up
f *Heb.* ſhall be for a treading down.
g *Heb* I will put it waſteneſſe.
h *Heb.* Aſcend.
i *Heb.* upon clouds.

7. For

k Heb. man. l Heb. The plant of his delightful. neſſes.

7. For th' Vineyard of the LORD of Hoſts
The Houſe of Iſrael *is*,
And k men of Judah's *grateful Coaſts*
l That pleaſant Plant of his:
And I for judgement waited *then*,
But lo m Oppreſſion *high*;
For righteouſneſs *with ſons of men*,
But lo a *doleful* cry.

m Heb. A ſcab of ſle-proſie.

The Churches Song of Praiſe; For her great Deliverance from *Babylon's Captivity*, and Glorious Benefits by *Chriſt her Saviour.*

Iſa. XII. *throughout*

§. I.

Occaſion upon which the Prophet *Iſaiah* penned this *Song of Praiſe*, ſeems by the context to be this. The Lord having threatned to chaſtiſe his People the Jews with the Babyloniſh Captivity for their ſins, *Chap.* 10. *ver.* 5. *to* 12. promiſeth to a remnant a glorious deliverance thence, and withal the Aſſyrians deſtruction for their pride and cruelty againſt his People, *ver.* 12. *to the end.* And hereupon takes *Occaſion* to promiſe the bleſſed and peaceable Kingdome of Chriſt, (that *branch of the ſtemme of* Jeſſe,) and the ſweet effects thereof, *viz.* the ſpiritual Reſtauration of the *Jews*, and vocation of the *Gentiles*, which are the higheſt deliverances and benefits of all, whereof that of *Babylon* was but a dim ſhadow, *Chap. II. throughout.* In which Promiſes he makes an elegant parallel betwixt *Egypt* and *Babylon* for his peoples comfort, *viz.* 1. The *Aſſyrian* ſhall afflict the Jews after the manner of *Egypt*, *Iſa.* 10. 24. 2. The *Aſſyrian* for this ſhall be ſcourged and deſtroyed after the manner of *Egypt*. *Iſa.* 10. 25, 26. &c. 3. The Jews thereupon ſhall be delivered from *Aſſyria* eaſily, paſſing through *the River dry-ſhod*, *&c. like as it was to* Iſrael, *in the day that he came up out of the land of* Egypt, *Iſa.* 11. 15, 16. 4. Hereupon as *Iſrael* delivered from the *Egyptians* in the Red-Sea, ſung a Song of praiſe, *Exod.* 15. 1. &c. So the Jews delivered from *Babylon*, ſhall ſing this *thankful Song in that day*, *Iſa.* 12. 1. as n *Hierome* hath well obſerved.

n *Et dices in die illa*] Qui prius in ſolitudine dixeratis, quando aſcendiſtis de terra Ægypti, & mare ſiccatum eſt rubrum. *Cantemus domino, gloriose enim magnificatus eſt*, *&c.* Nunc percuſſa lingua maris Ægypti, & flumine illius arefacto atque concuſſo & humiliato, glorificate dominum & dicite: *Confitebor tibi domini, quoniam qui iram meruit & furorem tuum, miſericordiam, conſecutus ſum, tues enim ſalvator meus*, *&c.* B. Hieron. Comment. in Iſa. 12.

§. II.

Scope; To incite the Church of God by this forme of Thankſgiving, put into her hands aforehand by the Prophet, 1. To o expect theſe deliverances promiſed more confidently, as a thing already paſt, and celebrated in thankful Praiſes. 2. Thankfully to magnifie the Lord, for removing his diſpleaſure, diſcovered in her deep diſtreſſes, for ſaving her from her miſeries, and crowning her with many benefits and mercies in Chriſt Jeſus.

o *Vid. Calv. Com. in loc. Comment.*

§. III.

Principal parts In this *Song* conſider

The Proem or *Preface* to it, *viz.* The Prophets exhortation of the Church, thus to praiſe the Lord in the day of her deliverance, *Chap. XII.* 1. I.

The Song of praiſe it ſelf. Containing

1. *The Churches Reſolution* to praiſe the LORD, *ver* 1. Amplyfied by the grounds hereof, *viz.* II.

1. Gods turning from his displeasure in afflicting her. 2. His consolation to her, *ver.* 1. 3. His becoming her salvation and strength in redeeming and delivering her, therefore he deserves to be her confidence and Song, *ver.* 2. and an ever-springing Well of all comfortable supplies in necessities, *ver.* 3.

2. *The Churches* Invitation of her Members and others, to magnifie God with her throughout the world. 1. For his glorious Name. 2. For his excellent Acts, famous throughout all the earth, *v.* 4, 5. 3. For the greatness of the Holy One of *Israel* in the Church, *ver.* 6.

(This Song may be Tuned as Psal. 1. *or* 23.*)*

Isa. XII.

1. And in that day thou shalt say;——

O LORD, p I will thy Praise-display;
Though wroth with me thou wast,
Thine Anger *now* is turn'd away,
q Me comforted-thou-hast.
2. Lo, God *is* my Salvation:
I'le trust and will not fear;
For Jah JEHOVAH *is alone*
My strength and Song *full dear.*

r Hee's my Salvation, *and none else*
3. And yee with joy shall *av*
Draw waters from Salvation's Wells
4. And in that day shall say;

s Land yee the LORD, call on his Name;
'Mong Folk his Acts make known:
Make mention that his *glorious* name
Is heightned *in renown.*

5. Sing Psalme unto the LORD *our God*;
For he high things hath done,
This-thing in all the earth *abroad*
Is known *from Sun to Sun.*
6. u O thou that dost in Sion-dwell,
Shout, and shrill-out *most free:*
For th' Holy-one of Israel
Is great in midst of thee.

p *Heb.* I will confesse thee. q *Heb.* And.

r *Heb.* And he was to me for salvation.

s *Heb.* Confesse yee to JeHOVAH.

t *Heb.* Highnesse. *or* Excellency. u *Heb.* O inhabitresse of Sion.

A Prophetical Song of Thanksgiving taught the Church aforehand, touching her deliverance from *Babylons Captivity*, which should certainly come to pass.

§. I.

THis *Song* is for substance much like that in *Ch. XII.* yet more full and large. Occasion of the Prophet *Isaiahs* penning it seems to be this; A great part of this Prophecy is spent in *a Minatory way*, threatning many judgements and destructions to many Enemies of the Church, (among the rest in a special manner to *Babylon*, upon whose ruine the Jews shall thence be delivered,) and all these in order to Gods glory and the Churches good, many of the Nations hereby being to be subdued to God, and added to the Church for her enlargement; upon these occasions, as the Prophet himself praised God for the enemies *destruction*, and the Churches *Restauration* as things already done, they are so emphatically described, *in Chap. XXV. throughout:* So the whole Church is taught aforehand to sing praises to God for that her deliverance and her establishment thereupon, in Peace, Safety and Prosperity, *in Chap. XXVI.* That so by this publick Song, both their hearts might be more affected with the Mercy; and their minds retain more firmely the memory thereof.

§. II.

Scope Of the Church herein is 1. To praise the LORD for her great deliverance from distresse, especially from *Babylon*; and his strong salvation thereupon vouchsafed to her. 2. To incite her self and all the People of God to depend on the Lord with assured confidence for his favours to them, and his judgments on their proudest enemies. 3. To professe her affiance in God for his constant Protection of her against all her enemies and afflictions for the future. For (as x *Calvin* well notes)

x Ut ergo confiderent Iudæi se liberatum iri, atque vitam in ipsa morte retinerent, hoc ipsis Canticum composuit Propheta priusquam etiam calamitas accideret, ut jam instructi ad eam perferendam, & meliora speranda essent. Nec enim arbitror ideo solum fuisse compositum ut liberati gratias agerent, sed ut in exilio ipso, tametsi similes essent mortuis, animos suos hac fiducia obfirmarent, filios etiam instituerent in hac spe, atque hæc promissa quasi per manum traderent posteris. *Jo. Calv. Com. in Isa.* 26. 1.

This

This Song was not only intended for a forme of Praiſe to the Church *after deliverance*, but alſo as a ground of confidence *under captivity*, both to them and to their children, that they ſhould doubtleſſe be delivered, though they were as hopeleſſe as *dead men* in their very graves.

§. III.

Principal Parts in order to theſe ends, are

I. *The Inſcription* or *Title*, deſcribing, 1. The Kinde of it, *A Song*. 2. The Place where it ſhall be ſung, *in the land of Judah*, that is, *The land of Confeſſion*, ſaith y *Hierome*, viz. *the Church whereof Judah was a Type*, ſaith z *Junius*. 3. The time when it ſhall be ſung, *In that Day*, viz. of the Churches reſtauration, &c. *Iſa. XXVI. ver. 1.*

II. *The Song it ſelf*, wherein conſider,

1. **Gratulation** of the Church (by way of *Exordium*) for God's admirable deliverance, conſtant converſation and proſperity of her. Wherein note 1. The ſtrong, ſecure ſtate of Jeruſalem, the Church reſtored, *ver. 1.* 2. The parties that ſhall enjoy this happineſſe of the city of God, *The righteous Nation keeping his truths*, *ver. 2.* 3. The inſtrumental mean whereby they are kept in conſtant peace, *viz.* By *truſting in God*, *ver. 3.*

2. **Exhortation** hereupon to all, conſtantly to truſt in the LORD. This is urged by Arguments drawn 1. From Gods everlaſting power, *ver. 4.* 2. From his judgments upon the proud and lofty, *ver. 5, 6.* 3. From his equal diſpenſation of the affairs of the juſt in all conditions, *v. 7.* *Amplified* by the Churches diſpoſition towards God in his courſe of judgments with her, therein waiting for him, deſiring him and his righteouſneſſe, *ver. 8, 9.* Whereas the wicked contrariwiſe will deal unjuſtly notwithſtanding Gods *hand lifted up*, his favour evidently manifeſted to them, whereby they procure their own deſtruction, *ver. 10, 11.*

III. **Profeſſion** of the Churches confidence in God for her own deliverance and protection, but her enemies deſtruction, *ver. 12. to 20* and this upon divers grounds, *viz.* 1. Her former experience of Gods dealings with her, *v. 12.* enabling her to keep cloſe to himſelf even under the oppreſſion and tyranny of her enemies, *ver. 13.* 2. Gods deſtruction of her enemies, *ver. 14.* 3. Gods gracious enlargement of the Church by adding thereto the Gentiles to his own glory, (the a **Calling of the Gentiles** being here promiſed,) *ver. 15.* 4. Gods drawing his people nearer to himſelf by afflictions, *ver 16.* Which afflictions are further deſcribed by their extremity, and continuance, notwithſtanding all their travels and wreſtlings for deliverance, *ver. 17, 18.* 5. Gods promiſe by the Prophet, of reſtoring the Jewes, though like **dead men** in their graves, as the herbs in the Spring are revived by the dew, and bud afreſh, *ver. 19.*

IV. **The Concluſion**, containing an Exhortation of the Church to patient betaking her ſelf under Gods protection (in alluſion to the Iſraelites ſhutting their doors, &c. in *Egypt*, when God ſlew Egypts firſt-born) till the calamities be blown over, *ver. 20.* This Exhortation is urged from the Lords preſent deſign to puniſh the wicked, and avenge the blood of his people upon them, *ver. 21.*

y Tunc cantabitur canticum iſtud in terra Juda, ſive Judæa, quod interpretatur utrumque, *Confeſſio*, &c. *Hier. Com. in Iſ. 26. Tom. 5.*

z *Jun. Annot. in loc.*

a Hic habemus promiſſionem de vocatione gentium, quæ pios in exilio illo & miſera diſſipatione eccleſiæ non parum recreare debuit. *Calv. com. in Iſa. 26. 15.*

(*Sing this as Pſal. 113.*)

ISA. XXVI.

1. In that day ſhall this Song be ſung in the Land of Judah.

b Heb. To us a city, &c.
c Heb. A Bulwark, viz. before the walls.
d Heb. Keeping.
e Heb. Peace, peace.
f Heb. in thee truſted.
g Heb. to Perpetuity.

b We have a city of *great* ſtrength,
Salvation *God* will ſet *at length*
As walls and c Bulwarks *of defence.*
2. O open ye the gates, and let
The righteous Nation in ſhall-go
d That keepeth Truths *and Innocence.*
3. *O God, this* firſt thought *ſhall not ceaſe,*
Thou *thine* wilt keep in e conſtant peace,
f Because in thee he doth confide.
4. O truſt ye in the LORD always,
For in the LORD JEHOVAH *is*
g The Rock of ages *doth abide.*

5. For he debaſeth *ſpeedily*
The proud inhabiter *on* high;
h He-layeth low the lofty city.
Even to the ground he-layes-it-low,
He doth it *utterly* down throw
Even to the duſt *without all pity.*
6. The foot ſhall-treat-it-down *therefore*,
The feet of the-afflicted-poore,
The ſteps of weaklings, *through thy wrath.*
7. The path-way of the righteous-*wight*
i Uprightneſſe *is*: O-thou-upright,
Thou of the juſt doſt weigh the path.

h Heb. He layes it low

i Heb. uprightneſſes.

8. Yea

8. Yea in thy judgements way have we
(O *blessed* LORD) expected thee:
Our Soul's desire *is* to thy Name,
And unto thy *sweet* memory.
9. Thee in the night desir'd have I
Ev'n with my souls *intensive flame*,
Yea with my spirit within-me,
I-will-seek-early-after-thee:
For when thy judgements *more or lesse*
Are sent forth in the Earth *O God*,
The worlds inhabitants *abroad*
Will *in some sort* learn righteousnesse.

10. Let *greatest* favour-be-exprest
Unto the wicked *when at best*,
Yet will he not learn righteousnesse:
k Heb. upright nesses. In land of k uprightness will he
Unjustly-deal, and will not see
l Heb. sublimeness. The LORD's l Majestick-gloriousnesse.
11. LORD, *when* thine hand is-lifted-high,
They will not see-intentively:
But they shall see, and blush with shame
For envy at *thy* folk; likewise
The fire of thy *vile* Enemies
Shall-eat-them up *with greedy flame*.

II.

12. LORD, thou wilt Peace for us ordain:
For, all our works (*whereby we gain*)
Ev'n thou for us didst work *and frame*.
13. *Strange* lords besides thee, LORD our God
Have over us dominion had:
But wee'l make mention of thy name
By thee alone, *that ease canst give*.
14. *These lords are* dead, they shall not live,
m Heb. dead or Giants. *They are* m deceas'd, they shall not rise!
Thou-hast-*them* therefore-visited,
And wholly-them abolished,
Stroy'd all their memory likewise.

15. LORD, thou the Nation n hast encreas't,
Thou to the Nation added-hast,
Whereby o thou art-with-glory-stor'd:
Thy Church thou-hast-removed-farre
To all the Earth's confines *that are*.
16. In p straits they did thee visit, LORD;
They poured-out-a q whispering
When on them *was* thy chastening.
17. As one with-childe, *that* draweth-neer
r The-time-of-her-delivery,
Is paind, and in her pangs doth cry:
So in thy sight, O LORD, we were.

n Heb. Hast added to.
o Heb. thou art-glorified.
p Heb. strait distresse.
q Heb. A mussitation or low-prayer.
r Heb. to bring-forth

18. We-s-were-with-childe (*though all in vain*)
We-have-been-travelling-in-pain,
We-as-it-were-brought-forth-the-winde:
On Earth Salvations s are not wrought,
Nor are the worlds indwellers t brought-
-To-ruine, (*though thereto design'd.*)
19. *Yet* thy dead men shall live; *likewise*
With my dead-body they shall rise:
Awake *therefore*, and singing-shout,
Ye dusts indwellers *not a few*:
For as Herbs dew, *so is* thy dew;
Earth also shall the dead cast out.

f Heb. have conceived.
s Heb. is.
t Heb. fallen

20. Come, O my *precious* people *now*,
Into thy chambers enter-thou
And shut thy door upon thee *fast*:
Do-thou-thy-self-hide, as-it-were
A little moment *safely here*
Until u the wrath be overpast.
21. For lo, the LORD *with speedy pace*
Is coming from his *dreadful* place,
v To punish Earth's indwellers *sore*
For their *extream* iniquity:
Earth also shall her bloods z descry,
And shall her slain conceal no more.

u Heb. Thy indignation.
v Heb. To visit the iniquity of the earths inhabitants upon him.
z Heb. Reveal, or uncover.

King Hezekiah's Thankful Song for his Recovery.

Isa. 38. *ver.* 9, *to* 21.

§. I.

a Isa. 38. 9.

THis *Thankful Song* was Penned by *K. Hezekiah*, a after his Recovery out of his mortal sickness; and being of excellent use to the Church of God in after ages, is by the Prophet *Isaiah* inserted and digested into the body of his Prophecy that it might stand upon perpetual Record for the Churches Instruction and Consolation.

Occasion. King *Hezekiah* and *Jerusalem* being delivered miraculously from the Army of *Sennacherib* King of *Assyria*, who had invaded Judah, b *taken all the fenced Cities*, and besieged *Jerusalem* it self; He presently upon that glorious deliverance fell mortaly sick (probably sick of the *Pestilence*, mention being made of the c People to which a lump of Figgs was applyed as a Plaister.) By which Sickness, (as d *Hierome* notes) *Hezekiah* was chastised, *lest his heart should be lifted up after his incredible Triumphs and Victory from the midst of Captivity*. And to aggravate his distress, whereby his devotion and graces might be the more incited, and his following Recovery intended by the Lord the more thankfully received, the Lord sends the Prophet *Isaiah* to him with this sad message, e *Set thy house in order for thou shalt die and not live.*

b Isa. 36. 1. & 2 King. 18. 13. &c. 2 Chron. 32. 1. &c.
c Isa. 38. 21.
d *Quem diligit Dominus corripit, & castigat omnem filium quem recipit. Ne elevaretur cor Hezechiæ post in credibiles triumphos, & de media captivitate victoriam; infirmitate corporis sui visitatur, & audit se esse moriturum, &c. Hier. Com. in Isa.* 38. *Tom.* 5.
e Isa. 38. 1. &c.

live. Whereupon Hezekiah *turns his face to the Wall* (thinks [f] *Hierom*, either *becauſe he could not go to the Temple, towards the Temple-wall, by which Solomon had built the Kings Palace; or becauſe he would conceal his tears from them that ſate by, Or, to his heart; the word* [קיר *Kir*] *here tranſlated* **wall**, *being ſometimes by* Jeremiah *uſed for the heart; Hezekiah ſtirring up his whole heart to call upon the Lord*: Or as [g] *Calvin* thinks, that by turning his face to the wall, he might the better keep in his thoughts and ſenſes from wandring diſtractions, and more intenſively cry to the Lord.) He prayes earneſtly, weeps exceedingly. The Lord heard his prayers, ſaw his tears, and promiſed by the ſame Prophet *Iſaiah* to adde to his dayes 15 years, confirming his Promiſe by a miracle of the Sun going back ten degrees. And there was need of a miracle in this caſe, as [h] *Auguſtine* hath obſerved; That *the Prophet, having delivered in one houres ſpace two ſuch contrary meſſages to the King*, [viz. Firſt of Death, then of Life]; *might confirm the latter which God intended to make good by extraordinary miracle.* Now according to this meſſage, *Hezekiah* wonderfully recovering, was ſo affected with the mercy, that he leaves in writing this Song as a monument of thankfulneſs to the Lord, for the good of poſterity, *Singular mercies call for ſingular Praiſes.*

[f] Convertit Ezechias faciem ſuam ad parietem, quia ad templum ire non poterat. Ad parietem autem templi, juxta quod Salomon palatium extruxerat; vel abſolutè ad parietem, ne lachrymas ſuas aſſidentibus oſtentare videretur. Aut certe juxta Hieremiam, ad cor ſuum, qui קיר id eſt *parietem*

Cor appellat, ut toto mente Dominum deprecaretur. *Hier. Com. in Iſa.* 38. *Tom.* 5. [g] Jo. *Calv Com. in loc.* [h] Secundum Eſaias duas prophetias ſibimet invicem contrarias eâdem hora protuliſſet, neceſſe erat ut alteram quæ facienda eſſet, ſigni oſtenſione firmaret. *D. Aug. de Mirab. ſac. Scripi. lib.* 2. *c.* 28. *Tom* 3.

§. II.

Scope of King *Hezekiah* in this Song is, 1. Thankfully to celebrate the LORD's miraculous mercy to him, in his wonderful *Recovery* from his mortal ſickneſſe, and that after the Lords meſſage, ſeeming peremptorily to inform him that *he ſhould die and not live*, 2. To inſtruct all Gods ſervants, and particularly Godly Magiſtrates and Princes, by the example of this godly King *Hezekiah*, to render unto the Lord great praiſes, for great mercies and deliverances.

§. III.

Principal parts. Herein to this end are

I. *The Title*, containing 1. The Denomination given to this Song, *viz.* **The writing.** So in the Hebrew, whence [i] *Hierome* wonders that onely the LXX. ſhould tranſlate it, *The Prayer.* 2. The Penman of this writing, viz. *Hezekiah King of* Judah. 3. The Occaſion, viz. *when he had been ſick, and was recovered of his ſickneſs*, Iſa. *Chap.* XXXVIII. 9.

[i] Miror quomodo ſoli LXX. pro *Scriptura*, *Orationem* poſuerunt: cum Oratio, תפלה dicatur, & non מכתב quæ in præſenti loco ſcribitur: alioquin conſequenter diceretur *Oratio*, ſi de præſenti eſſet tempore & non de præterito. Manifeſtum eſt enim, quod poſt redditam ſanitatem de infirmitate conſurgens iſta conſcripſerit: ex quo non *Oratio* eſt, ſed *Gratiarum actio*, pro beneficio quod acceperat. *D. Hieron Com. in Iſa.* 38. *Tom.* 5.

II. *The Song it ſelf*, being partly *Narratory*; partly *Gratulatory*.

I. **Narratory**, Declaring King *Hezekiah's* condition and deportment towards God, under his heavy afflicting hand, *viz.* I. **His Lamentation**, wherein he bewailed pathetically. 1. His untimely death, before the ordinary courſe of life was finiſhed, *v.* 10. 2. His Deprivation (by death now approaching) both of Communion with God here among the living, and of Communion with Gods People, *ver.* 11. 3. The brevity of his life notably illuſtrated, *Partly* by removal of a ſhepherds Tent; *Partly* by a Weavers Web brought unto the Thrum, and ready to be cut off, *ver.* 12. 4. His conſtant expectation of death day and night. *ver.* 12. 13. II. **His Supplication**, wherein note 1. The frame of his Spirit in praying, he was ſo ſore oppreſſed, he did but *chatter as a Crane or Swallow, and mourn like a Dove*; yet he ſtill directed his eyes and expectation upward. 2. The

k *Montan. vers. in loc.*
l *Calv. Com. in loc.*
m *Jun. Annot. in loc.*

2. The Substance of his Request, *undertake for me*, ver. 13. viz. k *Be surety for me*, or l *Recreate me, Exhilarate me, Ease me, Make me to rest.* Or, as *Junius* m, *Weave me up*, (alluding to his former similitude of a weavers web;) extend the web of my life further. (For the *Hebrew* חבל signifies all these.)

II. תגרתנו, wherein consider *I.* An acknowledgment of the mercy received, admiring it as beyond expression, *What shall I say?* Here he acknowledgeth 1. Gods Promise of recovery by the Prophet upon his Prayer. 2 Gods Performance of his Promise. 3 The benefit of this Performance, *viz.* He should *go all his years beyond the bitterness of his Soul*, viz. out-live his deadly disease, *ver* 15. 4. Whence men in *General*, and himself in *Particular* derive life, *viz.* from influence of Gods Word, and Work. *O LORD, by these things men live,* —— *ver.* 16. 5. The extremity and unexpectedness of his affliction, extremity, *I had bitterness, bitterness:* unexpectedness, *In peace, viz.* presently upon his great prosperity in overthrow of *Sennacheribs* Army he fell sick. 6. The true causes of his deliverance, *viz.* Impulsive, Gods love to his soul in covering his sin, *ver.* 17. Finall, Gods glory which cannot be exalted by the dead, *ver.* 18. but by the living, *ver.* 19. II. A Resolution of his constant solemne praises of God for this salvation and wonderful deliverance, *ver.* 20.

(Sing this as Psal. 100. or X. Com.)

Isa. XXXVIII.

9. The Writing of Hezekiah King of Judah, when he had been sick, and had revived from his sickness.

10. I Said in cutting-off my dayes
I to the grave's *dark* gates shall go:
I shall deprived be *always*
Of my years residue *also*.

11. I said, I shall not see the LORD,
The LORD in land of-living-men:
With world's indwellers (*un-restor'd*)
I shall no man behold n agen.

12. Mine age is-gone, and from me fled
Ev'n as a shepherds *moving* Tent:
As weaver *his web finished*,
So I cut-off o my life *nigh spent*;

With knife of death, me from the thrum
New woven up cut-off will-he,
From day till *darksome* night *doth come*,
Thou-wilt-quite-make-an end-of-me

13. p I reckoned till the morne, *that* he
Like Lyon all my bones would break:
Thou'lt-make-an-utter-end-of-me
From day till night, *I am so weak*.

14. As Crane *or* Swallow q chattered I;
As Dove I mourn'd, *through my disease*:
Mine eyes r fail *looking* up-on-high,
f I am oppress, O LORD, t me-ease.

n *Heb.* further, *or* any more.
o *Heb.* my lives.
p *Heb.* I equalized; *or* I propounded.
q *Heb.* so chattered I.
r *Heb.* Are exhausted; *or* Attenuated.
f *Heb.* oppression to me.
t *Or* undertake for me; *or* refreth
m *or* weave me out.

II.

15. What shall I say? He (*in my fears*)
Both spake to me, and he did *this*:
I shall go softly all my years
u Beyond my souls *great* bitterness.

16. By these things *men* do live, O Lord;
My spirit's x life *which thou dost give*
Likewise in all these things *is stor'd*;
And thou'lt me cure, and make-me-live.

17. Lo, y I in peace had bitterest gall;
But from corruption's pit thou hast
Ev'n lov'd my soul; for my sins all
Thou hast behinde thy back *quite* cast.

18. For grave cannot thee praise *one whit*,
Pale Death *cannot* thee celebrate:
z They-that-go down into the pit
For thy truth shall not hope *nor* waite.

19. The living, living, he *alone*
Shall praise thee, as I *do* this-day,
The *living* father to the sonnes
Shall *gladsomly* thy Truth a display.

20. The LORD to save me *took strange wayes*:
To Stringed-instruments therefore
Wee'l sing my Songs all our life's dayes
Within the LORD's House *evermore*.

u *Heb.* or above. *viz.* I shall Outlive my disease.
x *Heb.* lives.
y *Heb.* unto Peace, bitterness to me, bitternesse.
z *Heb.* The pit's dwellers.
a *Heb.* make known.

Jeremiah.

§. I. Name and Penman.

THis Prophecie is called by the Hebrews, The *Book of* JEREMIAH; and by the Text it ſelf, דברי ירמיהו *Dibre Jermejahu*, viz. [a] *The words of Jeremiah*; becauſe *Jeremiah* the Prophet was Penman of the whole Book, except the laſt chapter, viz. *Chap.* 52. which is the ſame with 2 *King.* c. 24, 18, 19 20. and c. 25. *throughout*, continuing the Hiſtory of the Jewes Captivity till the [b] 37. year of *Jehoiachin's* Captivity, being the firſt yeare of *Evil-Merodach* King of *Babylon*. Which chap. is [c] thought to be added to *Jeremiah* by ſome man of God, or by the counſel of the Church, or by ſome of the Prieſts; as *Deut.* XXXIV. is thought to be added to *Moſes* his writings, by ſome other.

ירמיהו JEREMIAH, viz. * *The-highneſſe-of-the-LORD*, or *The-Exaltation of-The-LORD*; as the 2 Hebrew words, whereof it is compounded, ſignifie. This well agrees to this Prophet, by whoſe miniſtry the *LORD was ſo Exalted*, both in his ſharp Reproofs of Sin, ſevere threatnings of Judgement, and Divine promiſes of Mercy. He was for his Deſcent, [d] *Son of Hilkiah*, *of the Prieſts that were in Anathoth in the land of Benjamin*; [e] Anathoth being one of the Cities appointed to the Prieſts. For his office, He was [f] a *Prophet*, *ſanctified and ordained* thereunto of God, *even in his Mothers Wombe* before he was born. He was called to prophecy in his younger years, when he was but *a child*: and therefore at firſt he [g] was afraid of undertaking ſo great a function, till God had encouraged him. *He excuſed himſelf* (ſaith [h] *Ambroſe*) *from preaching through his modeſty, which yet he was able to do by Grace*, Moſes *declined the office for his ſlow ſpeech* (ſaith [i] *Hierome*) *but* Jeremiah *for his tender age*: Moſes *being of ſtrong age, is blamed*; Jeremiah *his youth, is indulged*; *baſhfulneſs and modeſty being youths ornaments*. He was bold as a Lyon in Gods cauſe againſt wicked neſs, yet a moſt melting pathetick tender-hearted Prophet in laying to heart moſt deeply Gods diſhonour, or ſinners miſery: witneſs his ſighs, tears, and *Lamentations*. After he had long propheciedagainſt the ſins of his times. [k] Some obſerve that *Jehoiakim commanded him to be burnt alive for ſpeaking againſt their golden image Baal*. [l] *Ambroſe* ſeems to be of opinion, *that he was caſt into a lake and drowned*. *Calvin* inclines to their opinion, that think, [m] *he was ſtoned to death by the enraged multitude* in Egypt after Jeruſalem was deſtroyed.

a Jer. 1. 1.

b Jer. 52. 31.

c *Fran. Jun. in Annot. in* Jer. 51. 64.

* *Jeremia*, Excelſus Domini. *Hier. de Nom. Hebr. Tom.* 3. *p.* 318. *Baſil.* 1553.

d Jer. 1. 1.

e Joſ. 21. 18. 1 Chron. 6. 60.

f Jer. 1. 4, 5.

g Jer. 1. 6, 7, &c.

h Moyſes quoque & Hieremias electi à Domino, ut oracula Dei prædicarent populo, quod poterant per gratiam, excuſabant per verecundiam. *D. Ambroſ. Offic. lib.* 1. *c.* 17. *Tom.* 1.

i Deteſtatur officium quod pro ætate non poteſt ſuſtinere: eadem verecundia qua & Moyſes tenuis & gracilis vocis eſſe ſe dicit. Sed ille quaſi magnæ robuſtæque ætatis cotripitur: huic pueritiæ datur venia, quæ verecundia & pudore decoratur. *Hier Com. in Jer.* 1. k *Ludovic. Vives in Aug. de civ. Dei, lib.* 18. *c.* 25. *Tom.* 5.

l Neget beatum Eſaiam, cum medius fecaretur; Hieremiam, cum mergeretur. *Ambroſ. de Jacob & vita beata, l.* 2. *c.* 9. *ſub. fin.* Denique Jeremias in lacum miſſus eſt: hæc enim erant vocularia Judæorum, non vino repleta, ſed cruore. *Ambroſ. Com. in Luc.* 20. *ad init. lib.* 9. m *Jo. Calv. Prom. Prælect. in Jerem.* See alſo *Diodate in his Arg. of Ieremiah.*

§. II. Time of his Prophecying.

As *Jeremiah* began to propheſie very young, ſo he propheſied very long, *viz.* about 43. years, *This ſee cleared formerly in the* Chronological Table, &c. *beginning at p.* 611. n S. *Hierome* computes the time of his Prophetie to be 41. years, beſides the time that he propheſied in *Egypt*. And o *Calvin* thinks, *Jeremy* prophecying after Jeruſalems deſtruction, might poſſibly propheſie above 50. years. However, this

n D. *Hier. Com. in Jer.* 1. 1, 2, 3.

o Illic ergo, etiam poſt urbem exciſam Jeremias peregit curſum ſuum. Et fieri poteſt, ut ultra annos quinquaginta incubuerit in munus, & laborem docendi. *Calv. præfat. ante Prælect. in Ierem.*

p Jerem. 1, 2. *compared with* 2 Chron. 34. 8, 14.

is very remarkable, that he began to propheſie in the p 13 year of *Joſiah*, at which time Religion was in a ſad and deplored ſtate, the *Book of the Law being loſt* (which was to be the Rule both of Faith and life towards God and Man) and it was not found till the 18 year of *K. Joſiah*. So that *Jeremiah* muſt needs have an hard task to deal with ſuch a people, among whom in a ſort not only the purity, but the very memory of Religion was buried and laid waſte. *Note, God is neither wanting to his Church, to teach and enlighten her in her greateſt obſcurity; nor to his Prophets, to aſſiſt and encourage them againſt their greateſt difficulties.*

§. III. Occaſion and Scope.

Occaſion God having warned his people againſt their many horrid provoking ſins, by divers fore-going Prophets, inviting them to repentance and reformation, leſt they involved themſelves under his heavy judgments, but in a manner all in vain, the peoples hearts being hardened: at laſt he raiſes up this Prophet, not ſo much to invite thoſe hopeleſs ones to repent, as to denounce peremptorily and punctually that fatal blow, the deſtruction of Jeruſalem and the Temple, and the peoples 70 years Captivity in Babylon, for their incurable ſins.

Scope therefore of this Prophecy is, 1. Seeing the warnings of the former Prophets were deſpiſed, The former tenders of Gods grace rejected, The great patience of the long-ſuffering God abuſed, and his judgments themſelves (eſpecially the Captivity of the ten Tribes into *Aſſyria* unfruitfully managed, by an obſtinate impenitent incorrigible people; To denounce reſolutely and peremptorily that final and fatal doom againſt them, *viz.* The deſtruction of both the Temple and Jeruſalem, and ſo of both their Eccleſiaſtique and Politique State, by the *Chaldeans*; together with the miſerable Captivity of the Jewes themſelves in *Babylon* for 70 years together. 2. To ſupport notwithſtanding, the hearts of Gods Elect among them under theſe dreadfull Judgements, with ſome ſweet Promiſes intermingled touching their Deliverance from this Bondage after ſeventy yeares, the Reſtauration of their Temple and Civil State, &c. but eſpecially *touching Chriſt the Meſſiah, his Kingdome, Prieſthood, Benefits, New Covenant* (*more cleared by him then any before,*) and their eternal deliverance by him. (Whereupon we may well with *Hierom* ſtile this Prophet q *An Evangelical man.*) But ſtill, as r *Calvin* well obſerves, theſe Promiſes take place only after God had taken vengeance of their ſins by the *Chaldeans*. 3. And finally, to denounce heavy Calamities to other Nations, that had occaſioned any way the ſinnes of the Jewes, Acted in, or aggravated upon them their miſeries; eſpecially againſt *Babylon* the proudeſt and cruelleſt of all their enemies, devoted therefore to utter ruine, wherein ſhe is a notable Embleme of the *myſtical Babylon* under the New Teſtament.

q Evangelicum virum. *Hier. Prœm. in Jerem.*

r Dico igitur ſimpliciter Jeremiam fuiſſe à Deo miſſum, ut populo ultimam cladem prædiceret: Deinde ut concionaretur de futura redemptione. Sic tamen, ut interponeret ſemper exilium ſeptuaginta annorum. *Calv. Præf. ante Prælect. in Jer.*

Now in unfolding theſe things, in this Prophecy are intermingled many *Hiſtories*, to evidence the accompliſhments of the *Propheſies*. The many Oppoſitions and great Difficulties alſo wherewith the Prophet wraſtled in the diſcharge of his Duty herein: together with Gods wonderful ſupporting him under, and delivering him from them all, are recorded; *To teach Gods Miniſters to be faithful to God in their places againſt all oppoſitions, ſeeing God is ſo All-ſufficient a Protector and Deliverer for them.*

§. IV. General Parts.

Principal parts. Herein are 1. The *Preface*, 2. The *Body of the Propheſie it ſelf.* 3. The *Concluſion.*

I. The first part of the Book. *Jeremiah's extraordinary Call to the Prophets Office.* CHAP. I.

THE PREFACE, containing I. The Title of the whole Book, deſcribing 1. The Penman by his Name, Parentage and Country, *Ch.* I. 1. 2. The time of his Prophecy, *ver.* 2, 3. II. The s divine vocation of *Jeremiah* to the Prepherical Office, is ſet forth, *ver.* 4, 5. Amplified 1. By the Lords encouragements of him to his Office, though a Childe, *ver.* 6, 7, 8. 2. By the gift of Prophecy beſtowed upon him, and the extent of his Commiſſion both to Jews and Forreigners, *ver.* 9, 10.

9, 10. 3. By two visions confirming his Call, *viz.* of a **Rod of an Almond tree**, signifying the hastening of Gods Word to perform it, *ver.* 11, 12. And of a **boyling pot**, the face of it towards the North, denoting the sum of his Prophecy against the Jewes, *i. e.* Gods judgments out of the North, which should boyl them as a pot flesh, *ver.* 13. *to* 17. 4. By the Preparation of the Prophet to his Function, by divers encouraging words and promises, *ver.* 17, 18, 19.

THE BODY OF THE PROPHECY; which concerns 1. The Jewes, *ch.* 2. 1. *to ch.* 46. 1. II.

2. The Gentiles, *ch.* 46. 1. *to ch.* 52. 1.

I. Touching **the Jewes**, and this either 1. Whilst they were in *Judea*, *ch.* 2. 1. *to ch.* 43. 1. 2. When they would needs go down into *Egypt*, *ch.* 43, 44, 45. II.

1. **Whilst the Jewes remained in Judea.** Here are divers Prophetical Sermons directed to them. *Partly*, under King JOSIAHS Reign, *Partly*, under King *Jehoiakim's*, and King *Zedekiah's* reign.

Under { King JOSIAH'S Reign, Jeremiah *hath divers Sermons to the Jewes, from chap.* 2. 1. *to chap.* 21. 1. } The second Part of the Book which is chiefly historicall. { Prophecies under King JOSIAH's Reign.

1. *SERMON*, *ch.* 2. 1. *to ch.* 3. 6. wherein consider I. *The Preface* to it, remembring them of God's former kindness to them in *Egypt* and wilderness, *Ch.* II. 1, 2, 3. II. *Gods Expostulation with them for their idolatrous revolt from him*, and sins against him, as altogether causeless and undeserved on Gods part, *ver.* 4. *to* 10. which is particularly evidenced and aggravated, 1. *Partly*, by their surpassing the sins of the Heathens, *ver.* 10. *to* 14. 2. *Partly*, by the judgements they have justly brought upon themselves, *ver.* 14. *to* 18. 3. *Partly*, by a lively Representation of their present sinnes unto themselves, who forsaking God, trust to men, *ver.* 18. 19. and to idols, *ver.* 20. *to* 25. 4. *Partly*, by the vanity of idols in comparison of the Lord, *ver.* 25. *to* 29. 5. *Partly*, by the Lords great kindnesses to them, parallel'd with their contrary sins, *ver.* 29. *to* 36. III. *Gods Resolution* to punish them, and that for their sins, *ver.* 36, 37. *and Ch.* III. 1 *to* 6. CHAP. II.

2. *SERMON*, *ch.* 3. 6. *to ch.* 7. 1. wherein chiefly the Babylonian bondage is threatned to the Jewes for their contumacious sins. More particularly here note, I. The Aggravation of the Apostacy of *Israel* and *Iudah*, *Iudah's* being worse, *ver.* 6. *to* 12. II. An exhortation of them to repentance, *ver.* 12, 13. urged 1. From the Covenant betwixt God and them, and from Evangelical promises if they will Repent, *ver.* 14. *to* 20. 2. From their treacherous Apostacy from God, *ver.* 20. Amplified by the form or manner of their returning again unto God, directed by God, *ver.* 21. to *ch. IV. ver.* 3. 3. From the judgements that otherwise would come upon them, if they continued impenitent, which judgements are threatned for their sins, *ver.* 3. *to* 14. may be prevented by Repentance, *ver.* 14. *to* 19. are pathetically described, *ver.* 19. *to the end of the chap.* III. A particular Demonstration both of their several grievous sinnes, and of the judgements threatned for them, *Ch.* V. *throughout. and Ch.* VI. 1. *to* 10. IV. A Confutation of their presumption and vain Confidence, who thought not their Case so desperate, as indeed it was, nor the judgements so deservedly threatned, 1. By Expostulation with the Jewes themselves, for their 1 Contempt of the Word of the Lord by the Prophet, *ver.* 10, 11, 12. 2 Covetousnes, *ver.* 13. 3 False-dealing of both Prophets and Priests, *ver.* 13. 14. 4 Impudency, *ver.* 15. And 5 Wilful obstinacy, *ver.* 16, 17. 2. By appeal to the Nations and to the Earth, touching their Hypocrisie, and the equity of his Judgements for their sins, *ver.* 18. *to* 27. V. The Conclusion containing, 1. The Prophets encouragement in his Office against them, *ver.* 27. 2. The incurable rejection as reprobate silver, *ver.* 28, 29, 30. CHAP. III. CHAP. IV. CHAP. V. and CHAP VI.

3. *SERMON*, *ch.* 7. 8, 9, wherein consider I. **The Preface** containing 1. An invitation to attention. 2. Place where, *viz.* in the Gate of the Temple, *Ch.* VII. 1, 2. II. **Gods calling them to Repentance and Reformation.** 1. By promises, *ver.* 3. *to* 8. 2. By threats of heavy judgements for their many sins, *viz.* Hypocrisie, *ver.* 8. *to* 17, Idolatry, *ver.* 17. *to* 21. Disobedience, *ver.* 21. *to* 29. Abominations in *Tophet*, *ver.* 29. *to the end. and Ch.* VIII. 1, 2, 3. Sottish and shameless impenitency, *ver.* 4. *to* 13. These threatnings are amplified, *Partly*, by a Description of the judgements threatned for their sins, *ver.* 13. *to* 18. *Partly* by the Prophets Lamentation both for their judgements and sins, *ver.* 18. *to the end, and Ch.* IX. 1. *to* 12. III. **A Refutation of their vain confidence in that they had Prophets and the Law.** For 1. Their Prophets declare not why the land perisheth, *ver.* 12. 2. Themselves obey not the Law which they have, *ver.* 13, 14. therefore such judgements should befall them, *ver.* 15, 16. They had need to hire cunning women to mourn for them, *ver.* 17. *to* 23. IV. **The Conclusion**, wherein 1. The godly are incited to decline all Carnal confidence and glorying, and to glory only in the knowledge of the Lord, *ver.* 23, 24. 2. The ungodly Jewes are threatned to be punished, as wellas uncircumcised Heathens, *ver.* 25, 26. CHAP. VII. CHAP. VIII. CHAP. IX.

4. *SERMON*, whereby the Jewes are dissuaded from Heathenish idolatry, whereunto they were too inclinable. Herein note *I.* **The Exordium**, inciting *Israel* to attention, *ch.* X. *ver.* 1. *II. The Lords* **Dissuasion** *of* Israel *from* **learning the Heathens wayes, and fearing their Idols**, *v.* 2. and this is urged 1. *Partly*, from the vast disparity betwixt the true God and idols, laid down in an elegant Antithesis, *ver.* 3. *to* 17. 2. *Partly*, by the judgement threatned to the Land for idolatry, *ver.* 17. *to* 23. III. **The Conclusion**, *viz.* The Prophets Prayer, seeing that mans way is not in himself, that the Lord would moderate his displeasure towards his people, and turn it upon the Heathen their enemies, *ver.* 23, 24, 25. CHAP. X.

5. *SERMON*, *ch.* 11. *and* 12. wherein, I. **An Exordium** calling for attention, *Ch.* XI. 1, 2. II. **A Reprehension** of *Judah* and *Jerusalem*, for breach of Covenant with God by their CHAP. XI.

idolatry, *ver.* 3. *to* 11. III. A **Commination.** 1. *Generally* against *Judah* for their sins and idolatries, *ver.* 11. *to* 18. 2. *Particularly* against *Anathoth*, for their conspiracies against *Jeremiah* for his faithfulness in his office, *ver.* 18. *to the end of the chapt.* This twofold Commination is amplified 1. By the Prophets doubt and temptation about the Prosperity of the wicked, notwithstanding his threats against them, *Ch. XII.* 1. 2. 2. By the Answer to this doubt for the Prophets and Churches consolation. As for the godly, they are afflicted for their good, and the Prophet himself was to contend with greater difficulties then at *Anathoth*, viz. when he should come to deal with them of *Jerusalem*, *ver.* 3. *to* 7. As for the wicked, they shall not still prosper, but shall at last be plagued, *ver.* 7. *to* 14. IV. A **Conclusion**, comforting the Elect Remnant among them, with Promises of deliverance at last out of captivity, *ver.* 14. *to the end.*

CHAP. XII.

CHAP. XIII. 6. SERMON, wherein 1. Destruction of *Judah* and *Jerusalem* is threatned, *Partly* under the type of a linnen girdle marred, *Chap.* XIII. 1. *to* 12. *Partly* under the type of bottles filled with wine, *ver.* 12, 13, 14. 2. They are advised by repentance to prevent these judgements, *ver.* 14. *to* 22. 3. Their sins are declared to be the procuring causes of all, *ver.* 22 *to the end.*

CHAP XIV. 7. SERMON, *ch.* 14. *and* 15. Containing I. The Summary Argument of the Sermon, *viz.* a **Dearth**, *Ch. XIV.* 1. II. The Denunciation of the Dearth pathetically described, *ver.* 2. *to* 7. III. Deprecations of Judgements threatned, with Gods *Answers* thereunto. 1. The Church or Prophet in her name, Prayes against famine, and other judgements, *ver.* 7, 8, 9. *The Lord answers*, That his intended judgements are irrevocable; &c. *ver.* 10, 11, 12. 2. The Prophet prayes against the false Prophets, that falsely promised the people peace, *ver.* 13. *The Lord answers*, threatning ruine both to those Prophets, and to them that believe them, *ver.* 14, 15, 16. and appoints the Prophet a Lamentation for confirmation thereof, *ver.* 17, 18. 3. The Prophet prayes for mercie, against utter rejection, *ver.* 19. *to the end. The Lord answers*, That he is determined utterly to reject them, *ch. XV.* 1 *to* 10. 4. *Jeremiah* complains of the opposition against himself, and the difficulty of his office; The Lord comforts him, *ver.* 10. *to* 15. 5. *Jeremy* seeing he cannot be heard for the people, prayes for himself, *ver.* 15. *to* 19. The Lord grants his prayer, *ver.* 19, 20, 21.

[Dearth threatned.]

CHAp. XV.

CHAP. XVI. 8. SERMON. *Ch.* 16. *&* 17. wherein consider, I. The Preface *ch. XVI.* 1. 1. Denunciation of judgements under a threefold Type of, *Not Marrying*, *Not Mourning*, *Not Feasting*, *ver.* 2. *to* 10. III. Demonstration of the procuring causes of these judgements, their sins, *ver.* 10. *to the end*, *and ch. XVII ver.* 1 *to* 5. IV. A Declaration of mans felicity and infelicity wherein it consists, *ver.* 5. *to* 15. V. The Prophets complaint and Prayer to be defended against Hypocrites, *ver.* 15. *to* 19. VI. The Conclusion, 1. Exhorting them to renew their Covenant with God in Sanctifying the Sabbath, *ver.* 19. *to* 24. 2. Pressing this exhortation, *Partly*, by Promises, *ver.* 24. *to* 27. *Partly*, by threats, *ver.* 27.

CH. XVII.

CH. XVIII. 9. SERMON. Wherein are I. An invitation to Repentance under the Type of a **Potter**, 1 From Gods power and Soveraignty over his creatures. 2. From Promises to the Penitent. 3. From threats to the impenitents. *Ch. XVIII* 1. *to* 12. II. An Expostulation with them for their contumacy, *ver.* 12. *to* 18. III. *Jeremiah's* Prayer against his Conspirators, *ver.* 18. *to the end.* Hereunto are annexed 1. The Prophets Act of breaking a potters vessel in *Tophet*, at Gods command, to denote their utter destruction. *Ch. XIX. throughout.* 2. The Prophets suffering by *Pashur Ch. XX.* 1, 2, 3. Amplyfied by the consequents thereupon, *viz.* 1 *Pashur* is named **Magor-missabib**, *ver.* 3. *to* 7. 2. *Jeremiah* complaineth, of contempt, *ver.* 7, 8, 9. Of Treachery, *ver.* 10. *to* 14. And of his unhappy Birth, *ver.* 14. *to the end.*

CH. XIX.

CHAP XX.

Under the Reign of Jehoiakim *and* Zedekiah *Kings of* Judah *were the following Prophecies*, *Ch.* 21. *to* 43. (*Both these Kings are named together, because the Prophecies in their several dayes, are not distinctly observed in order.*)

CH. XXI. I. **Sermon.** touching the event of *Nebuchadnezzars* warre against *Judah*, where note, 1. Occasion of the Prophecy, *viz* King *Zedekiahs* sending to *Jeremiah* about it, *Ch. XXI.* 1, 2, 2. The Prophecy it self, 1. Foretelling their Land siege and captivity by *Nebuchadnezzar*, *ver.* 3. *to* 8. 2. *Perswading* the People to submit to him, *ver.* 8. *to* 11. 3. Upbraiding the Kings house for their carnal confidence, *ver.* 11 *to the end.*

[z *Jun. An. not. in loc.*] CH XXII. II. **Sermon.** (probably this was in x *Jehoiakim's* time, when he reigned through help of the King of *Egypt*) wherein note I. An Exordium, *Ch. XXII.* 1, 2. *II.* The Doctrine of obedience to the Law, urged synechdochically by promises and threats, *ver.* 3, 4, 5. *III.* The former doctrine particularly accommodated to all States and degrees among them, *viz.* 1. To Kings. *ver.* 6. *to* 10. King *Shallum*, *ver.* 10. *to* 13. King *Jehoiakim*, ver. 13. to 20. King *Coniah*, *ver.* 20. *to the end.* 2. To Princes and Magistrates that had oppressed them; *Ch. XXIII.* 1, 2. whose ruine because it could not be without destruction of the People, therefore the Restauration of the elect is promised by Christ THE LORD OUR RIGHTEOUSNESS. *verse* 3. *to* 9, 3. To the false Prophets, *verse* 9. *to* 33. 4. To the Prophets, Priests or People, that shall mock the true Prophets, *ver.* 33. *to the end.*

CH. XXIII.

CH XXIV. *III.* **Sermon**; after *Jeconiah*, &c. was carried captive to *Babylon* by *Nebuchadnezzar*, wherein under the type of good and bad figs, good is promised to the captives in *Babylon*, and evil is threatned to *Zedekiah* and the rest in *Judea* and *Egypt*, *ch. XXIV. throughout.*

CH.XXV. *IV.* **Sermon** in the fourth year of *Jehoiakim*, (therefore before the former,) wherein 1. The continued obstinacy of the People against all the Prophets Sermons, is reproved, *ch. XXV.* 1. *to* 8. 2. Punishments, yea seventy years captivity, is threatned, *verse* 8. *to* 12. 3. *Babylon's* ruine

after

after that; yea and the ruine of all Nations (the cup of Gods wrath going round) is denounced, *ver.* 12. *to the end.*

V. **Sermon**, in beginning of *Jehoiakims* reign, wherein I. The Preface, *Ch. XXVI.* 1, 2. II. An Invitation to Repentance by promises and threats. *ver.* 3. *to* 8. 3. The events of the Sermon, *viz.* 1. The accusation of *Ieremiah* by the Priests and People, *verse* 8. *to* 12. 2. *Jeremiah's* Apology for himself, *ver.* 12. *to* 16. 3. Contention of the Princes against the Priests, and their setting *Jeremiah* free, *ver.* 16. *to the end.* CHAP. XXVI

VI. **Sermon**, in beginning of *Jehoiakim's* reign, wherein they are dissuaded from defection from the King of *Babylon*, and from hearkening to their false Prophets perswading them to revolt; and this by many Arguments, *Chap. XXVII. throughout.* CH. XXVII.

VII. **Sermon**, in King *Zedekiah's* fourth year, wherein are 1. *Hananiah's* false prophecy of *Ieconiah's* return from *Babylon*, within two years, *Ch. XXVIII.* 1. *to* 5. *II. Jeremiah's* contest with him, and Prophecy both of the peoples captivity and *Hananiah's* death, *ver.* 5. *to the end.* 3. Hereunto may be annexed *Ieremiah's* letter to the Captives in *Babylon*, instructing them not to expect returne thence within two years, as their false Prophets told them, *Ch.* XXIX. where note 1. the Preface containing the occasion of his letter, *ver.* 1, 2, 3. 2. The Letter it self, *More generally* concerning the Jews themselves, *ver*, 4. *to* 20. *More Particularly* against the false Prophets, *ver.* 20. *to the end.* CH. XXVIII. CHAP. XXIX

VIII. **Sermon**, wherein note *I. An Exordium* signifying to us, 1. The Author of the Sermon, 2. The Record thereof commanded to be made. 3. The Summary Argument thereof, *viz.* the Jews return from *Babylon*, *Ch.* XXX. 1, 2, 3. *II. A Proposition*, both of the Jews present miseries, as also of their future deliverances, Typicall by *Cyrus*; and Typified by Christ their true *David*, *ver.* 4. *to* 12. *III. A more particular Narration and Amplification* of these miseries and deliverances, 1. *By* their causes, their sins procuring their sorrows, *ver.* 12. *to* 16. Gods meere mercy effecting their deliverances, *ver.* 16. *to* 23. 2. By the opposite wrath threatned to the wicked, *ver.* 23. 24. 3. By the sweet blessings and Communion which they shall have with God in Christs kingdome after their deliverance, *Ch.* XXXI. 1. *to* 15. 4. By removall of such inconveniences as might seem inconsistent with the kingdome of Christ, *viz.* Some sufferings to be endured at Christs nativity, Answered, *ver.* 15, 16, 17. Conscience of their own infirmities, remaining even in the godly, Answered, *ver.* 17. *to* 22. 5. By description of the Blessings promised, *viz.* Christs Restauration, Preservation, Just Administration of affaires, and y **The New Covenant**, *ver.* 22. *to* 35. *IV.* A Confirmation of all these former Promises to *Israel*, from the stability of the creatures, *ver.* 35, 36, 37. V. A Conclusion with a typical repetition of things promised, *ver.* 38, 39, 40. CHAP. XXX. III. The third Part of the Book containing chiefly Comforts and Promises touching the Peoples deliverance by CYRUS, and the Churches Restauration by *CHRIST*. CHAP. XXXI. CHAP. XXXII. y The New Covenant. CH. XXXIII.

IX. **Sermon**, in the tenth year of *Zedekiah*. Here consider, 1. The time when the word of the Lord came to him, *Ch. XXXII.* 1. *to* 6. II. The Return from captivity confirmed by a type of the buying of *Hanameels* field, *ver.* 6, *to* 16. III. The Prophets complaint to the Lord about the Type, *ver.* 16. *to* 26. IV. The Lords explanation of the Type, in Ratifying both the Captivity, and the Deliverance from it, *ver.* 26. *to the end.* CH. XXXIV

X. **Sermon**; a little after the former. Wherein, *I.* The Preface, *Chap.* XXXIII. 1, 2, 3. *II.* Promises of deliverance Typicall from Babylon, and Spirituall, &c *ver.* 4. *to* 15. *III.* An Excellent Promise of the Messiah, 1. To be born of the seed of *David*. 2. King of Israel, doing righteousnesse, *ver.* 15. 3. Justifier and defender of his Church, *ver.* 16, 17. 4. Priest, *ver.* 18. 5. His Kingdome and Priesthood to be perpetuall, *ver.* 19. *to the end.*

XI. **Sermon**. Wherein note, 1. The *time* of the Prophecy, in the wars against Judea and Jerusalem, *Chap.* XXXIV. 1. 2. The Prophecy it self touching *Zedekiah's* captivity in Babylon, though he should die in peace, Spoke to him at Gods command, *ver.* 2. *to* 8. CHAP. XXXV.

XII. **Sermon**; after *Zedekiah* had covenanted with people in *Jerusalem*, to proclaim according to the law liberty to their servants, in their siege; but broke this covenant after, z (the siege being raised by the King of *Egypt*,) here 1 Occasion of the Prophecy, as above, *ver.* 8. *to* 12. 2. The Prophecy of *Jerusalem's* and *Zedekiah's* captivity for this Covenant-breaking, *ver.* 8. *to the end.* z Jun. Annot. in loc.

XIII. **Sermon**, in dayes of King *Jehoiakim*, wherein 1. The Preface, *Ch.* XXXV. 1. 2. The Reprehension of the Jews disobedience by the **Rechabites** obedience. The Rechabites obeyed their father, though dead, and that in difficult duties: The Jews disobeyed their God, though living, and that in easie duties, *ver.* 2, *to* 16. 3. A Commination against the Jews for their disobedience, *ver.* 16, 17. 4. Promises to the Rechabites for their obedience, *ver.* 18, 19. CHAP. XXXV.

Unto all these Sermons are annexed divers **Historicall** *Narrations, declaring the accomplishment of the former Prophecies in part*, viz.

I. **The writing of all Jeremiahs Prophecies in a Book**, Where, 1. Gods command thus to write them, that they might publickly be read in the Temple and King's Palace, and the execution thereof, *Ch.* XXXVI. 1. *to* 20. 2. The Kings burning the Roll read, and evil intentions against *Baruch* and *Jeremiah*, but the Lord hid them, *ver.* 20. *to* 27. 3. The Reparation of the Roll at Gods command with additions, *Jehoiakim* being threatned severely for his contempt, *ver.* 27. *to the end.* IV. The fourth Part of the Book Historicall. CH. XXXVI.

II. **Jeremiahs entertainment and usage at Jerusalem** under King Zedekiah, where 1. *Zedekiah's* succession, wicked Reign, and Message to *Jeremiah* to pray for them, when the King of *Egypt* had raised the Chaldeans siege about *Jerusalem*, *ch.* XXXVII. 1. *to* 6. 2. *Jeremiah's* Prophecy of the Cities siege again, and destruction by the Chaldeans, notwithstanding the Egyptians CH. XXXVII.

relief,

CH. XXXVIII

relief, *ver.* 6. *to* 11. 3. *Jeremiah's* imprisonment by the Princes upon pretence of his falling away to the Chaldeans, *ver.* 11. *to* 16. 4. King *Zedekiah's* private transactions with *Jeremiah* in prison, granting him some relaxation and relief, *ver.* 16. *to the end.* 5. *Jeremiah* by the Princes Conspiracy is cast into the **Dungeon**, and sunk in the mire, *Ch.* XXXVIII. 1. *to* 7. 6. His deliverance out of the Dungeon at *Ebed-melech's* request to the King, *ver.* 7. *to* 14. 7. *Jeremiah* in conference with the King, counselleth him to save his life by submitting to the Chaldeans, *ver.* 14. *to* 24. This conference is amplified by the Kings device to conceal it from the Princes, *ver.* 24. *to* 28. 8. *Jeremiah's* continuance in the Court of the Prison till *Jerusalem* was taken, *ver.* 28.

CH. XXXIX.

a *Jerusalem* taken. &c.

III. **The a taking of Jerusalem by the Chaldeans**, described, 1. By the time when, *viz.* in the eleventh year of *Zedekiah* after two years siege, *Ch.* XXXIX. 1,2,3. 2. By the taking of *Zedekiah* flying, killing his sons before his eyes, slaying all the Nobles, putting out *Zedekiah's* eyes, and putting him in Chains to carry him to *Babylon*, *ver.* 4. *to* 8. 3. By the Ruine of *Jerusalem*, burning down the houses, breaking down the wals, and carrying the people captive to *Babylon*, except the poorer sort, *ver.* 8. *to* 11. 4. By *Jeremiah's* kind usage according to King *Nebuchadnezzar's* appointment, *ver.* 11. *to* 15. 5. By Gods Promise to *Ebed-melech*, to preserve him though *Jerusalem* were destroyed, *ver.* 15. *to the end.*

CHAP. XL.

IV. **Consequents after Jerusalems destruction**; 1. *Jeremiah's* liberty from his chains, and return to dwell with **Gedaliah** whom the King of *Babylon* had left as Governour over the Land, *Ch.* XL. 1. *to* 7. II. The scattered Jewes gathering together to *Gedaliah* to dwell in the Land, *ver.* 7. *to* 13. III. *Johanan's* discovery of **Ishmael's** Conspiracy from the King of Ammonites against *Gedaliah's* life, but not credited, *ver.* 13. *to the end.* IV. *Ishmaels* treacherous killing of *Gedaliah* the Governour and others, and carrying captive the People of *Mizpeh*, *Ch.* XLI. 1. *to* 11. V. **Johanan's** and the Captains Recovery of the Captives from *Ishmael*, with whom they intended to dwell in *Egypt*, (fearing the Chaldeans because of *Gedaliah's* death, made Governour by the King of the Chaldees,) *ver.* 11. *to the end.* This is further amplified, 1. By their joynt Consultation of *Jeremiah* about going into *Egypt*, *Ch* XLII. 1,2,3. 2. By *Jeremiah's* Answer, promising to deal faithfully with them, *ver.* 4. *to* 7. Alluring them from the Lord of safety in *Judea*, *ver.* 7. *to* 13. but of destruction in *Egypt*, *v.* 13. *to* 19. reproving them for their Hypocrisie in coming to enquire, but not obeying Gods Will as they promised, *ver.* 19. *to the end.* 3. By *Johanan's* going with the People into *Egypt*, contrary to the Word of the Lord, and carrying *Jeremiah* with them thither, *Ch.* XLIII. 1. *to* 8. 4. By *Jeremiah's* Prophecy of **Egypts destruction** by the King of *Babylon*, under the Type of great Stones hid in clay in a Brick-kill, *ver.* 8. *to the end.*

CHAP. XLI.

CHAP LXII.

CHAP. XLIII.

Hitherto of Jeremiah's *Prophecies touching the* Jewes, **while in the Land of Judea.** *Now follow his Prophecies concerning them,* **when** *in* **Egypt.**

II. **When the Jewes were in Egypt**, Jeremiah I. *Reproves* the Jewes for their idolatry in *Egypt*. 1. *Partly* convincing them of the danger of their sin, by the late Destruction of *Jerusalem* for idolatry, *Ch.* XLIV. 1. *to* 11. 2. *Partly* threatning their Destruction in *Egypt*, *ver.* 11. *to* 15. II. *Foretells* the ruine of the Jewes in *Egypt* for their obstinacy in idolatry, as he had destroyed them in *Judea*, *ver.* 15. *to* 28. Amplified, 1. By Promise of a Remnants return out of *Egypt*, to see Gods Word fulfilled, *ver.* 28. 2. By a *Sign* of th's their Ruine, *viz.* The delivering of the King of *Egypt* into his enemies hand, as *Zedekiah* was, *ver.* 29. 30.

CHAP.LXIV.

[To this part of the Book is annexed *Ieremiah's* instruction and Consolation of **Baruch**, being troubled, when in the Fourth year of King *Jehoiakim* he had written *Ieremiah's* Prophecies in a Roll, *Ch.* XLV. *throughout. This properly belongs as an Appendix to ch.* 36.]

CHAP. XLV.

Thus of Jeremiah's *Prophecies touching the* **Jewes.**

Next follow his Prophecies against the **Gentiles**, *ch.* 46. 1. *to ch.* 52. 1.

II. **Touching the Gentiles**, Jeremiah being in *Egypt*, hath many Prophecies for the comfort and good of his Church. Here note,

CHAP. XLVI.

1. **The Preface to these Prophecies**, *ch.* XLVI. 1.

2. **The particular Prophecies.**

I. Against **Egypt**, 1. That *Pharaoh Necho's* Army shall be overthrown at *Euphrates* by the King of *Babylon*, *ver.* 2. *to* 13. 2. That *Egypt* shall be conquered by the King of *Babylon*, *ver.* 13. *to* 27. This is illustrated by the opposite comforts of *Jacob*, that shall not be wholly destroyed as others, but chastised in measure, *ver.* 27, 28.

CHAP.XLVII

II. Against **the Philistines**, their fearful destruction is threatned, *ch.* XLVII. *throughout.*

CHA.XLVIII.

III. Touching **Moab**. 1. That *Moab* shall be destroyed, *Ch.* XLVIII. 1. *to* 7. For 1 His Carnal confidence, *ver.* 7. *to* 11. 2 His security, *ver.* 11. *to* 14. 3 His pride in the Arme of flesh, *ver.* 14. *to* 26. 4. His insolency against God and his People, *ver.* 26. *to* 47. II. That in the latter dayes, *Moab's* captivity shall be returned, *ver.* 47.

CHAP. XLIX.

IV. Concerning **the Ammonites**. 1. Their destruction and captivity is threatned, *ch.* XLIX. 1. *to* 6. 2. Their Restauration is promised, *ver.* 6.

V. Against **Edom**, the desolation thereof is threatned, *ver.* 7. *to* 23.

VI. Concerning **Damascus**. The ruine thereof is threatned, *ver.* 23. *to* 28.

VII. Against **Kedar and the Kingdoms of Hazor**. That they shall be ruined, *ver.* 28. *to* 34.

VIII. Concerning **Elam**, where 1. The time of this Prophecy, *ver.* 34. 2. The Prophecy it self, threatning *Elam's* dispersion, *ver.* 35. *to* 39. Promising *Elam's* Restauration in the latter dayes, *ver.* 39.

IX. A-

IX. Against **Babylon**. In this Prophecy note *I.* The **Preface** *Ch.* L. 1. *II.* The **Substance** of the **Prophecie** it self, wherein are 1. The summary Proposal of *Babylon's* ruine, and the Jews deliverance thence thereupon, *ver.* 2. *to* 5. 2. A more plenary Declaration of both, very pathetically, *ver.* 5. *to* 33. 3. A Confirmation hereof, 1 *Partly* from Gods power, set forth also by the instruments and effects of his judgments, *ver.* 33. *to the end. and ch.* LI. 1. *to* 14. 2 *Partly* by the Oath of the great God, *ver.* 14. *to* 41. 4. A Confutation, 1 *Partly* of *Babylon's* carnal confidence, *ver.* 41. *to* 45. 2 *Partly* of the Jewes diffidence of their deliverance, who are encouraged by Promises, *ver.* 45. *to* 50. *III.* **The Conclusion**. 1. Exhorting the Jewes to faith and obedience, *ver.* 40, 51. 2. Summarily reciting *Babylon's* judgements, *ver.* 52. *to the end of the chap.*

CHAP. L.

CHAP. LI.

The CONCLUSION, or close of the whole Prophecy, as an Epitome of the Historical Part thereof, (*The same with* 2 *Kings* 24. 18, 19, 20. *and ch.* 25. *throughout.*) Herein are declared 1. *Zedekiah's* defection from the King of *Babylon*, *Ch.* LII. 1, 2, 3. 2. *Hierusalem's* last siege, taking and burning, the Kings punishment, and Peoples being carried captive to *Babylon*, *ver.* 4. *to* 31. 3. The liberty granted to King *Jehoiachin* in the 37. year of his captivity by *Evil-Merodach*, King of *Babylon*, *ver.* 31, 32, 33, 34.

III.

CHAP. LII.

Lamentations.

§. I. Order and Name.

TO the Prophecy of *Jeremiah*, as an *Appendix* may well be annexed The *LAMENTATIONS OF JEREMIAH*. *Jerusalem's* destruction being foretold, and fulfilled according to the tenour of *that*; and sadly bewailed according to the tenour of *this Book*.

From the *first word* in the Hebrew text, it is called איכה *Echah*, *viz. How*. As the five Books of *Moses* are denominated from the first Hebrew words wherewith they begin. From the *Subject-matter* of the Book, it is called קינות [a] *Kinoth*, that is, **Lamentations**; and so by the Greek Θρηνοι *Threnoi*, or Θρηνωδιαι *Threnodiai*, inasmuch as it is compiled of most doleful, pathetical, heart-affecting *Lamentations* of *Jerusalems* ruine and the Jewes misery. The words and expressions are such and so penetrating, as might dissolve an heart as hard as *Adamant* into waters, and eyes as dry as *Pumex* into floods of tears: Who can advisedly read *Jeremiah* lamenting, and not lament with him? *Greg. Nazianzen* saith, [b] *As oft as I take this Book into my hands, and read the Lamentations, I perceive my speech to be stopped, and I am overwhelmed with tears, and methinks I see that calamity, as it were, set before mine eyes; And I joyne Lamentations with* Jeremiah.

[a] See 2 Chron. 35. 25.

[b] *Greg. Naz. Orat.* 12. *p.* 202 *Par.* 1630.

§. II. Penman, Time, Occasion, and Manner of penning it.

1. That *Jeremiah* was **Penman** of these *Lamentations*, I find generally acknowledged, and the sad pathetical strains, most peculiarly agree to him. The Lxx. are herein so confident, that by way of *Proem* to this Book, they prefix the summe of it in these words; [c] *And it came to passe after* Israel *was brought into Captivity, and* Jerusalem *deserted, The Prophet* Jeremiah *sate weeping, and bewailed* Jerusalem *with this Lamentation; and with a bitter spirit, sighing and crying out, he said,* —— *&c.*

[c] *Bibl. Gr.* Lxx. interp. ante Lament.

2. But **when he penned these Lamentations** is not so unanimously agreed upon by all. 1 **Some** think, they were written upon occasion of that precious King *Josiah's* death, when the Jewes fell to their sinful confidence in *Egypt*; which doleful beginnings of sorrowes gave *Jeremiah*, (who by the spirit of Prophecy knew what would befal the Jewes, and often foretold them.) *Occasion* to lament not one, but all the miseries that befel the Jewes from King *Josiah's* death, till the destruction of *Jerusalem* and the Temple, and therein of both their state Politick and Eccleſi-

aſtick; when their Princes and Nobles were ſlain, their King and People carried captive into *Babylon*. Learned[d] *Hierome* among the *Ancients*: and acute[e] *Junius* among the *moderne writers*, are of this opinion; from that paſſage in the Chronicles, [f] *And* Jeremiah *lamented for* Joſiah, *and all the ſinging-men and ſinging-women ſpake of* Joſiah *in their Lamentations, to this day, and made them an Ordinance in* Iſrael: *and behold they are written in the* LAMENTATIONS. 2. Others reject this opinion and think this Book was not penned at all upon occaſion of *Joſiah's* death, but upon *Jeruſalem's* deſtruction, and that not as it was foretold, but as it was actually fulfilled and come to paſſe, 1 Partly becauſe here's nothing in it, that agrees to King *Joſiah*, who was not carried into captivity, but buried with his fathers at *Jeruſalem*. 2 Partly becauſe the whole current of the *Lamentations*, is ſo evidently applicable to *Jeruſalem's* deſtruction, of which they ſpeak *hiſtorically*, as of a thing done already, not *prophetically* as a thing to be done afterwards. Thus[g] *Calvin*, and[h] *Pareus*. Let the prudent Reader judge.

3. The **Manner** or **form of Penning** it is *Alphabetical*. As ſome ſelect Pſalms (peculiarly to be noted and remembred,) are perhaps for help of memory penn'd *Alphabetically*, the ſeveral verſes beginning with the ſeveral letters of the Hebrew Alphabet in order: ſo here the four firſt chapters of *Lamentations* are *Alphabetical*, only with this difference, that every verſe in *Ch. I. II.* and *IV.* begins with a diſtinct letter of the *Hebrew Alphabet*; but only every third verſe ſo begins in *Ch. III.* And this *Alphabetical order* wants not its peculiar *myſtery*, in the judgment of that learned [i] *Hierom*, who by the connection of ſeveral letters and their ſignifications doth very wittily extract divers pious meditations. Who elſewhere is of opinion that [k] *Jeremiah in his Lamentations, under the type of* Jeruſalem *bewayles the four corners of the world in a fourfold Alphabet*. However theſe his notions may ſeem more *witty* then *ſolid* to judicious men; yet this *Alphabetical forme* commends this *Book of Lamentations* to us as a moſt memorable and excellent piece.

d Quod enim lamentationes predictæ, non ſolum ſuper urbis Jeruſalem Vaſtatione & Judaici populi captivitate: ſed etiam ſuper Joſiæ Regis occaſum conſcriptæ ſint, liber *verborum Dierum* demonſtrat, &c. *Hier. Proem. in Lament. Tom.* 5

e *Fran. Jun. Annot. in Lament.* 1.1.

f 2 Chron. 35. 25.

g *Jo. Calv. Proem. in Lament.*

h *D. Pareus in Adverſ. in Tiren.*

i Verum jam compendum eſt quod petiſti ut ſenſum uniuſcujuſque elementi interpretatio annexa ſignificet.

א Aleph, *Doctrina* interpretatur: ב Beth, *Domus*: ג Gimel, *Plenitudo*: ד Daleth, *Tabularum*: ה He, *Iſta*: ו Vau, *Et*: ז Zain, *Hæc*: ח Heth, *vita*: ט Teth, *Bonum*: י Jod, *Principium*: כ Caph, *Manus*: ל Lamed, *Diſciplina*; ſive *cordis*: מ Mem, *Ex ipſis*: נ Nun, *Sempiternum*: ס Samech, *Adjutorium*: ע Ain, *Fons*; ſive *oculus*: פ Pe, *Os*, ab ore, non ab oſſe: צ Zadik, *Juſtitiæ*: ק Coph, *Vocatio*: ר Reſh, *Capitis*: ש Sin, *Dentium*: ת Thau, *Signa*. Ecce intellige, ne literarum ambiguitate fallaris. Poſt interpretationem elementorum, intelligentiæ ordo dicendus eſt. א *Aleph*, ב *Beth*, ג *Gimel*, ד *Daleth*, Prima Connexio eſt; *Doctrina Domus, Plenitudo Tabularum*: Quod, *viz.* Doctrina Eccleſiæ, quæ domus Dei eſt, in librorum reperiatur plenitudine divinorum. Secunda Connexio eſt; ה *He*, ו *Vau*, ז *Zain*, ח *Heth*; *Iſta & hæc vita*: Quæ enim alia poteſt eſſe vita ſine Scientia Scripturarum, per quam etiam ipſe Chriſtus cognoſcitur, qui eſt vita credentium? Tertia Connexio habet, ט *Teth*, י *Jod*; *Bonum Principium*, quia quamvis nunc ſcimus univerſa quæ Scripta ſunt, tamen ex parte cognoſcimus, & ex parte Prophetamus, & nunc per ſpeculum videmus in ænigmate; cum autem meruerimus eſſe cum Chriſto, & ſimiles angelis fuerimus, **Tunc librorum Doctrina Ceſſabit.** Quarta Connexio eſt, כ *Caph*, ל *Lamed*; *Manus Cordis*, ſive *Diſciplinæ*: *Manus* intelliguntur in opere; *Cor* & *Diſciplinæ* interpretantur in ſenſu; quia nihil facere poſſumus; niſi quæ prius facienda ſint fecerimus. Quinta Connexio eſt, מ *Mem*, נ *Nun*, ס *Samech*; *Ex ipſis Sempiternam adjutorium*. Hoc explanatione non indiget, ſed omni luce manifeſtius eſt. Scripturis aterra tui fidia Miniſtrari. Sexta Connexio habet, ע *Ain*, פ *Pe*, & צ *Zade*; *Fons*, ſive *Oculus oris juſtitiæ*; Secundum illud quod in tertio numero expoſuimus. Septima Connexio eſt quæ & extrema, quo & in ipſo quoque ſeptenario numero ſit myſticus intellectus, ק *Coph*, ר *Reſh*, ש *Sin*, ת *Thau*; *Vocatio Capitis Dentium Signa*. Per dentes articulata vox premitur, & his Signis ad Caput omnium, qui eſt Chriſtus, itur: per quem venitur ad regnum ſempiternum. Verum hæc idcirco inſeruimus, ut inſtruant lectorem: quo ſciat non ſine ſtra juxta ſeriem literarum à Propheta hæc eſſe edita, ſed univerſa quæ ſcripta ſunt, ad Chriſti & Eccleſiæ pertinere Sacramenta. *D. Hieronym. Comment. in Lament. Proem. ad Euſeb. Tom.* 5.

k Quod opus ſi per Domini miſericordiam ad calcem uſque perduxero, tranſibo ad Hieremiam qui in Lamentationibus ſuis ſub Typo Hieruſalem quatuor plagas mundi, quadruplici plangit Alphabeto. *D. Hieronym. Proem. in Ezekiel. Tom.* 5.

§. III. Scope.

Scope. I. *More Immediate*; Lively to point out, and moſt deeply to bewail the ſeverity and impartiality of Gods judgments, even againſt his own deareſt People the Jewes for their iniquities; inviting them to Repentance, Faith and Prayer, for obtaining of Gods favour in pardoning of ſin, and removal of judgment, notwithſtanding their extream low and forlorn condition into which they were implunged.

II. *More*

II. *More Mediate*; To discover 1. *What is the true matter of Lamentations*; not the losse of wealth, health, favours, &c. but the overthrow of the Church of God, of Kingdoms and Cities for mens sins and unthankfulnes. 2. *What are the true causes of publique calamities in the world*, ruines of Churches, Common-wealths, &c. *viz.* their ingratitude, idolatry, incorrigiblenes, and other abominations that dwell therein. 3. *What duty is incumbent to the godly in publique evils*; not to fret and murmur against Gods Proceedings, but patiently to submit, penitently to bewail their sins, and faithfully to implore Gods favour in sanctifying and removing present miseries.

§. IV. Principal Parts.

Though in *passionate Lamentations* it be hard to find accurateness of method and order, (Lamentations being made up of heaps of *Exclamations, Complaints, sad Narrations, Prayers, Sobs, Tears, and interchangeable Passions confusedly poured out.*) grief seldom observing order: yet in these divine Lamentations we may observe this method.

This Book is 1 *Narratory*, 2 *Minatory*, 3 *Promissory*, 4 *Petitory*.

Narratory, wherein 1. A pathetical description of the just miseries upon *Jerusalem* and *Judea*, *Chap. I throughout*. 2. An expostulating lamentation for the desolating distresses upon all persons and affairs both Ecclesiastick and Civil, *ch. 1. 1. to 19*. 3. An invitation to Repentance and Prayer, a forme of words being given them, *ver. 19, 20, 21, 22*. 4. The Churches complaint (as of one Person) of Gods many and heavy afflictions on her, *ch. 3. 1. to 18* 5. Her arguments of comfort supporting her in these extremities, *ver. 18. to 42*. 6. Her easing her heart in crying to God for her self against her enemies, *ver. 42. to the end*. 7. Pathetick aggravations of her calamities, *ch. 4. 1. to 21*. I.

Minatory. Against the enemies of *Israel*, especially *Edom*, *ver. 21, 22*. II.

Promissory, to the afflicted daughter of *Sion*, *ver. 22*. III.

Petitory, wherein the Church 1 Bewaileth her miseries. 2. Acknowledgeth sin to be the cause thereof. 3. Deprecates Gods wrath. And 4. Implores his mercy, *ch. 5. throughout*. IV.

Of this.

Principal Parts. In this Book are 1. *A doleful Lamentation*. 2. *A mournful Supplication*.

A doleful Lamentation, laid down in a *foure fold Alphabet* in the foure first chapters. I.

I. **The first Alphabet of this Lamentation**, *Ch. I. throughout*. Wherein 1. A pathetick exclamation, or complaint of the deep misery of both the City and people, *ver. 1. to 8*. 2. An acknowledgment of *Jerusalems* sins, as the procuring causes of these sorrowes, *ver 8. to 12*. 3. An Apostrophe, or affectionate Compellation of all that passe by to be sensibly touch't with her sorrowes, which she therefore notably describes, *ver. 12. to 18*. 4. A justification of Gods just proceedings, *ver. 18*. 5. An invitation of others to consider her miseries, *ver. 18, 19*. 6. The Churches Prayer to God, for pardon of her sin, abatement of her sorrowes, and recompensing her enemies according to their deserts, *ver. 20, 21, 22*. CHAP. I.

II. **The second Alphabet of Lamentation**, *Chap. II. throughout*. Wherein are I. A sad description of *Jerusalem's* miseries. 1. By the particulars of them, *viz.* the destruction of the Kingdome, and all its Princes; of the City and all its strong Holds and Palaces; of the Temple, Altar, Sabbaths, and all the Solemne Feasts; of the walls and all the gates, *ver. 1. to 9*. The miseries upon her King, Princes, Prophets, Elders, Virgins, People, Children and Sucklings, *ver. 9. to 13*. 2. By the Incomparable greatnesse of her distress beyond example, *ver. 13*. 3. By one procuring cause of her calamity, the Prophets false visions, and indulgence to their sins, *ver. 14*. 4. By the enemies proud insultings over *Jerusalem's* ruines, *ver. 15, 16, 17*. 5. By the Lords thus fulfilling his word upon *Jerusalem*, *ver. 18*. II. An invitation of the people to bitter sorrowes and earnest Prayers to God in respect of these miseries; a forme of words being put into her hand, *ver. 19. to the end*. CHAP. II.

III. **The third Alphabet of Lamentation**. *Ch* III. *throughout*. Wherein are I. A sad complaint of *Jeremiah* in the Person of the People, for the grievous evils upon the Church from an angry God, *ver. 1. to 21*. II. A consolation against all these evils; drawn from 1. Gods moderation in afflicting, that all are not utterly consumed. *ver. 21, 22, 23*. 2. From Gods peculiar love and goodnesse to the Elect even under their afflictions, *ver. 24. to 31*. 3. From the period of afflictions; though they be long, they will have an end, *ver. 31 to 37*. III. An acknowledgment of Gods justice in all their sufferings for their sins, which are to be repented of, and not Gods Judgments repined at, *ver. 37. to 55*. IV. A Prayer of the People, 1. For themselves and their deliverance, *ver. 55. to 59*. 2. Against their enemies, *ver. 59. to the end*. CHAP. III.

IV. **The fourth Alphabet of Lamentation**, *Ch. IV. throughout*. Wherein 1. A lamentable bewailing of the miseries of Kingdom, Church and People overthrown, *ver. 1. to 11*. 2. A Confession of their sins both past and present, for which they are thus punished, *ver. 11 to 21*. 3. An ironical Commination against their enemies, under the name of *Edom*, *ver. 21, 22*. 4. A Consolation of *Sion*, with promised mercy, *ver. 22*. CHAP. IV.

A mournful Supplication for returne of divine favour, conversion of them to God, and renewing their prosperity, *Ch. V. throughout*. This is urged 1. From the greatnesse of their evils, summarily particularized and aggravated, *ver. 1. to 16*. 2. From the ingenuous acknowledgment of their sins, procuring all, *ver. 16, 17, 18*. 3. From Gods eternity, who therefore must have everlasting subjects, *ver. 19*. 4. From the incongruity of Gods perpetual forgetting them, contrary to his promises, *v. 20, 21, 22*. II. CHAP. V.

Ezekiel.

§. I. Name and Penman of the Book.

THis Book bthe Hebrews is called יחזקאל ספר *Sepher Jechezkel*, viz. **The Book of Ezekiel**; from *Ezekiel*, the Preacher and **Penman** of these Prophecies contained in this Book. The name *Ezekiel*, (as [a] *Hierom* noteth) signifies **The-Fortitude-of-God**; *This name* (thinks [b] *Lavater*) *was not given to him without a special Providence of God. For God enabled him with a stout and undaunted mind to reprove both People and Princes; and to denounce those evils unto them, which the mighty God the Lord of Hosts was bringing upon them for their impieties.* He was [c] both Priest and Prophet. [d] *Nazianzen* saith, *Ezekiel is to be admired among the Prophets, and is most subtile.* —— And elsewhere calls him, *The Beholder of great things, and the Interpreter of Visions and Mysteries.* How long he lived, and when he died, Scriptures speak not; [e] *Athanasius* saith, *He suffered, yet not for the People, but because he preached future Events to the People.* [f] *Epiphanius* writes, *That the Governour of the People, being reprehended by him for Idol-worship in* Babylon, *slew him:* The Author of the imperfect work on *Matthew*, thinks, [g] *This Prophet was dragged upon the stones till his braines were dasht out.* [h] *Isidore* reports, *that the people buried him in* Mahurim, *in the Sepulchre of* Sem *and* Arphaxad *Fathers of* Abraham. But of these things we have only humane reports and conjectures.

a *Iezechiel*, Fortitudo Dei. *Hier. de Nomin. Hebraic. Tom.* 3.
b Lud. Lavater in Ezech. Hom. 1. §. 1.
c Ezek. 1. 3. & 2. 5.
d Greg. Naz. in Orat ad Hier. Greg. Naz. in Apologet.
e Athanas. in l. de Humanit verb. &c.
f Epiphan. in lib. de vita & obitu Prophetarum.
g Cap. 25. Homil. 46.
h Isid. de vita & morte quorund. Sanctorum, c. 39.

§. II. Time of the Prophecy.

Ezekiel prophecied [i] from the fifth year of King *Jehoiachin's* captivity, in the fourth moneth, the fifth day of the moneth; till the *twenty fifth year of the Captivity, the beginning of the year, the tenth day of the moneth: in the fourteenth year, after that the City was smitten.* [k] In all about nineteen years and some odde dayes. He was in part contemporary with *Jeremiah*, *Jeremiah* beginning before him; They prophecied in two several places, *Jeremiah* in *Judea*, *Ezekiel* in *Chaldea*; and yet their Prophecies for the matter of them notably agree: (which is a singular Argument of the divine Authority of these two Prophecies, and that they were Endited by the same Spirit of God, though penned in places far distant;) Only *Ezekiel* is more terrible and vehement in taxing and reproving sinne then *Jeremiah*; and more abounding in *Visions*, which renders the Book, especially in some places, very intricate and hard to be understood. *The difficulty of this Volume*, (saith [l] *Hierom*) *the tradition of the Hebrews proves; for with them unlesse a man have fulfilled the Age of the Priestly Ministry, that is, the thirtieth year, he is neither permitted to reade* **The Beginning of Genesis, nor the Song of Songs, nor the Beginning and End of this Book.**

i D. Pareus in *Adver. in Ezech.*
k *Compare* Ezek. 1. 1, 2, 3. *with Ezech.* 40 1. &c.
l Aggrediar Ezechiel Prophetam cujus difficultatem Hebraeorum probat traditio. Nam nisi quis apud eos ætatem sacerdotalis ministerii, id est, tricesimum annum impleverit, nec *Principia Geneseos*, nec *Cantica Canticorum*, nec *hujus voluminis exordium & finem* legere permittitur, ut ad perfectam scientiam & mysticos intellectus, plenum humanæ naturæ Tempus accedat. *D. Hieron. Proem. in* 1. *lib. Comment in Ezech. Tom.* 5.

§. III. Occaſion of this *Prophecy*.

The right conſidering of the Occaſion whereupon God was pleaſed to raiſe up this Prophet, conduceth not a little to the underſtanding of his Prophecy. The Prophet *Ieremiah* warning the People of their ſins, and denouncing Gods judgements for them, eſpecially the deſtruction of *Jeruſalem* and Babyloniſh captivity, had now propheſied a long time, but without fruit (as [m] *Calvin* well notes,) to the Jews, *viz.* eighteen [n] years under King *Joſiah*, who reigned thirty one years in all, in whoſe thirteen years *Jeremiah* began to Prophecy, three [o] months under *Jehoahaz* called *Shallum*, 11 [p] years under King *Iehoiakim* three [q] moneths under *Jehoiachin* before he was carried Captive to *Babylon*: here are in all twenty nine years and an half; to which add five years of *Jehoiachin's* Captivity, (for in his fifth [r] year *Ezekiel* began to prophecy,) ſo here are in all about thirty four or thirty five years, in which *Jeremiah* had propheſied, before *Ezekiel* began. *Jeremiah* had an hard task to deal with ſo many deaf and phrenetick people. Therefore to encourage the Spirit, and ſtrengthen the hands of *Ieremiah*, as alſo to confirm the Truth of divine Prophecies by the mouth of two Witneſſes, God raiſes up *Ezekiel* in *Chaldea*, to propheſie the ſame things, (but more vehemently) that *Ieremiah* did in *Judea*. For, *They both* ſharply taxed the ſins of the Jews; *They both* threatned heavy judgements for them, eſpecially the fatal Babyloniſh Captivity, with the ruine of the Temple and City by the Babylonians; *They both* intermingled Promiſes of their Reſtauration, eſpecially of their ſpiritual Reſtauration by Chriſt; *They both* propheſie againſt the forreign Nations or Gentiles: (ſo that they wonderfully help to clear and confirm one another.)

Now *Jeremiah* had need to be thus confirmed, by Gods raiſing up *Ezekiel* a fellow-Prophet. 1. *Partly in reſpect of himſelf* to uphold him from ſinking and fainting under his many difficulties and diſcouragements. 2. *Partly in reſpect of the Captives in* Babylon, who were abuſed by the lying Prophecies of falſe Prophets in *Babylon*, viz. [s] *Ahab* and *Zedekiah*, as alſo [t] *Shemaiah* the Nehelemite, who wrote Letters to the Prieſt in *Jeruſalem*, to reſtrain *Jeremiah*, and put him in the Priſon and the Stocks. How uſeful therefore was *Ezekiel* to ſuppreſs the inſolency of thoſe falſe Prophets? 3. *Partly in reſpect of the remnant* of the People *that abode ſtill in* Jeruſalem, who could not chuſe but hear how *Ezekiel* in *Chaldea* propheſied the ſame things that *Jeremiah* did in *Jeruſalem*, and by their Prophetical harmony be much wrought upon, at leaſt unto conviction.

m *Jo. Calv. Prælect in Ezek.* 1. 1,
n *Compare* Jer. 1. 1, 2, 3. *with* 2 King. 21, 26 & 22. 1.
o *See* 2 King. 23. 30. 31.
p *See* 2 King. 23. 34. 36.
q *See* 2. King. 24. 6. 8. Ezech. 1. 1, 2.
r Jer. 29. 21. &c.
s Jer. 29. 24. to 30.

§. IV. Scope.

Scope and chief intent of this Book is, 1. *Partly* to convince and reprove the Jewes for their horrid and unparallel'd violation of all Gods Laws, by all manner of impiety againſt God, and iniquity againſt man, which ſins are evidenced to be the cauſes of all their ſorrows. 2. *Partly* to aſſure them that for their grievous hypocriſie, idolatry, impenitency, and other their corruptions, heightned by falſe Prophets, flatteries, and the evil Government both in Church and Commonwealth, whereby they had long forſaken God, God at length was reſolved, (after his long patience and invitation of them to repentance by his Prophets, deſpiſed) to forſake the Temple and *Ieruſalem*, and to give up City and Temple, Church and State, to be deſtroyed, and the People themſelves to be captived by the Babylonians for a long time. Amongſt which Captives notwithſtanding God would reſerve an Elect ſeed, and precious remnant that ſhould at laſt be reſtored. 3. *Partly* to denounce heavy judgements alſo to divers forreign Cities or Nations, who had either been occaſions of enſnaring the Jewes by their ſins, or Inſtruments of their ſufferings, or any way rejoyced or inſulted over them in their calamities, as *Ammon*, *Moab*, *Edom*, *Paleſtine*, *Tyre*, *Zidon*, *Egypt*, eſpecially *Gog* and

and *Magog*, those last and most desperate enemies of the Church devoted to utter ruine. 4 *Finally*, to comfort the Captives not only with Promises of their temporal Restauration by *Cyrus* from *Babylon*, but especially with Promises of the Churches spiritual Restauration by Christ from death and hell, under the elegant type of the New Temple to be erected; the New Worship of God to be restored; together with the New *Jerusalem*, and New Land, that should be discovered and distributed among the 12 Tribes: all these are represented in a Vision, whereby the compleat and spiritual glory of the Church of Christ under the New Testament is notably adumbrated, till she be taken home to dwell with Christ face to face in the mountains of Spices.

§. V. Principal Parts.

In this Book consider, 1. *The Preface.* 2. *The Prophecy it self.*

I. In *Ezekiels* extraordinary Call CHAP. I.

THE PREFACE, describing Ezekiels extraordinary call to the Prophetick Office, where note, *I.* The time and place of his call, *Chap.* I. 1, 2, 3. *II.* The manner of his call. 1. By a mysterious vision of *A whirlewinde, four Cherubims, four wheels, a Throne upon the Firmament*; all expounded (*ver.*28. to be *the appearance of the likeneſſe of the glory of the* LORD.) The Lord calling *Ezekiel* represents thus his glory, (*viz.* his Omnipotency, his Dominion over all creatures, who governs them wisely, punishing the wicked justly, rewarding the righteous mercifully, &c.) that hereby *Ezekiel* might be encouraged to obey Gods call, who is fully able to defend him and destroy all his oppoſers, *ver.*4. *to the end.* 2. By Gods description of the peoples qualities to whom he sends them, *viz.* *A rebellious house, briers and thorns*, ——— *Ch.* II. 1 *to* 6. 3 By Gods instruction of the Prophet notwithstanding to deliver his message to them faithfully, without fear, *ver.*6. *to* 9. *III.* The Confirmation or him in his Office, to which he was call'd, 1. *Partly* by vision of a sad Roll of a Book, given him to eate from God, that so he might be sure the Word he prophecied was from God, *ver.*8, 9, 10. *and Ch.* III. 1, 2, 3. 2. *Partly* by animating the Prophet against the contumacious Jewes, making his face as an adamant, harder then flint against them, *ver.* 4. *to* 10. 3. *Partly* by his conveyance by the Spirit to them of the captivity dwelling by the river *Chebar*, where he was to Prophecy, set out, 1 By the Lords commanding him to go thither, *ver.* 10, 11. 2 By the strange sounds and voice he heard as the Spirit conveyed him, *ver.* 12, 13, 14. 3 By his astonishment at *Chebar* seven dayes, *ver.*15. 4. By the Lawes or Rules of Prophecy wherein the Lord instructed him under the Metaphor of a watchman, *ver.* 16. *to* 22. 5 By another vision of the glory of the Lord in the Plain astonishing him, upon which the Lord directs him to sit dumb in his house, till he open his mouth to speak, *ver.*22 *to the end.*

CHAP. II.

CHAP. III.

II. THE PROPHECY it self, or *the Substance of the Book*, containing principally three Ranks of Sermons, preached at several times to several Persons, &c. I. *To the Jewes*, whom he sharply rebukes and threatens for their impieties, *c.* 4. *to c.* 25. II. To *the enemies of Gods people*, whose ruine and destruction he foretells, *c.* 25. *to c.*33. III. To the Jewes exhorting them to repentance, and incouraging them to hope, not only for an *Inchoate* deliverance from *Babylons* slavery, *c.* 33. *to c* 40. But also for a Consummate spiritual deliverance from spiritual misery by Christ the *Messiah*, and this is set out in vision, 1 Of the new Temple to be erected, *c.* 40, 41. 42. 2 Of the new worship of God to be restored, *c.* 43, 44. 3 Of the new Land that should be distributed, *ch.*45, 46, 47, 48. And 4 Of the new City that should be inhabited, *ch.*48.

I. The Prophets Sermons to the Jewes, in many visions foretelling their heavy judgments, for their sins, *ch.* 4. *to* 45. More particularly,

1. Under the type of Jerusalems siege pourtraied on a Tyle, and the Prophets lying on his left side 390 dayes, and after on his right side 40 dayes, are set forth the three hundred and ninety years of *Israels*, and fourty years of *Judah's* sins, for which *Jerusalem* should be besieged *Chap.*IV. 1. *to* 9. This is amplyfied 1 By *the concomitant* of that siege, grievous famine, *ver.*9. *to the end.* 2 By *the consequent* of that siege, their judgments by famine, sword, and dispersion is shewed under the type of the Prophets haire of his head and beard, a third part burnt, a third part smitten about with a knife, and a third part scattered with the winde *Chap.*V. *throughout.*

CHAP. IV.

CHAP. V.

CHAP. VI.

2. The wasting of *Judea* for her idolatry is threatned. *Chap.*VI. 1. *to* 8. *Amplyfied*, 1. By promises to a remnant repenting of their sins, and justifying Gods truth, *ver.*8. *to* 11. 2. By the *Lamentations* prescribed in reference to the approaching calamities, *ver.*11. *to the end.*

CHAP. VII.

3. Final desolation of all the foure corners of *Israel* is threatned. *Chap.* VII 1. *to* 16. This is *Amplyfied*, 1. By the mournful repentance of the remnant escaping, *ver.* 16 *to* 20. 2. By the pollution of the Sanctuary by their enemies, threatned for their sins, *ver.*20 21, 22. 3. By their bondage under the worst of Heathens, represented by a Chain, *ver.*23. *to the end.*

4. The Causes of *Jerusalem's* and *Judea's* destruction represented to *Ezekiel*, *carried in a vision to* Jerusalem, *ch.*8, 9, 10, 11. wherein note

1. The

CHAP. VIII.

1. **The Preface to the Vision**, describing 1 Time, Place, and witnesses of his vision or extasie, *Chap. VIII* 1. 2. The manner of his visional removing to *Jerusalem*, ver. 1,2,3,4.

2. **The four chief parts of the Vision**, *viz.* I. *The first Part contains*, 1. A visional Narration of the Jews abominable idolatry, whereby the Temple was polluted, and God provoked to desert it, in four notorious instances, *viz.* × **Image of jealousie**, *ver.* 5, 6. Chambers of Imagery, *ver.* 7. *to* 13. Weeping for ▾ **Tammuz** *ver.* 13 14. worshipping the **Sun** towards the East, *ver.* 15, 16. 2. A sharp Commination hereupon, *ver.* 17, 18. II. *The second Part of the vision* contains the judgement for these sins, more particularly, 1. Gods Command to slay all the Jewes, but first to seale, and so to spare all the Elect Mourners with the execution of this Command, *Chap. IX.* 1. *to* 8 2 The Prophets intercession for them, being amazed at the slaughter, *ver.* 8. 3. The Lords answer to the Prophet, shewing the equity of his judgements for their sins, *ver.* 9, 10, 11. III. *The third Part of the vision*, containing, 1. The visional Command to scatter the coals of fire between the Cherubims over the City, denoting the horrible wrath of God against the City, *Chap. X* 1. *to* 8. 2. The vision of the **Cherubims and four Wheels**, representing the doleful departure of the **GLORY of the LORD**, from the Threshold of the house even to the door of the East Gate, *ver.* 8. *to the end.* IV. *The fourth Part of the vision*, wherein 1. A sharp threatning of the presumptuous Princes, as the Authors of the publick impiety in the City, *Chap. XI.* 1. *to* 13. 2. The Prophet being dismayed at the execution of vengeance according to his Prophecy is comforted by the Lord, *ver.* 13. *to* 22.

× Statuam scili Baal in Templo Dei positum narrat Historia. Fulchreque appellatur idolum Zeli, quia ad æmulationem & Zelum dominum provocat, &c. *D. Hieron, Com. in loc.* *Others doubt* what this **Image of jealousie** was, but think it was some very abominable one, as *Baals* was, whereto the People bare great devotion. *Jo. Diod. An.* And that this was a very impudent Idolatry, the Idol being so publickly placed near the Altar, &c. *Lavat. in Ezech.* 8.

▾ **Tammuz**] *Some* interpret it of *Adonis*, fabled to be the Paramour of *Venus*, who quickned again after he was slain with *Mars* in forme of a wild Bore, and so was celebrated of the Women. *Hieron. Comment. in loc. Lavat. Homil. in loc.* *Some* expound it of *Osiris* the Egyptian-idol; *Osiris*, brother (or, as *Lactantius and Arnobius*, son) of *Isis* was naught with her, which when *Typhon* her husband knew, he tare him in pieces and cast his members up and down all *Nilus* his banks. *Isis* sought out his dilacerate members, gathered them, buried them, and commanded that yearly *Osiris* should be sought with Teats and Lamentation, and afterwards as it were found, should be celebrated with joy. *D. August. De Civ. Dei, lib. 6. Chap.* 10. *Tom.* 5.

Whether it were *Adonis* or *Osiris*, or some other that is here intended; it is certain the Israelites here did imitate some such paganish Rites and Idolatries, *Lavat. Homil. in Ezech* 8.

3. **The Close or Conclusion of the vision**, relating 1. The removal of Gods glory from the midst of the City to the mountain, *vers.* 22, 23. 2. The Prophets return from *Jerusalem* to *Babylon* in vision, where he reports his vision, *vers.* 24. 25.

CHAP. IX.

CHAP. X.

CHAP. XI.

5. The Captivity of King *Zedekiah*, and of the People of *Ierusalem* is fore-prophesied under the Type of *Ezekiels* **Removing his stuff**, *Chap. XII.* 1. *to* 17 This is *amplified* 1. *Partly* by the evils antecedent to this destruction and Captivity, set forth under the Type of the Prophets **Eating and drinking with quaking trembling and carefulnesse**, *ver.* 17 *to* 21. 2. *Partly* by confutation of the taunt of the Jews (*The dayes were long*, as far off,) whereby they would elude the Prophecy of their Captivity, *ver.* 21. *to the end.*

CHAP. XII.

6. A sharp reprehension 1. Of the false Prophets dawbing with lies and flatteries, to lull the people asleep in security, *Chap. XIII.* 1. *to* 17. 2. Of their small Prophetesses, &c. *verse* 17. *to the end.*

CHAP. XIII.

7. Upon occasion of certain Elders of *Israel* coming to inquire of the Propher, here are declared, 1 How God abhors to be enquired of by them because of their idolatry, and how he will plague idolaters and their false Prophets unless they repent, *Chap. XIV.* 1. *to* 11. 2. How irrevocably God had decreed to plague them with Famine, Noysome beasts, Sword, Pestilence, and Captivity of a remnant, *ver.* 12. *to the end.*

CHAP. XIV.

8. The reiection of the Jewes is set forth under the type of **A barren vine branch**, altogether useless for any imployment, *Chap.* XV. *throughout.*

CHAP. XV.

9. A convincing discovery of *Jerusalem*'s abominations to her, *Chap.* XVI. 1, 2, &c. wherein I. *A Narration* 1. Of the Jewes miserable condition at first, under the type of a **New born child in its blood**, *ver.* 3. *to* 6. 2. Of Gods compassions and loving kindness to them in that wretched State, *ver.* 6. *to* 15. 3. Of the Jews ingratefull Apostacy from God, notwithstanding all his kindnesses, set out under the type of an **Whore** and whoredoms, *ver.* 15. *to* 35. II. *A Commination* of heavy judgements for those sins, *ver.* 35. *to* 60. III. A promise of renewing Covenant and holy wedlock with an elect remnant afterwards, *ver.* 60. *to the end.*

CHAP. XVI.

10. A denunciation of judgements upon *Jerusalem* and her King for perfidious revolting from the King of *Babylon*, under the Parable of **two Eagles and a Vine.** 1. The Parable is propounded, *Chap. XVII.* 1. *to* 11. 2. The parable is expounded, and applyed in a minatory way, *ver.* 11. *to* 23. 3. Contrary blessings to the Church and Kingdome of Christ, are promised under the Type of the **highest Branch of the high Cedar, planted on an high and eminent mountain of Israel**, *ver.* 22, 23, 24.

CHAP. XVII.

11. A refutation of the Jews impious Proverb against God, *The fathers have eaten sower grapes, and the Childrens teeth are set on edge*; Meaning that God did punish them unjustly for their fathers sins. Here 1. their taunting Proverb against God is propounded, *Chap. XVIII.* 1, 2. The

CHAP. XVIII.

2. The confutation of the Proverb, by shewing that whomsoever God punisheth, he punisheth justly; and that as anothers righteousnes cannot profit a man, so anothers sins cannot hurt a man, (unless he make them his own) *ver.* 3. *to* 30. 3. The close of the Confutation inviting the Jewes to repentance for preventing of punishments, *ver.* 30, 31, 32.

CHAP. XIX. 12. *A Lamentation* for the Princes of *Israel*, bringing destruction upon the land by their cruelty and inhumanity. Here, 1. Under the Type of **a Lioness and her two whelps**, *viz.* Israel and her two Kings carried captive, the one into *Egypt*, the other into *Babylon* for their sins; is threatned the like condition of their present King and State. *Ch.* XIX. 1. *to* 10. 3. Under the Type of **a Vine** transplanted into a Wilderness and wasted, is set forth *Jerusalems* transplanting and destruction, *ver.* 10. *to the end.*

CHAP. XX. 13. A terrible denunciation of Judgements against the people for their abominations, upon occasion of certain of the Elders, coming to enquire of the Lord by the Prophet. Here note, I. The occasion and time of his Sermon, *Ch.* XX. 1. 2. II. The Sermon it self, wherein 1. The kindness of God to the Jewes, and their wofull ingratitude towards God from their first admission into Covenant with God to that day is described, *ver.* 3 *to* 30. 2. Temporal and external judgements by their Enemies, but especially spiritual and eternal judgements by himself, are threatned for their abominations, *ver.* 30. *to* 40. 3. Promises of preserving his Church, and his true worship therein notwithstanding, *ver.* 40. *to* 45. 4. *Jerusalem's* destruction is foretold under the type of **a Forrest burnt with fire**, *ver.* 45. *to the end.*

CHAP. XXI. 14. The grievous Babylonian war is foretold, whereby not onely *Judea*, but the **neighbouring** Nations, especially the *Ammonites* should be wasted and destroyed. Here 1 The destruction of *Jerusalem* and *Judea* is threatned by the Chaldeans, under the Type of *Ezekiels* **fighting**, *Ch.* XXI. 1. *to* 25. 2. The destruction of King and Kingdome, *ver.* 25, 26, 27. 3. The destruction of the *Ammonites* also by the sword, *ver.* 28. *to the end.*

CHAP. XXII. 15. The destruction of the Jewes for their sins is threatned under the type of **Burning drosse in a Furnace**. Here note 1. A Catalogue of *Jerusalems* sins, *Ch.* XXII. 1. *to* 13. 2. The destruction threatned for these sins, *ver.* 13. *to* 23. 3. The aggravations of their sins, 1 *Partly* by their universal extent over all degrees of men, *ver.* 23. *to* 30. 2 *Partly* by their general security, few or none standing in the gap for the land, *ver.* 30, 31.

CHAP. XXIII. 16. The idolatrous defection of both *Israel* and *Judah* from God is branded under the type of two Women notorious for whoredomes, *viz.* **Aholah** and **Aholibah** Here note 1. The Whoredome of Aholah, that is, the idolatry of *Israel*, *Ch.* XXIII. 1. *to* 9. and her overthrow by her Lovers the Assyrians, *ver.* 9, 10. 2. The whoredome of Aholibah, *viz.* the idolatry of *Judah* worse then *Israels*, ver. 11. to 22. who is therefore threatned with ruine by her Lovers the Chaldeans, *ver.* 22. *to* 36. 3. The joynt Repetition and Accusation of the notorious whoredoms, *viz.* idolatries of both *Israel* and *Judah*, ver. 36. to 45. 4. A Commination of the Judgement of them both, *ver.* 45. *to the end.*

CHAP. XXIV. 17. The destruction of *Jerusalem* by the Chaldeans, for her sins persevered in, is described in this *Concluding Sermon.* Herein 1. The very first day, wherein the King of *Babylon* set himself against *Jerusalem* is denoted, *Ch.* XXXIV. 1, 2. 2. Under the Type of **A boyling pot whose scumme is in it**, is described the uncleanesse of their sins, and irrevocableness of their judgements by the Chaldees, *ver.* 3. *to* 15. 3. Under the Parable of **Ezekiel's not mourning for his wife** now dead, is described their woful destruction beyond Lamentation, *ver.* 15. *to* 25. 4. The Confirmation of the Prophecy, by a [z] particular prediction of opening the Prophets mouth from his dumbness, when these Judgements should come upon *Jerusalem*, &c. *ver.* 25, 26, 27.

[z] *This set fulfilled, ch.* 33. *ver.* 21. 22.

Thus of his Prophecies against the Jewes.

II. **His Prophecies against Gentiles**, especially against neighbouring Nations, (who had vexed or oppressed the Church,) follow, *from Ch.* 25. *to* 33. *viz.*

CHAP. XXV. 1. Against the **Ammonites**, *Ch.* XXV. 1. *to* 8.
2. Against **Moab** and **Seir**, *ver* 8. *to* 12.
3. Against **Edom**, *ver.* 12. *to* 15.
4. Against the **Philistines**, *ver.* 15, 16, 17.

CHAP. XXVI 5. Against **Tyre**, where, 1, *Tyre* insultings over *Jerusalem*, *Ch* XXVI. 1, 2. 2. Her judgments threatned for her insolencies, *ver.* 3. *to* 7. 3. The ability of *Nebuchadnezzar* to destroy her, *ver.* 7. *to* 15. 4. The astonishment and lamentation of the Isles and Princes of the Sea at her terrible overthrow, *ver.* 15. *to the end.* 5. The Prophets Lamentation taken up for *Tyrus*, *Partly* describing and upbraiding her pride, vain glory and luxury, *ch.* XXVII. 1. *to* 26. *Partly* declaring her great and irrecoverable fall, to the amazement of all round about her, *ver.* 26. *to the end.* 6. The destruction of the Prince of *Tyre* is threatned for his intollerable Pride, and a Lamentation taken up for him, *ch.* XXVIII. 1. *to* 20.

CHAP. XXVII

CH. XXVIII. 6. Against **Zidon**, who is threatned with sword and pestilence, *ver.* 20. *to* 24. *Amplified* by contrary promises of safety and tranquillity to the Church of God, *ver.* 24, 25, 26.

CH. XXIX. 7. Against **Pharaoh and Egypt**, where consider 1. Their desolation and dispersion is threatned for their pride against God, and perfidiousness to *Israel* trusting in them, *Ch.* XXIX. 1. *to* 13. This threatning is a little corrected with promises of restoring them after fourty years to be a Kingdome, but the **basest of Kingdomes**, which shall rule over others no more, nor be trusted by *Israel* any more, *ver.* 13. *to* 17. 2. *Egypt* and the spoyl thereof is appointed to *Nebuchadnezzar* as his

his wages for his service against *Tyre*, ver. 17. to 21. This is *amplified*, (1) *Partly* by the opposite advancement of *Israel* promised, *ver.* 21. (2) *Partly* by the pathetical description of the destruction of *Egypt* and her Cities, &c. by the Babylonians, *Ch. XXX.* 1. to 20. (3) *Partly* by the Lords threatning to strengthen the arms of the King of *Babylon*, to break *Pharaoh*'s arme, *ver.* 20. *to the end.* 3. *Egypts* destruction is threatned under the example of *Assyria*'s ruine for their pride, though far greater then *Egypt* in glory, *Ch. XXXI. throughout.* 4. *Ezekiel* is commanded to take up a Lamentation for *Pharaohs* and *Egypts* ruine, *Ch. XXXII. Pharaoh* for his cruelty and tyranny being compared to a *Lion and a Dragon* in the Sea, *ver.* 1. 2. His judgement set forth metaphorically, by his being *taken in a Net*, at the horrour whereof Heaven and Earth shall be astonished, *ver.* 3. to 17. Finally, how he shall be brought to Hell with all the rest of the uncircumcised Nations, *ver.* 17. *to the end.*

CH. XXX.

CHAP. XXXI.

CH. XXXII.

Thus of his Prophecies against forreign Nations.

III. **Hortatory and Consolatory Prophecies to the Jews** follow, wherein they are exhorted to repentance, and encouraged to hope, not only for an Inchoate typical deliverance by *Cyrus*, but also for a Consummate and true deliverance indeed by Christ, *ch.* 33. *to the end of the book.* Here note 1. *The Proem.* 2. *The Prophecies themselves.*

I. **The Proem** of the Prophets Sermons to the Jews, inciting him vigorously and faithfully to warn them, (after his long silence commanded in *ch.* 24.) Wherein 1. The Prophets duty is described under the type of a **watchman**, how he should *warn* them, and invite them to **Repentance**, *Ch.* XXXIII. 1. to 21. 2. Upon tidings of *Jerusalems being smitten*, the remnant of Jewes remaining in *Judea*, are threatned to be dispossessed for their sins, *ver.* 21. *to* 30. 3. The captive Jews in *Babylon* are threatned for their hypocrisie, *ver.* 30. *to the end.*

CH. XXXIII.

II. **The Prophecies themselves**, wherein

1. The **Shepherds** of *Israel* both Civil and Ecclesiastical are threatned for their unfaithfulnesse to his flock, *Ch. XXXXIV.* 1. *to* 11. *Amplified* 1. By the tender care that the Lord himself will have of his flock, *ver.* 11. *to* 23. 2. By the Promises of setting up Christ to be the true and happy Shepherd to his Church, *ver.* 23. *to the end.*

CH. XXXIV

2. **Mount Seir** is threatned with ruine for her hatred and cruelty against *Israel*, *Ch. XXXV. throughout.*

CH. XXXV.

3. Consolatory Promises are propounded to the Jews, I. Touching the Lords avenging them of their spiteful enemies by destroying them round about, *Ch. XXXVI.* 1. *to* 8. II. Touching their Restauration to, and Prosperity in their own Land, notwithstanding their sins, and this of his own meer grace, crowning them with spiritual and temporal blessings, *ver.* 8. *to the end.* III. Touching their recovery out of *Babylon*, though their condition therein was as hopeless as dead men in their graves, under the type of **Dry Bones**. *Ch.* XXXVII. 1. *to* 15. IV. Touching the happy union of *Israel* and *Judah* into one Nation, especially of Jewes and Gentiles under one King, Christ, represented under the type of **Two sticks becoming one in the Prophets hand**, *ver.* 15. *to the end.* V. Touching the glorious victory they shall have over a *Gog* and *Magog*, that shall distress them after their return from Captivity, Promises whereof are again renewed, Ch. XXXVIII. and XXXIX. *throughout.* VI. Touching their compleat spiritual Restauration by the Messiah, Jesus Christ, under the types of a **New Temple, New Worship, New Land, and New City**, (which as here described, surpass the glory of *Zerubbabels* Temple, &c. and therefore are to be referred to the times of the New Testament,) *ch.* 40. *to the end of the Book.* More particularly herein note

CH. XXXVI.

CH. XXXVII.

CH. XXXIX.

CHAP. XL.

I. *The Preface to the Vision*, describing the Time, Place, and Manner of this Vision, *Ch.* XL. 1, 2, 3, 4

a Gog and Magog] About them are very discrepant opinions who they are. 1. The Iewes, (whom *Mahomed* in his Alcoran follows) understand by *Gog* and *Magog*, the ten tribes of *Israel* shut up in the Caspian mountains by *Alexander* the Great, which towards the end of the world should break forth, take Antichrist for their Messiah, infest the Holy Land and people of God, and in the siege of *Jerusalem* should be conquered by the King *Messiah*. *See this reported by Pet. Galat. de Arcan. veritat. Cathol. l.* 5. *c.* 12. *Et D. Hier. Com. in Ezek.* 38. 2. Some understand a certain Nation, namely Scythians, *i. e.* Turks and Saracens, who anciently carried about their houses in wains, that they might more easily possess other places, they coming forth of the Rocks of *Caucasus*, wandred abroad in *Asia*, and by degrees possest the Coast of *Pontus* and *Galatia*, and laid waste the most flourishing Eastern Churches, &c. 3. Some understand other Scythians, viz. *Huns*, *Gothes*, *Getes*, and think that *Gog* is the proper name of Antichrist. *Ambros. de fide l.* 2. *c.* 4. 4. Some, the Scythians and Saranatans; and they understand by *Meshech* the Cappadocians; by *Tubal* the Spaniards, or Italians. As *Hier. in Ezech. reports out of Josephus.* 5. Some, leaving the Historical sense, thinks here are described the wars of the devil in the heavenly *Ierusalem*. *As Hier. in loc. reports.* 6. Divers of the Ancients, and Most Orthodox Writers, under Gog and Magog, understand generally Hereticks and Tyrants, and all the Churches enemies through the world. *Gog* signifies *The House*; *Magog*, *Of the House*: therefore all pride and false science, which exalts it self against the knowledge of the Truth, is set forth in these names; The chief Hereticks are *Gog*; they that have received their doctrines, *Magog*. *D. Hier. Com. in Ezech.* 38. *and Aug. de Civ. lib.* 20. *c.* 11. *Tom* 5. *Galatinus* also from the Hebrew gathers, that *Gog* and *Magog* denote any impious ones persecuting the Church, such are the devils House and Habitacle. *Bibliander in his Chronology*, and *Bullinger in Com. in Apocalyps.* incline to this, but so as according to the Letter and History, they interpret it of *Alexander* and his Successors, the Ptolomey's in *Egypt*, The Seleucians and Antiochians in *Syria* and *Asia*; especially of *Antiochus Epiphanes* King of *Syria*, who having taken *Jerusalem*, more afflicted the Israelites then any former enemies; and was therein a notable type of Antichrist. *D. Pareus in Adverf. in Ezech.* 38. *& Lavat. in Homil. in Ezech.* 38. *incline to this opinion.*

Gog and Magog] Names of Scythian people, this day called Tartars, Gen. 10. 2. this Prophecy may be referred partly to the

the desolations that befell Jews returned from *Babylon*, by the Kings of *Asia* and *Syria*. Dan. 8 23. *and* 11.3. and because that the *Scythians* had anciently over-runne and possessed *Asia minor* and *Syria*, whereof in *Asia* there was a City called **Magog**, and another in *Syria* called *Scythopolis*, the Provinces have taken their names from this cruell and barbarous conquering nation to signifie the inhumaneness of those Syrian Kings, *Alexanders* Successors, towards the Jews: but it is likely that besides this the Spirit of God did purpose to signifie a great oppression which the *Church* is like to suffer, and especially the *Jews*, who shall be converted to Christ towards the latter end of the World by the said *Scythians* or *Tartars*, as Saint *John* seems to point out, *Rev.* 20. 7, 8. *Zech.* 14. 2. *Thus Jo. Diodat. in Annot. on Ezek.* 38. *ver.* 2.

II. The vision it self, containing

b The New Temple.

1. A description of the b **New Temple**, (measured by the Angel, the Son of God,) 1. By the compass of the whole structure, *ver.* 5. *to* 17. 2. By the outward Court, *verse* 17. *to* 28. 3. By the inner or middle Court, wherein were the Levites Utensils, and where sacrifices were prepared, *ver.* 28. *to* 44. 4. By the inmost Court, or Court of the Priests, wherein was the Altar of Burnt-offering, *ver.* 44. *to* 48. 5. By the proportions of the Temple, (wherein was the Holy of Holyes,) *ver.* 48, 49. *and Chap. XLI. throughout. and Chap. XLII.* 1. *to* 15. 6. By the whole compass of it round about towards the East, North, South and West circumscribed, *ver.* 15. *to the end.*

CHAP. XLI.

CHAP. XLII.

c The New Worship, and Ministry.

2. **The** c **New Worship and Ministry instituted** in this new Temple, (*adumbrating the true Spiritual Christian worship under the New Testament, as* 1 *Pet.* 2. 5. *Heb.* 13. 15. *Rev.* 1. 6.) is described 1. By the return of the Lords glory into his Temple, (*God and his People being now reconciled in Christ,*) by the same way that it departed from the Temple. *Ch. XLIII.* 1. *to* 7. 2. By the Lords Promise of restoring and purging this his Temple perfectly, and dwelling therein perpetually, *ver.* 7. *to* 13. 3. By the measures and ordinances of the Altar of Burnt-offering, to be of continual use, *viz.* Jesus Christ, *ver.* 13. *to the end.* 4. By the three orders of the Priests, *viz.* of the High-Priest, *Chap. XLIV.* 1. *to* 4. Of the sons of *Ithamar*, who for their idolatry are rejected from the Priests office, and only admitted to the meanest employments of the Levites, *verse* 4. *to* 15. Of the sons of *Zadok*, who are confirmed in their Priestly Office for their faithfulness, *ver.* 15, 16. 5. By several Laws and Ordinances for the Priests, *ver.* 17. *to the end.*

CHAP. XLIII.

CHAP. XLIV.

d The New Land distributed

3. **The** d **distribution of the new Land** by lot for inheritance, (one part being reserved undivided as an holy portion, *Chap. XLV.* 1.) and in this distribution, the first portion was for the Sanctuary and Priests, *verse* 2, 3, 4. The second for the Levites, *verse* 5. The third for the People, *verse* 6. The fourth to the Prince, *verse* 7, 8. This distribution here summarily *propounded*, is afterwards more fully *expounded*, (*but in an inverted order*, per ὑστερον πρότερον) As, I. *Touching the Prince*, or *Magistrate*. Lawes and Ordinances about his office and Worship, being laid down, *verse* 9. *to the end. and Chap.* XLVI. 1. *to* 9. and about his inheritance, *ver.* 16, 17, 18. II. *Touching the People*, Ordinances for their worship, *ver.* 9. *to* 16. III. *Touching the Priests* how they shall prepare their offering, *ver.* 19. *to the end.* IV. *Touching the Sanctuary*, out of which issued **Waters** at first very shallow, afterwards very deep and unpassable, healing the Rivers and Fish, and all places but the miry places and Marishes; *Typifying either the Spirit of God which was given sparingly under the Old Testament, but plentifully under the N. Testament*, or, *The Gospel, which at first had but small beginnings, afterwards spread wonderfully throughout the World to the spiritual healing of all that truely entertained it, Chap.* XLVII. 1. *to* 13. After this he returns to the perfecting of the *distribution of the Land*, assingning to the twelve Tribes their Portions, and the Sanctuary its Portion, *verse* 13. *to the end, and Chap.* XLVIII. 1. *to* 15. [*Now in this distribution its observable*, 1 *The situation of Places, differs from that of* Joshuah's *of old.* 2. *Strangers are to inherit with Israelites which they did not of old. This teaching us that the Jews Policy was not to last, but to be a type of Christs better Reformation, wherein both Jews and Gentiles were joyntly to inherit the spiritual Land.*]

CHAP. XLV.

CHAP. XLVI.

CHAP. XLVII.

CH. XLVIII.

e The New City.

4. **The** e **new City in midst of this Land**, is described by its *Situation, Suburbs, Dimensions, Form*, (*viz.* four square, because it shall not be overthrown as *Jerusalem* of old,) *Supplyes out of all the Tribes, Gates* (opening to all the four corners of the World, all sorts of Nations and People being to be received into it,) and by its *name* JEHOVAH Shammah, that is, **the LORD is there**: because there God will ever dwell, thence never depart, as he did from the old *Jerusalem*, *verse* 15. *to the end of the chap.*

DANIEL

Daniel.

§. I. Order.

DANIEL is (according to the usuall order of the Books in our Bibles) the last of the *greater Prophets*. But according to the Order of the Books in the *Hebrew Bibles*, (as hath been formerly noted out of [a] *Mercerus*,) it is ranked among the *Hagiographa* or *Holy-writings*, peculiarly so called; and that learned [b] *Hierome* himselfe advertiseth us, *That* Daniel *is not to be found among the Prophets, but among them that wrote the Hagiographa. The Hebrews dividing the whole Scripture into three parts, viz. The Law, the Prophets and Hagiographa, that is into five and eight and eleven Books.* And [c] elsewhere he shows particularly, the *Hebrew order* and names of all the Books of the Old Testament, which are received as *Canonicall*, which the learned may view at large.

[a] *See before on* Job §. 1.

[b] *D. Hier. in Daniel. Præfat. p. 28. Basil. 1553. Tom. 3.*

[c] *D. Hier. in lib. Reg. præfat. Tom. 3.* Si vera sunt quæ Rabbini de Prophetia Danielis passim recensent, post Babylonicam captivitatem non sine hæsitatione recepta est in Canonem, postquam vero excludi non potuit, rejecta est in Postremam Scriptorum Vet. T. classem. Hebræi enim Danielem referunt inter כתובים sive *Hagiographa*; ac prolixe disputant an vaticinium ejus inter immediata spiritus sancti opera referri debeat, an communi potius & ordinario Prophetiæ dono abscribi. Qua de revideri potest. *R. Samuel Valerii in Proem. Com. in Daniel. R. Ioseph. Albonis lib. 3. Fundam. c. 13. Sed Galatinus lib. 4 de Arcan c. 14.* recte monent pro Propheta eum esse habendum. *Jo. Gerh. loc. Prim. de Scrip. Sac. §. 155. in Exegs.*

§. II. Name and Penman.

This Book hath its denomination from *DANIEL*, the instrumentall Author or **Penman** of it. That this is *Daniels* Prophecy, our *Saviour* himselfe testifies; [d] *When you therefore shall see the abomination of desolation spoken of by* Daniel *the Prophet, stand in the Holy Place*——alledging that passage out of *Daniel*; [e] *And for the overspreading of abominations, he shall make it desolate.*——

[d] Mat. 24. 15.

[e] Dan. 9. 27.

דניאל *viz* Daniel, signifies *The-judgement-of-the-Strong-God*. This name not without singular Providence seems to be given him, who afterwards was to pronounce the *sentence of* [f] *judgement of the mighty God upon all the foure great Monarchies of the world*, viz. the *Babylonian*, *Persian*, *Grecian and Romane*, that they should all be destroyed and broken before the fifth Monarchy of Christ, which shall continue for evermore; And particularly Gods judgement upon the *Babylonian Monarchy* the chief of them all, compared to the *Head of gold* in *Nebuchadnezzars* image. this *Daniel* (if we may beleeve [g] *Epiphanius*) was sonne of one *Sabæa*, but herein Scripture is silent. Certainly he was [h] one of the select Jewes carried by *Nebuchadnezzar* into *Babylon*, in the third year of *Jehoiakim* King of *Judah*, to teach them the learning and tongue of the *Chaldeans*, that they might stand before the King. He is singularly commended in Scripture, and that in many respects but especially for 1 *His faith*, 2 *His righteousnesse*, 3 *His wisedome*, And 4 *The eminent favour he had with God and Man.*

[f] Dan. 2. 31. to 46.

[g] *Epiphan. Hæres. 55.*

[h] Dan. 1. 1. to 7.

1 *For his* Faith, it was such, [i] *That thereby he stopped the mouths of Lyons.* The mouths of hungry Lyons, who afterwards *broke all his* Accusers *bones ere they came to the bottome of the Den.* Whereupon notably *Chrysostome*; [k] *What wonder if they over-*

[i] Heb. 11. 32, 33. *Compared with* Dan. 6. 22.

[k] τὶ τὸ θαυμαστὸν πεποίηκαν, ὅτε γε καὶ αὐτῶν τὰ κόσμια πεφίλοτο· τὰ γὰρ σιτία τῶν οἰκείων ἀγνοήσαντα εὐσιν, πρὸς τὸ χρήσιμον ἐκείνοις μᾶλλον ἀλλοῦσ᾽ καὶ τὰ ἄψυχα ἔτι ἄψυχα ὄντα, ἐ ἢ κάμνω &c *Joan. Chrysost. Expos. in Psal X ad init. T. 3.*

overcame enemies when they overcame the world! For the Elements not knowing their own Nature, are changed to that which is profitable to them; and Wild beasts are no longer wild-beasts, nor a fornace a fornace; for hope in God composeth all things. The teeth were sharp and the Prison strait, their nature fierce, and hunger irritating nature; no partition to keep them off, yea their mouths were next to the Prophets body: but hope in God, which is stronger then any bridle, rushing into their mouths did draw them back. And [l] *Ambrose* ascribing this to his Fast, (understand his Fast of Faith) thus expresseth himself. *Daniel*, that man of desires, *by a three weeks Fast, taught the Lyons also to fast, being thrown into the Den, having his members hardned to the hardness of adamant through the solidity of abstinence he could not be wounded.——The fierce Lyons kept their mouths shut, which the sanctity of the Prophets Fast pressed together, thatt hey could not open them, &c.*

[l] Daniel vir Desideriorum, trium Hebdomadarum jejunio leones quoque docuit jejunare, missus in lacum, & in adamantis rigorem abstinentiæ soliditate membra duratus non potuit vulnerari. Sic cum constringerant jejunia, ut in ejus corpore ferarum morsibus locus esse non posset. Clausa tenebant feri leones ora, quæ abstinentiæ Propheticæ sanctitas comprimebat, ut ea aperire non possent, meriti quibusdam vinculis alligata. *D. Ambros. lib. de Helia & Jejunio. cap. 7. Tom. 4.*

2. *For his righteousnesse*; He is foure times accounted by the Spirit of God, one of the three eminent instances of righteousnesse; [m] *Though these three men*, Noah, Daniel *and* Iob *were in it, they should deliver but their own souls by their righteousnesse*; [n] *Righteousnesse* saith the Proverb *delivereth from death*; eminent Righteousnesse eminently delivereth, such the Righteousnesse of those three Worthyes, and singular their deliverances thereby; ? *b* from his deep distresses, *Daniel* from the Den of cruel Lyons, and *Noah* from the flood wherewith the whole world was drowned. [o] *Augustine* thinks *Scripture hardly gives to any such a Testimony of righteousnes as to these his three servants; and under them prefigures three sorts of men to be delivered; in* Noe, (*who governed the Ark*) *the righteous Governours of the Church, in* Daniel *the righteous continent or single Persons, in* Job *the righteous married Persons.*

[m] Ezek. 14. 16, 18, 20.
[n] Prov. 10. 2. & 11. 4.
[o] Nam ut ego arbitror, non facilè cuiquam Scriptura Dei tam magnum justitiæ perhibet testimonium, quam tribus famulis ejus, Noe, Daniel & Job, quos Ezechiel Propheta dicit ab imminente quadam iracundia Dei solos posse liberari. In tribus utique illis viris tria quædam hominum liberanda genera præfigurans; In Noe, quantum arbitror, justos plebeiorum præpositos, propter Arcæ tanquam Ecclesiæ gubernationem; in Daniele, justos continentes; in Job, justos coniugatos; & si quis est forte alius intellectus de quo nunc non est necesse disquirere; veruntamen quantum isti justitiâ præminuerint, & hoc Prophetico, & aliis testimoniis divinis, satis apparet. *D. August. Conf. Pelagian. lib. 2. c. 10. Tom. 7. & Enarrat in Psal. 132. Tom. 8.*

Whence *Calvin Dan.* 1. 1. saith, *Daniel was as it were of the first-fruits of the Captivity; and here we may see how incomprehensible of us the judgements of God are; if then there was any integrity among the People, surely* Daniel *was the primary exemplar; For* Ezekiel *reckons him among the three just, by whom it was likely God would be pacified.* [Fuit igitur tanta virtutum præstantia in Daniele, ut esset quasi cælestis angelus inter mortales,] *Such excellency of vertues therefore was in* Daniel, *that he was as an heavenly Angel among mortal men.* As for *Daniel* he was so righteous [p] that he would eat pulse rather then defile himself with the Kings portion; [q] *That* his enemies could find no matter of accusation against him, but for his Religion; [r] That he would rather adventure to be thrown into the Den of hungry Lyons, then cease to pray unto his God, and present idolatrous petitions; And [s] that the Lyons themselves had no power to hurt him.

[p] Dan. 1. 8. 12.
[q] Dan. 6. 5.
[r] Dan. 6, 7, 8, 9, 10. &c.
[s] Dan. 6. 21. 22.

3. *For his wisdome*; it is said [t] *An excellent spirit and knowledge and understanding interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, was found in this same* Daniel, *whom the King named (for honour sake)* Belteshazzar, after the name of his God, and whom therefore King *Nebuchadnezzar* made *Master of the Magicians*; so that in this regard he was singularly renowned among the very heathens. And when God would sharply reprove the pride and insolency of the Prince

[t] Dan. 5. 11, 12.

Prince of *Tyre*, by reaſon of his wiſedome, he ironically tells him,[u] *behold thou art wiſer then* Daniel, *there is no ſecret that they can hide from thee.* This his penetrating wiſdome *Daniel* manifeſted in expounding [x] *Nebuchadnezzars dreams*, and *Belſhazzars viſion*, when all the wiſe men in *Chaldea* were non-plus'd with them.

4. Finally, *Daniel is commended for the ſurpaſſing favour he was in both with God and man; with God*, in which reſpect the Angel *Gabriel* ſtiled him [y] *greatly beloved*, or as the Hebrew words import, *A man of deſires.* That is, (*ſaith* [z] Gerhard) *moſt deſirable*, viz. *moſt dear to God.* *Auguſtine* thinks, *That* [a] Daniel, *skilful in things future, a Knower of the Lords coming, and moſt manifeſt Preacher of* Jeruſalems *overthrow, is therefore called a man of deſires becauſe he did not eat the bread of deſire, nor drink the drink of deſire, becauſe he deſired Chriſt more then feaſts.* God ſo loved him, that he revealed to him [b] ſtrange ſecrets; wonderfully delivered him from the [c] Lyons: appeared to him twice by the [d] Angel *Gabriel*, to inſtruct him in the great viſion of the *Meſſiah*; and graciouſly [e] heard his prayer at the *beginning of his Supplication.* *With man* alſo he was of no ſmall requeſt, greatly favoured and *tenderly loved* by the [f] *Prince of the Eunuches*; Highly [g] advanced by King *Nebuchadnezzar*; [h] Made the third Ruler in the Kingdome by King *Belſhazzar*; and [i] preferred by *Darius* poſſeſſing the Kingdome, to be the firſt of the three Preſidents over the one hundred and twenty Princes ſet over the whole Kingdome; and ſo he [k] *proſpered in the Reign of* Darius, *and in the Reign of* Cyrus *the Perſian*

This is that excellent *Prophet Daniel*, **Penman** of this Book. With what deſire ſhould we ſtudy, with what delight ſhould we underſtand this Prophecy, penned by ſuch a *Daniel*, and indited by the God of this *Daniel.*

u Ezek. 28 3.

x Dan. 2. and 4. and 5.

y Dan. 6. 3.

z *Gerh. loc. 1. de Scrip § 155 in Exegel.*

a Daniel quoque ille futurorum gnarus, & adventus Domini conſcius, & everſiones Hieruſalem manifeſtiſſimus prædicator, ideo *vir deſideriorum* appellatus eſt, quia panem deſiderii non comedit, & potum concupiſcentiæ non bibit, quia magis Chriſtum quam Epulas deſiderabat. *D. Auguſt. de Tempore Serm. 65. Tom. 10.*

b Dan. 2. 17. to 24.

c Dan. 6. 22, 26. 27.

d Dan 8. 15, 16, &c. and 9. 21, 22, &c.

e Dan. 9. 23, &c

f Dan. 1 9.

g Dan. 2. 48. and 6. 11.

h Dan. 5. 29.

i Dan. 6. 1, 2, 3.

k Dan. 6. 28.

§. III. Time, or Chronology.

Daniel being carried captive to *Babylon* by *Nebuchadnezzar* [l] *in the third year of* Jehoiakim *King of* Judah, (which ſeems to be the *firſt year* of King *Nebuchadnezzar*, becauſe *Nebuchadnezzars eighth year* is made parallel to the cloſe of *Jehoiakim's* reign, who [m] reigned eleven years, and the [n] beginning of *Jehoiachin's* reign, his Succeſſor) *Daniel* I ſay, began to be prepared for, and called to the *Prophetick Function*, in the next year after he came into *Babylon*, viz. in the [o] ſecond year of *Nebuchadnezzar*, God then extraordinarily revealing *Nebuchadnezzars* dream unto him with the interpretation thereof, touching the *foure Monarchies of the World*, and the fifth Monarchy of Chriſt that ſhould deſtroy them all; and he prophecied till the [p] *third year of* Cyrus *the Perſian*, which was [q] a year or two after *Cyrus* had releaſed the Jewes out of their captivity, and they were now come to *Jeruſalem*, &c. which [r] *Helvicus* computes to be in all about ſeventy nine years; *Jeremiah* ceaſing to prophecy (according to him,) in *Daniels* 18 year; *Ezekiel* beginning in *Daniels* thirteenth year, and ceaſing to prophecy in *Daniels* thirty ſixth year. So that *Daniel* prophecied in the dayes of both *Jeremiah* and *Ezekiel*, and alſo many years after them both.

l Dan. 1. 1. 107.

m 2 King. 23. 36.

n 2 King. 24. 12

o Dan. 2. 1. 17. to 24.

p Dan. 10. 1, &c.

q See Ezr. 1. 1. &c.

r *Helvic. Chronol. p. 16. and 17*

§. IV. Scope.

Scope of this Book is

I. *More generally to diſplay unto Gods Church and People, God's wiſe and faithful dealings with them in all ſtates, from dayes of* Nebuchadnezzar *till Chriſt, for the comfort of the Jews, and from Chriſt to the end of the world, his peculiar Providence over his own in all their diſtreſſes, and deliverances, for the comfort of the Saints under New Teſtament.*

II. *More Particularly*,

1. *In reference to the Jewes*, 1. To discover how careful God was over them under their afflictions, by special Providence sending *Daniel* afore into *Babylon*, and raising him up to great dignity and power there, (as of old, *Joseph in Egypt*,) that so the extremity of the Jewes bondage in *Babylon* might be somewhat abated. 2. To encourage the captive Jewes to hope for deliverance out of *Babylon*, because the *Babylonian Monarchy* should be broken and destroyed after seventy years by the *Medes* and *Persians*. 3. Least the Jewes after that their deliverance should dream of a golden age, Halcyonian dayes, and fancy to themselves nothing but outward Prosperity, to forewarn them, (and that in divers *visions*) of many sore troubles that should befall the Church, not onely for *seventy years of dayes*, as in *Babylon*, but for *seventy years of weeks*, that is for seven times so long space under *Alexander* and the *Seleucides* Kings of *Syria*, his Successours, &c. but especially under *Antiochus Epiphanes*, that cruellest Tyger and Persecutor of the Church, and enemy of all Religion, (notably prefiguring the *Romane Persecutors* of the Primitive Church, and *Antichrists* rage against the Church at last.) But withal to comfort the Church against all these Persecutors, by the coming of Christ the *Messiah* in the flesh, [s] *To make an end of sinnes, and to make reconciliation for iniquity, and to bring in everlasting righteousnesse*, &c. whereby his Church shall be redeemed and delivered spiritually; and by his second coming to judgement [t] whereby his enemies shall be destroyed, and his Church saved and glorified eternally.

s Dan. 9. 24.

t Dan. 12. 1, 2, 3

2. *In reference to* [u] *us Gentiles also* 1. To confirm our faith in the *Messiah* exhibited, that he is the onely true Messiah indeed, in whom the Prophecy of *Daniel* is so accurately and punctually fulfilled. And this one thing may stop the mouths of the incredulous Jewes for ever touching the incarnation of the Messiah already. 2. To let us see what the state and condition of the Church shall be under the New Testament, *viz.* full of troubles and Persecutions; that therefore we promise not our selves any long secular tranquillitie. 3. To comfort us with assured hope of deliverance at last from all these miseries by Christ, which according to *Daniels* Predictions shall as certainly be performed, as the miseries foretold by him are come to passe.

u *Vid. D. Par. Adverſ. in Dan. Proem.*

§. IV. Nature and Excellency of this Book.

The nature and excellency of this Prophecy may appear, if we consider 1 *The Efficient*, 2 *The Matter*, 3 *The Form*, *and* 4 *The End* of the Book.

1. **The Efficient** *or Author* of it, is either 1. **Principal**, *viz.* God himself; for who could have revealed such secrets, and such future events, not onely touching the Jewes, but also Gentiles, and that in reference both to all the *four Monarchies* of the world, and to the Church of God, not for a short time, but from *Daniels* days to the incarnation of Christ, yea to the end of the world? Which Predictions have hitherto exactly been fulfilled, and therefore this Book is of singular divine Authority, whatsoever that Atheistical [x] *Porphyry* babble out to the contrary. 2. **Instrumental**, *viz.* Daniel. A most excellent Prophet, and a great Prince in his dayes, So faithful, righteous, wise, respected of God and man (as hath been shewed.) When God is pleased to use so choice an instrument, the work must needs be transcendent.

x Contra Propheram Danielem duodecimum librum ſcribit Porphyrius, nolens eum ab ipſo cujus inſcriptus eſt nomine eſſe compoſitum, ſed à quodam qui temporibus Antiochi, qui appellatus eſt Epiphanes, fuerit in Judea, & non tam Danielem ventura dixiſſe, quàm illum narraſſe præterita. Deniq; quicquid uſque ad Antiochum dixerit, veram Hiſtoriam continere: ſi quid autem ultra opinatus ſit, quia futura neſcierit, eſſe mendacium. Cui ſolertiſſime reſponderunt Euſebius Cæſarienſis Epiſcopus tribus voluminibus, id eſt octavodecimo, & nonodecimo, & viceſimo; Apollinarius quoque uno grandi libro, hoc eſt viceſimo ſexto; & ante hos ex parte Methodius, *D. Hieron. Proem. in Daniel ad Pammachium & Marcell. Tom. 5.*

2. The

2. **The matter** of it is admirable, whether Hiſtorical or Prophetical. I. *Here are not vulgar, but extraordinary Hiſtories, viz.* 1. Of *Nebuchadnezzars* myſterious dreams, and their notable interpretations in reference to all the grand Monarchies of the world. 2. Of ſtrange apparitions of an [z] hand-writing upon a wall, and the Contents of the writing againſt *Belſhazzar* ſtrangely expounded by *Daniel*, and fulfilled preſently according to that Expoſition. 3. Of Gods wonderful judgments upon his proudeſt Adverſaries, depriving [a] *Nebuchadnezzar* of his Reaſon and Kingdome, for a time baniſhing him from the ſociety of Men to live among Beaſts, that he *did eat graſs as Oxen, and his Body was wet with the Dew of Heaven, that his Hairs were grown like Eagles Feathers, and his Nails like Birds claws*, and after all this his Reaſon and Kingdome returning to him again, of a Man as it were transformed into a Beaſt, and again of a Beaſt re-transformed into a Man, and caſting proud profane [b] *Belſhazzar* out of his Kingdom for ever. 4. Of [c] Pagans rare acknowledgments of the Majeſty and Dominion of the true God, and their Decrees againſt all blaſphemers of him. 5. Finally, of peculiar providences of God over his own ſervants, Proſpering them with [d] pulſe, procuring them [e] favour among Heathens; keeping them pure and ſincere againſt all [f] temptations, preſerving them [g] un-torn in the *Lyons Den*, and [h] un-burnt in the midſt of the hot *fiery furnace*; and raiſing them up to high-power and dignity, for the comfort of his Church in her captivity. II. *Here are alſo not vulgar but extraordinary Prophecies*, viz. 1. Of the deſtiny of all the [i] foure grand Kingdomes or Monarchies of the world, (whence happily *Hierome* calls him [k] **The manifold Hiſtorian of the whole world.**) How they ſhould perſecute the Saints from time to time, but at laſt be utterly deſtroyed by the Kingdome of the *Meſſiah*. 2. Of the afflicted and perſecuted condition of the Church in this world, out of which afflictions notwithſtanding, it ſhall at laſt be abſolutely delivered. 3. Eſpecially of the [l] Kingdome of the Meſſiah paramount over all, deſcribing [m] his expiation of ſins; His introduction of the Goſpels [n] *Everlaſting Righteouſneſs*, His Unction as of the *moſt-Holy*, to be an everlaſting King: His abolition of the Jewiſh Temple and worſhip *cauſing the dayly ſacrifices to ceaſe*: that the ſpiritual Worſhip of the Goſpel may ſucceed: and his being cut off, not for himſelf, but for his Elect, after ſeventy weeks, *viz.* ſeventy weeks of yeares, not of dayes;) Thus he particularly foretells the very time when the Meſſiah ſhould be revealed and put to death, (which none of all the Prophets did before or after him) in which reſpect *Daniel* more clearly prophecies of the Meſſiah, then all the Prophets of the old Teſtament, as [o] *Auguſtine* and [p] *Hierome*, have well obſerved.

[y] Dan. 2. and 4.
[z] Dan. 5. 5, 6, &c. 24. 25. &c.
[a] Dan. 4. 31. *to the end.*
[b] Dan. 5. 30.
[c] Dan. 2. 47. and 3. 28, 29. and 4. 34, 35, 36, 37. and 6. 25, 26, 27.
[d] Dan. 1. 12, 13, 14, 15.
[e] Dan. 1. 9.
[f] Dan. 3. and 6.
[g] Dan. 6. 22.
[h] Dan. 3. 24, 25, 27.
[i] Dan. 7.
[k] *Hieron. Paulino. Tom.* 3.
[l] Dan. 7. 21, 24, 25.
[m] Dan. 7. 26, 27.
[n] Dan. 9. 24. *to the end.*
[o] *D. Aug. de Civ. Dei l.* 18. *c.* 34.

[p] Illud in Præfatione commoneo, nullum Prophetarum tam apertè dixiſſe de Chriſto: non enim ſolum ſcribit eum eſſe venturum, quod eſt commune cum cæteris: ſed etiam quo tempore venturus ſit docet, & Reges per ordinem digerit, & annos enumerat, ac manifeſtiſſima ſigna prænunciat. Quæquia vidit Porphyrius univerſa completa & tranſacta negare non poterat, ſuperatus hiſtoriæ veritate, in hanc prorupit calumniam, ut ea quæ in conſummatione mundi de Antichriſto futura dicuntur, propter Geſtorum in quibuſdam ſimilitudinem, ſub Antiocho Epiphane impleta contendat. Cujus impugnatio teſtimonium veritatis eſt. Tanta enim dictorum fides fuit, ut Propheta incredulis hominibus non videatur futura dixiſſe, ſed narraſſe Præterita. *D. Hieron. in Comment. in Daniel. Proem. ad Pammach. & Marcell. Tom.* 5.

3. **The Forme** of it: *viz.* The *external Forme*, in which the Prophecy is laid down, is great part of it *viſional*, and ænigmatical under Types, and therefore intricate, obſcure: and yet in ſome part punctually *Chronological*, defining the very times of future events particularly, and therefore narrowly to be obſerved. In the former reſpect it is (as [q] *Hierome* hath noted) one of the Books, hard to be underſtood, and requiring much ſtudy, and accurate comparing of it with [r] *Hiſtories* of following events; In the latter reſpect, being clearly underſtood, it will abundantly ſatisfie both Knowledge and Faith, and richly compenſate the moſt induſtrious ſtudies about it.

[q] Eſaiam, Jeremiam, Ezechielem, & Danielem quis poſſit vel intelligere vel exponere? Quorum primus non Prophetiam mihi videtur texere, ſed Evangelium. Secundus virgam nuceam, & ollam ſuccenſam à facie

cie Aquilonis,& pardum ſpoliatum ſuis colotibus; & quadruplex diverſis metris nectit Alphabetum. Tertius Principium & finem tantis habet obſcuritatibus involuta, ut apud Hebræos iſtæ partes cum exordio Geneſeos ante annos triginta non legantur. Quartus vero qui & extremus inter quatuor Prophetas, temporum conſcius & totius mundi Philoſtoros, [vel] *Phylobiſtoricus*, vel *Polyhiſtor*, aut certe *Polyhiſtores*, h. e. qui multa novit & memorat, vel *Philiſtores*, i.e. cognoſcendi cupidus. *Eraſ. Schol. in loc.*] lapidem præciſum de monte ſine manibus, & regna ora ſubvertentem, claro ſermone pronunciat. *D. Hieron. Paulin. Tom.* 3.

γ Ad intelligendas autem extremas partes Danielis multiplex Græcorum Hiſtoria neceſſaria eſt: Suctorii, *viz.* Callinici, Diodori, Hieronymi, Polybii, Poſſidonii, Claudii, Theonis, & Andronici cognomento Alipii, quos & Porphyrius eſſe ſequutum ſe dicit: Joſephi quoq; & eorum quos ponit Joſephus, præcipuéque noſtri Livii, & Pompei Trogi atque Juſtini, qui omnem extremæ viſionis narrant Hiſtoriam; & poſt Alexandrum uſque ad Cæſarem Auguſtum, Syriæ & Egypti, id eſt, Seleuci & Antiochi & Ptolomæorum Bella deſcribunt. *D. Hieron. in Comment. Daniel. Proem. ad Pammach. &c. Tom.* 5.

4. *Finally*, **The End** *or* **Scope** of this Book is of great and manifold Conſequence, as hath been evidenced, §. IV. And therefore by all this, how notably is this Book commended to ſuch as are ſtudious of the Scriptures, for the exerciſing and perfecting of their underſtanding therein.

§. VI. Principal Parts.

I. In this Book conſider 1. *A Preface* to the whole Prophecy, wherein is ſet forth *A Deſcription of* Daniels *ſingular Call to the Prophetick Office.* 2. *The Viſions and Propheſies themſelves.* The former Part is uſually counted *Hiſtorical*, This latter *Prophetical.*

THE PREFACE to the Prophecy, containing an *Hiſtorical Narration* of **Daniels extraordinary Call** unto the Prophetick Office, *ch.* 1. *to ch.* 7. where note his 1 *Preparation*, 2 *Qualification*, and 3 *Confirmation* therein.

CHAP. I. I. **His Preparation** for the Prophetick Function is ſet forth. 1. By the *time* when *Daniel* began to come into requeſt, *viz.* in King *Jehoiakims* third year, when *King Nebuchadnezzar* ſubdued him, and carried divers Captives to *Babylon*, *Ch.* 1. *ver.* 1, 2. 2 By the occaſion of *Daniels* noted fame, *viz. King Nebuchadnezzars* Command to the Maſter of the Eunuchs to bring to *Babylon* certain of the *Kings and Princes and Iſraelites ſeed, ſpotleſs, well favoured and skilful in all Wiſedome, &c. whom they might teach the Learning and Tongue of the Chaldeans, that after three years they might ſtand before the King: among whom was* Daniel, *and three other his companions*: named alſo with Chaldean names, *ver.* 3. *to* 8. 3. By *Daniels* favour and tender love with the Prince of the Eunuches, whereby he obtained for himſelf and his three companions liberty to be fed with pulſe, (they proſpering therewith) that they might not be ſ **Defiled** with the Kings Proviſion, *ver.* 8 *to* 17.

ſ Daniel feared *Defilement by the Kings portion.* 1. Either becauſe there might be ſome fleſh amongſt it prohibited to the Jewes as Ceremonially unclean. 2. Or becauſe the Kings meat was bleſſed with invocation of idols; or was conſecrate to idols. 3. Or becauſe thoſe Princely delicates ſhould not become a ſnare to him, to withdraw his heart from the Jewiſh to the Paganiſh Religion. 4. Or leaſt being fed with Court-like Delicates, he ſhould forget the afflictions of the Church. *Pareus in Adverſ. in Dan.* 1.8. And *Diod. Anaz. ibid.* But *Calvin in loc.* gives *onely thoſe two laſt Reaſons of* Daniels *Actions.*

CHAP. II. II. **His Qualification** for his Office is ſet down *Comparatively*, like his Companions; *Superlatively*, above them, *ver.* 17. Amplified by their joynt ten-fold excellency beyond all Chaldeans, *ver.* 18. *to the end.*

III. **His Confirmation** in the Prophetick Office, to the admiration of the *Heathens*, much more to the conviction of the *Jews*) divers wayes, *viz.*

1. *By his Revelation of King Nebuchadnezzars Dream*, (which he had forgotten) touching **the Image**, and his interpretation of it; *Deſcribed* I. **By the Antecedent**, *viz.* 1. The time of *Nebuchadnezzars* dreams, *Ch.* II. 1. 2. His trouble of ſpirit about them, *ver.* 1. 3. The inability of all the Chaldean wiſe-men to tell the King his Dreams, whereupon the King ſent out a Decree to ſlay all the Wiſe-men: *Daniel* and his fellows being ſought to be ſlain, *ver.* 2. *to* 14. 4. Upon *Daniels* obtaining reſpite of the Execution a little, after his and his fellows Prayer to God, in night viſion God reveals both dream and interpretation of it, for which *Daniel* bleſſed God, *ver.* 14. *to* 24. II. **By the Matter** of the dream and interpretation thereof revealed particularly by *Daniel* to the King, *ver.* 24. *to* 46. III. **By the Conſequents** thereof, *viz.* the Kings 1. Adoring of *Daniel*, ver. 46. 2. Magnifying of *Daniels* God, *ver.* 47. 3. Preferring of *Daniel*, who obtained preferment alſo for all his three companions, *ver.* 48, 49. 4. Hereunto is annexed Gods miraculous Preſervation of theſe three Companions of *Daniel*, (refuſing idolatrouſly to worſhip *Nebuchadnezzars* Image,) ſo that they were **not burnt in the hot fiery Furnace**, the Angel of God accompanying them there; whereupon their God is magnified by the Kings Decree, and they promoted, *Chapt.* III. *throughout.*

CHAP. III.

2. By

2. *By his interpretation of* Nebuchadnezzars *Dream of* a Great Tree contained in *Nebuchadnezzars* letters to all People, &c. wherein conſider I. The Inſcription and Salutation, *Ch.* IV. *ver.* 1. II. The ſcope or intent of the letter, for the extolling of God and his wonders, *ver.* 2,3. III. The Narration it ſelf, 1. Of *Nebuchadnezzars* Dream, which the wiſe men of *Chaldea* could not interpret, *ver.* 4. *to* 18. 2. Of *Daniels* interpretation of theſe Dreams, *ver.* 18. 28. 3. The ſtrange event upon *Nebuchadnezzars* according to *Daniels* interpretation of his Dreams; He upon his glorying in *Babylon*, being driven from his Kingdom, deprived of his reaſon, and baniſhed to eat graſſe among beaſts, till at laſt he was reſtored to his reaſon and Kingdome, and extolled the King of Heaven, *ver.* 28. *to the end.*

3. *By his interpretation of King* Belſhazzars *Viſion* of an hand writing on the Wall. Here note I. The Antecedent occaſion, *viz.* Belſhazzars impious feaſt with his thouſand Lords, *Ch.* V. 1. *to* 5. II. The viſion it ſelf related, *ver.* 5. III. The conſequents hereof, *viz.* 1. Belſhazzars extream trouble about it, eſpecially when his Chaldean wiſe-men could not interpret it, *ver.* 5. *to* 10. 2. *Daniels* being ſent for to interpret it upon the Queens motion, *ver.* 10. *to* 17. 3. *Daniels* reading and interpretation of the writing, touching the tranſlation of the Monarchy from the *Chaldeans* to the *Medes and Perſians* (having firſt ſharply reproved and warned the King, (by his fathers example) of his Pride and idolatry; *ver.* 17. *to* 30. 4. The event that night according to *Daniels* interpretation, *Belſhazzar* being ſlain, and Darius the Mede poſſeſſing the Kingdom, *ver.* 30, 31.

4. *By his miraculous preſervation from death or harm in the* Den of Lyons, deſcribed 1. By the occaſion of it, *viz.* 1. The envy of the Princes at *Daniel*, becauſe the King had made *Daniel* chief of the three Preſidents over the one hundred and twenty Princes ſet over the Provinces; who therefore procure of the King a Decree for the enſnaring of *Daniel*, *Ch.* VI. 1. *to* 10. 2. By *Daniel* perſevering in his ſupplications to his God as aforetime, with magnanimous Reſolution, though he knew the Decree was ſigned, *ver.* 10. 3. By the Princes accuſation of *Daniel* to the King, for praying to his God contrary to the Kings Decree, whereupon through their importunity he is caſt into the Den of Lyons, *ver.* 11. *to* 18. 4. By *Daniels* miraculous ſafety in the Den of Lyons, and deliverance thence, *ver.* 18, *to* 24. 5. By his accuſers deſtruction in the ſame Den, *ver.* 24. 6. By the Kings decree hereupon that *all tremble and fear before the God of* Daniel, *ver.* 24. *to* 28. 7. By the following proſperity of *Daniel* till the reign of King Cyrus, *ver.* 28.

Thus of Daniels *Vocation to his Prophetick office.*

THE PROPHECY it ſelf *Ch.* 6. *to the end of the Book*, containing divers Viſions and Predictions of things to come, till the incarnation of Chriſt, and afterwards (as ſome think) to the end of the World.

I. *The firſt viſional Prediction, is* of the four Beaſts, *viz.* the four grand Kingdoms or Monarchies of the World, the Babylonian, Perſian, Grecian and Roman. *This viſion is the ſame in Subſtance with that firſt Dream of* Nebuchadnezzars, *ch.* 2. *Onely with this difference*, 1. *In this the foure Kingdomes are deſcribed more punctually and particularly then in that.* 2. *In that they are repreſented under the reſemblance of* a man made up of four ſorts of materials, Gold, Silver, Braſs, Iron and Clay: *In this under the ſimilitude of* four Beaſts, *becauſe of the beaſtly cruelty in obtaining and adminiſtring of theſe Kingdoms.* In this viſion conſider I. *The Preface*, deſcribing the Time, Manner, Record and Report of the viſion, *Ch.* VII. 1. II. *The viſion it ſelf*, declaring 1. The ſucceſſive Riſe, Reſemblance, Diſpoſition and Acts of the four Kingdoms, *ver.* 2. *to* 9. 2. The fall and ruine of all theſe Kingdoms, by the everlaſting Kingdome of Chriſt the Mediator given to him of God, *ver.* 9. *to* 15. III. The interpretation of the viſion, 1 *Deſired* by *Daniel*, ver. 15, 16. 2. *Performed* particularly unto *Daniel*, both touching the ſeveral beaſts, the four Kingdoms; and touching their deſtruction, *ver.* 17. *to* 28. IV. The Concluſion, *ver.* 28.

II. *The ſecond viſional Prediction, the ſame for Subſtance with the former*, chap. 7. *and with* Nebuchadnezzars *Dream*, ch. 2. *But with this difference that here's only mention of the three laſt Kingdomes, the Babylonians being omitted, becauſe within three years it was to be deſtroyed.* Here are 1. The Preface, declaring the Time and Place of the viſion, *Ch.* VIII. 1, 2. II. The viſion it ſelf. 1. Of a Ram that had two horns very high, &c. ſignifying the Kingdome of two People, the Medes and Perſians united, *ver.* 3,4. 2. Of an Hee-Goat from the Weſt, (that is the *Grecian Monarchy*,) with a notable horne in his forehead, prevailing over the Ram, (that is, *the firſt King of Greece*, Alexander *the Great*,) which horn being broken, there aroſe up four horns inſtead thereof, and out of one of them a little horn came forth, which prevailed to take away the daily ſacrifice, and caſt down the trueth to the ground, [that is, *Alexander being dead, the Kingdom was divided into four leſſer Kingdomes*, viz. Macedonia, Aſia, Syria, *(called by Hiſtorians from* Seleucus Nicanor *the firſt King, the* Seleucidan's *Kingdom) and* Egypt; Seleucus *being dead*, Antiochus Epiphanes, *a notable type of Antichriſt, roſe up, who by ſubtilty of their Government, drew many Jews from Gods pure Worſhip and Truth.*] *ver.* 5. *to* 13. This is *amplified* by the time how long the daily ſacrifice and ſanctuary ſhall thus be trodden under foot by *Antiochus*, viz. two thouſand three hundred dayes; that is, ſix years, three moneths, and about eighteen dayes till the [u] Altar was purified, *ver.* 13. 14. III. The interpretation of the Viſion deſcribed, 1. By the Preparatories to it, *ver.* 15. *to* 20. 2. By the particulars of it, *ver.* 20. *to* 27. IV. The Concluſion, denoting the effects of the viſion in *Daniel*, *ver.* 27.

CHAP. IV.

r Non leonum ſeritas immutata eſt: ſed r ictus eorum & rabies concluſa eſt ab angelo; & idcirco clauſa, quia Prophetæ bona opera præceſſerant; ut non tam gratia liberationis ſit, quam juſtitiæ retributio. Has autem voces omnis Sanctus vir proferat, qui, ereptus eſt de ore leonum inviſibiliumque & de lacu inferni, quia credidit in Deum ſuum. *Hier. Com. in Dan.* 6.

CHAP. V.

CHAP. VI.

II.

CHAP. VII.

CHAP. VIII.

u 1 Mac. 4 25.

CHAP. IX

III. *The third Prediction or particular Prophecy*, touching the punctual time of the Messiahs coming in the Flesh, and suffering for sinners, after seventy weeks, by which the Lord would raise *Daniels* thoughts from the temporal deliverance out of *Babylon* by *Cyrus*, to the spirituall Restauration of the Church by *Christ*. Herein note 1. The time when this was revealed to *Daniel*, *viz.* in the first year of *Darius* son of *Ahasuerus*, *Chap IX.* 1, 2. II. The occasion whereupon this was revealed to *Daniel*, *viz.* 1. *Partly* upon *Daniels* understanding by *Jeremiahs* Prophecy the terme of the 70 years captivity in *Babylon*, ver. 2. 2. *Partly* upon *Daniels* zealous Prayer, after confession of their sins, for the Jews Restauration from *Babylon*, ver. 3. to 20. III. The narration of the time when the Messiah should come into the world, and be cut off to bring in everlasting righteousnes, &c. after 70 weeks (*viz.* 70 weeks of years) *ver. 20. to the end.*

CHAP. X.

IV. *The fourth and last visional Prediction*, containing future events from that time to the Messiahs coming, or (as some think) to the last judgement in *chap.* 10, 11, and 12. Here are considerable,

1. *The Preface to the Prophecy*, containing 1. The time and occasion of the vision in *Cyrus* his third year, and in *Daniels* three weeks mourning and fasting, (thought to be occasioned by reason of the obstructing of the Temple-building,) *Chap.* X. 1, 2, 3. 2. The glorious vision, of Christ, *ver.* 4, 5, 6. 3. The great Consternation of *Daniel* and his companions at the vision, *ver.* 7, 8, 9. 4. An Angels speech to *Daniel*, *Partly* erecting and comforting him, *ver.* 10, 11, 12. *Partly* shewing him the Reason why the answering of his Prayers was thus long delay'd, because he was thus long (*viz.* 21 dayes hindred by the Prince of *Persia*, *ver.* 13. *to the end.*

CHAP. XI.

2. *The Prophetical Prediction*, I. Touching the four Kings of *Persia*, whereof the last shall provoke the Realme of *Gracia* to his destruction, *Chap. XI.* 1, 2. II. Touching the King of *Gracia*, *viz. Alexander*, that shall translate the Monarchy from *Persia* to *Gracia*, ver 3. III. Touching the dissipation of *Alexanders* Kingdom, *ver.* 4. IV. Touching the wars betwixt the King of the South, [*viz* the King of *Egypt* that lay South from *Judea*;] and the King of the North, [*viz.* the Kings of *Syria*, the *Seleucides*, these were two of the four Kingdomes, that rose up out of *Alexanders* Kingdome,] *ver.* 5. *to* 30. V. Touching the invasion and Tyrany of the Romans, and the mischief thereby to the Church, permitted for the Churches good, *ver.* 30. *to the end.* VI. Touching the State of Church after Christ to the end of the World, that it shall be most afflicted, yet she shall have compleat deliverance by Christs second coming to judgement, *Chap. XII. throughout.*

CHAP. XII.

Hitherto of the four greater Prophets Isaiah Jeremiah, Ezekiel, Daniel.

II. The twelve lesser Prophets *follow*, viz. *The Books of* Hosheah, Joel, Amos, Obadiah, Jonah, Micah, Nahum; Habakkuk, Zephaniah, Haggai, Zechariah *and* Malachi: *Called* Lesser Prophets, *Not for their lesser merit, but from the lesser number of verses, as* [a] *Ruffinus. Not because they or their Prophets had lesser Authority from God, but because their Prophecies and Sermons were written in far lesser volumes* then the former, (as hath been noted out of [b] *Augustine*,) Yea these are so small, that the [c] men of the great Synagogue, or *Ezra* under *Artaxerxes Longimanus*, or some godly Jews digested them all into one volume, (called the [d] *Book of the Prophets*) perhaps least any of them should be lost [e] *Hierome* observes, *That the twelve lesser Prophets were digested all into one volume, called therefore by the Jews* Thare-Asar, i. e. Twelve: for תרי Thare signifies *two*; and עשר Asar *ten.* And this conjunction of them is not new as may appear in *Ecclesiast.* 49. 10.

[a] Minores non pro meritis, sed pro numero versuum nominantur. *Ruffin. in præfat. Hos.*

[b] *See a little before* Isaiah, *at p.* 400.

[c] *Rivet. præfat. in Hos.*

[d] Act. 7. 42.

[e] Duodecim Prophetæ in unius voluminis angustias coartati, multò aliud quam sonat in litera præfigurant. *Hieron. Palin Tom.* 3.

Non est idem ordo 12. Prophetarum apud Hebræos, qui est apud nos. Unde secundum id quod ibi legitur hic quoque dispositi sunt. Osee commaticus est, & quasi per sententias loquens. Johel planus in principiis, in fine obscurior; & usque ad Malachiam habent singuli proprietates suas, quem Esdram scribam, legisque Doctorem Hæbrei autumant, Et quia longum est nunc de omnibus dicere, hoc tantum vos O Paula & Eustochium admonitus volo: *Unum librum esse duodecim Prophetarum*, & Osee synchronon Esaiæ: Malachiam verò Aggæi & Zachariæ fuisse temporibus. In quibus autem tempus non præfertur in Titulo, sub illis eos regibus Prophetasse, sub quibus & his qui ante eos habent titulos, prophetaverunt. *Hieron. in 12. Prophet. in præfat. Tom.* 3.

Octavus liber duodecim Prophetarum, qui apud illos vocatur Thare-Asar. *Hieron in lib. Regum Præfat. Tom.* 3.

These

These twelve Prophets, according to that which principally predominates in their Prophecies, are [f] *counted either* Minatory, Consolatory, *or* Hortatory.

1. Minatory, *threatning the captivity or other punishments, as* Hosea, Joel, Amos, Micah; *They threaten either both the Kingdoms of* Israel *and* Judah, *or* Judah *alone, or* Israel *as the cause of* Judahs *errour, and sometimes all the neighbouring Kingdoms.*

2. Consolatory *to the Jewes, as* Obadiah Jonah, Nahum, Habakkuk; *who also threaten either the Idumeans, enemies to* Israel; *or* Niniveh *and the Assyrians that captived the ten Tribes; or* Babylon *and the Chaldeans that captived the two Tribes.*

3. Hortatory, *inciting and calling back the People out of* Babylons *captivity, as* Zephaniah, Haggai, Zechariah, Malachi. Zephaniah *preaching of it as future;* Haggai and Zechariah, *as present; therefore incite the People to come forth of* Babylon *to rebuild* Jerusalem; Malachi *as past and actually fulfilled, wherenpon he exhorts them to Piety and Holyness*

[f] *Andr. Rivet. Præfat. in Hos.*

Hosheah.

§. I. Order and Time.

IN what Order, and at what Time, or how long *Hosheah* Prophesied, *See in the Chronological Table before* Isaiah.

§. II. Name and Penman.

This Book is by the Hebrews called ספר הושע *Sepher Hoshea*, i. e. *The Book of Hosheah*, from the Prophet *Hosheah*, Penman of it. Therefore in the inscription it is called [g] *The word of the Lord that came unto* Hosheah—— And [h] *The beginning of the word of the Lord by* Hosheah.

[g] Hos. 1. 1.
[h] Hos. 1. 2.

הושע *Hoshea* is for substance the same name with *Joshuah* or *Jesus*, and signifies *a Saviour.* Now though Parents in the imposing of this name upon their Children, perhaps knew not, nor intended any future events to them or by them, (as that learned [i] *Rivet* observes,) yet by God's disposition of things, (who foreknows all things,) they have become convenient, as *Joshua* was a Saviour to *Israel* against the *Canaanites*, having before that happy [k] *omen* in his name: So here *Hosheah* is of their number, [l] *That* (as *Paul* saith,) *save themselves and them that hear them*; for he *preacheth salvation in Christ to the Jews, if they will not be obstinate.* And they all were subservient, instrumental Saviours, and types of that onely true Saviour Jesus Christ, *that* [m] *saves his People from their sins. Hosheah* was the [n] son of *Beeri*; who this *Beeri* was, and what his office or condition was, is not discovered in Scripture. The *Rabbines* have a Rule (saith [o] *Gerhard,*) *When in the beginning of any Prophet, his Fathers name is expressed, he is understood to have been a Prophet also*; but the certain demonstration of that rule is still desired. *Some* [p] think he was of the Town of *Belemoth* in the Tribe of *Issachar. Others* [q] that he was born in *Beth-shemesh*, reckoned among the Cities of that Tribe, *Josh.* 19. 22. Hebrews think *Beeri* was a Prince of the Tribe of the *Reubenites* mentioned, 1 *Chron* 5. 5. But (as *D. Rivet.* [r] observes) that is scarce probable, and the termination of the two names plainly differs, that being *Beera*, this *Beeri.* Touching the life or death of this Prophet, Scripture is silent.

[i] *Andr. Rivet cam. in Hos.* 1. 1.
[k] In nomine omen antea habuit. *Riv. ibid.*
[l] 1 Tim. 4. 16.
[m] Matth. 1. 21.
[n] Hos. 1. 1.
[o] *Gerhard loc. Com. A. D. Scrip. Sac.* §. 156. *in Exeges.*
[p] *Dorotheus in Synops.*
[q] *Drusius in Hos. par.* 3. *& Gloss. ord. in Jos.* 1. 1.
[r] *D. And. Rivet. Com. in Hos.* 1. 1.

§. III. The Nature of this Prophecy.

This Prophecy principally deals against the *ten Tribes*, under the names of *Israel*, *Samaria* or *Ephraim*; because *Samaria* was the Royal City, and *Jeroboam* the first King of the ten Tribes was an *Ephraimite*: now and then against *Judah*. He principally inveighs against *Israel* for their *idolatry*. His stile is sharp and succinct, *he speaks* (saith s *Hierome*) *as it were by sentences*. His comperdicus conciseness and brevity, occasioneth his darkness and obscurity. In *Augustine's* judgement t *he speaks profoundly, and the more profoundly he speaks, the more laboriously or difficultly he is penetrated* or understood; *we had need to pray to the Lord in the Explanation of* Hosheah, (saith u *Hierome*,) *and to say with* Peter, Open unto us this Parable; *especially when he himself that wrote it, testifies in the end of it, the obscurity of the Volume*; x who is wise, and he shall understand these things? prudent, and he shall know them? *which we are to interpret of the difficulty, not of the impossibility of understanding them.*

s Osee commaticus est, & quasi per sententias loquens. *Hieron. in* 12 *Proph. Præfat. Tom.* 3.

t Osee igitur Propheta, quanto profundius quidem loquitur, tanto operosius penetratur. *D. Aug. de Civ. Dei l.* 18. *c.* 28.

u Quanto magis in explanatione Osee Prophetæ orandus est dominus, & cum Petro dicendum, *Edissere nobis parabolam istam*: Præsertim, cum obscuritatem voluminis in fine testetur ipse qui scripsit, *Quis sapiens & intelligit ista? intelligens, & cognoscet ea?* Quod non pro impossibili, sed pro difficili debemus accipere. *Hier. Com. in Osee Proem ad Pammach. Tom.* 6. x Hos. 14. 9.

§. IV. Occasion and Scope.

Occasion of Hosheah's *Prophecy seems to be this*; The ten tribes (usually called in this Prophet *Israel*, or *Ephraim*,) revolting from *Rehoboam* to *Jeroboam* son of *Nebat*, (who set up the two idolatrous Calves in *Dan* and *Bethel*,) they thereby also deprived themselves of the pure Worship of God at *Jerusalem*, and went a whoring after *Jeroboams* idols. From y whose sins *Jeroboam* sonne of *Joash* departed not; and *Israel* was still too prone to follow the lewd examples of their wicked Kings, especially if they prospered, as this z *Jeroboam* son of *Joash* did. In his days therefore God raises up this Prophet in *Israel*, to convince them of their Apostacy, and to recover at least the Elect among them by repentance.

y 2 Kings 14 24

f 2 King. 14. 25, 26, 27. *compared with* Hos. 2. 5. 7. and 12. 7, 8.

Scope, of this Prophecy therefore is

1. *Immediately, in respect of Israel or the ten Tribes*; 1. *Partly*, to detect, reprove and convince them of their many great iniquities, especially of their foul idolatries, with *Jeroboams* Calves and *Baalim*, (now and then, but more sparingly and gently, taxing *Judah* for their corruptions.) 2. *Partly*, to denounce (if they persisted still impenitent in these sinful and idolatrous courses,) their imminent and utter rejection, dispersion, final captivity and destruction by the Assyrians, notwithstanding all their vain carnal confidence they had in the broken reed of secular means or assistance. 3. *Partly*, to invite them to repentance, with hopes and Evangelical Promises of mercy to an elect Remnant repenting, of the Jewes future Conversion and Restauration by Christ, and of the blessed spiritual Priviledges they shall have by union to him, and communion with him.

2. *Mediately, in respect of us*, not only to warn us against all idolatry, and all idolatrous fellowship with idolaters, but also (as * *Tarnovius* hath well observed) 1 *Partly*, to teach sound doctrine, as is evident by *Mat.* 2. 15. *from Hos.* 11. 1. —— *by Heb.* 13. 15. *from Hos.* 14. 2. —— *by Rom.* 9. 26. 1 *Pet.* 2. 10. *from Hos.* 1. 10. —— *by Rom.* 9. 23. *from Hos.* 2. 23. 2 *Partly*, To convince of errour as may appear *by Matth.* 9. 13. *and* 12. 7. *from Hos.* 6. 6. 3. *Partly*, to admonish and warne of sin and judgement, *by Luke* 23. 30. *Rev.* 6. 16. *from Hos.* 10. 38. 4. And *partly* to comfort; *by* 1 *Cor.* 15. 55. *from Hos.* 13. 14. *there alledged.* And how notably the divine Authority of this Book shines forth, in these frequent allegations of it in the New Testament, is no hard thing to judge.

* *Tarnov. Prolegom. in Hos.* p. 5.

§. V.

§. V. Principal Parts.

In this Book consider 1. *The Preface.* 2. *The Prophecy it self.* And 3. *The conclusion.*

The PREFACE, describing, 1. The *Principall* Author of this Prophecy, *viz.* The LORD. 2. The *Instrumental*, Hoshеah, &c. 3. The time of his Prophecy, under four Kings of *Judah*, and one of *Israel*, *ch.* I. 1, 2.

The PROPHECY it self, which is laid down from *ver.* 2. *to ch.* 14. *ver.* 9. as it were under the a Person, 1. Of a **Prophet.** 2. Of a **Judge.** 3. Of an **Herauld.** 4. Of a **Father.** 5. Of a **Friend.** The whole being propounded **Parabolically** and **Plainly.**

I. **Parabolically**, and that in the person of a **Prophet**, he signifies in himself, the future events and evils that should befal the Kingdom of *Israel*, and the Kingly house under two types, *viz.*

1. under the type of the *Prophets* **taking a wife of whoredomes, and having three children of whoredomes** by her, is foretold the extraordinary punishment and destruction of *Israel* in three several ages for their spiritual whoredoms. This Type is Propounded, Corrected and Accommodated. I. **Propounded**, as prescribed of God to this end, *ver.* 2. As performed by the Prophet in a type, 1. Taking a wife of whoredomes, *ver.* 3. 2. Having by her b three children of whoredomes, *viz.* A son called **Jezreel**, *i. e. The dispersion of God*, denoting the destruction of *Israel* in the valley of *Jezreel*, ver. 4, 5. 2. A daughter called **Lo-ruhamah**, i. e. *Not-having-obtained-mercy*: because *Israel* shall not have any more mercy, as *Judah* shall, *ver.* 6, 7. 3. A son called **Lo-ammi**, i. e. *Not-my-People*: because they should not be Gods people, nor he their God, *ver.* 8. 9. II. **Corrected**, the sharpness of the former type is qualified by promises to an Elect remnant of *Judah* and *Israel*, that shall be united under one Head Jesus Christ, *ver.* 10, 11. III. **Accommodated**, ch. 2. throughout. 1. *By an exhortation* of the godly to incite their brethren and mother, *Israel* to repentance, *Ch.* II. 1. *to* 5. 2. *By a Narration* of the causes why they should thus move them to repent, *Partly* their own sins past and present, *Partly* God judgements that would befall them that remained obstinate, *ver.* 4. *to* 14. 3. *By Publication* of sweet Promises of grace and reconcilement in Christ with the fruits thereof, to the Elect of *Israel*, *ver.* 14. *to the end of the chap.*

I.

CHAP. I.

II.

a *Andr. Rivet. præfat in Hos.*

CHAP. II.

b Hi autem liberi Tres ætates Israelitarum designant. Primus enim ætatem illam significat, quæ gravissimis & periculosissimis mortibus exagitata est, quando Schallum posteros Jehu sustulit. 2. Reg. 15. *Secundus* ætatem illam quæ a Tiglath-pilesere vastata, capta & deportata est, 1 *Chron.* 5. 26. *Tertius* denique ætatem illam, quæ tota eversa est per Shalmanasarem, quum regnum Israelis totum intercidit, 2 Reg. 17. *Jun. Annot. in Hos.* 1. 3.

2. Under another *type* of the **Prophets** loving an **Adultеresse bought for money, and abiding many dayes without playing the harlot with another man, that so the Prophet might be for her:** is set forth Gods love to *Israel* the spiritual adultеresse, who for her Idolatries shall be punished many dayes, but shall be converted to God in the latter dayes. Here I. The type is commanded, *Ch.* III. 1. II. The command is performed by the Prophet, where note 1. The type it self, *ver.* 2. 3. 2. The explanation and accommodation of it, *Partly*, by threats of desolation, *ver.* 4. *Partly*, by Promises of Restauration in Christ the true *David*, ver. 5.

CHAP. III.

II. **Plainly** and without Parable, the rest of the prophecy is laid down. And so it is 1. Comminatory, *chap.* 4. *to* 11. 2. Consolatory, *chap.* 11, 12, 13, 14.

I. **Comminatory**, or **chiefly consisting in threatnings**, *In three Sermons*, or speciall Prophecies, whereof the two first are set forth as under the Person of **Judge**, the last as under the person of **an Herauld.**

1. *Sermon*, against all *Israel*, which is *partly* Reprehensory, *Partly* monitory. I. **Reprehensory**, Wherein *Israel* is 1. Cited or summoned, *Ch. IV.* 1. 2. Accused and indited for offences against God and man, deserving grievous punishments, *viz. Partly*, the impieties and iniquities of the People, enumerated, aggravated and threatned, *ver.* 1. *to* 6. *Partly*, the corruptions of the Priests, mentioned, aggravated and threatned, *ver.* 6. *to* 12. *Partly*, the idolatry of *Israel*, *ver.* 12. *to* 15. II. **Monitory**, wherein *Judah* is dissuaded from *Israels* sins, both from the notoriousness of their offences, and grievousness of their punishment, *ver.* 15. *to the end.*

CHAp. IV.

2. *Sermon* against the Priests, House of *Israel*, and Kings House, and somewhat against *Judah* for following their sins, *Ch.* 5, 6, 7. wherein note *The Summons*, *The Charge*, *The Confirmation of the Charge*, *and the Conclusion of the Sermon.* I. The Summons, *Ch.* V. 1, 2. II. The charge or accusation laid against them, wherein 1. Their sins are propounded, *ver.* 3, 4, 5. 2. Their judgements for them are denounced, (*Judah* also being taken in,) *ver.* 5. *to* 11. 3. The Confirmation of the charge against both *Israel* and *Judah* touching their sins and judgements. This is done by a gradual Narration of certain hainous offences of theirs, with their particular judgements. As 1. Preferring mans Command before Gods will, *ver.* 11, 12. 2. Relying on forreign aid of the Assyrians when God would have reclaimed them by his corrections, *ver.* 13, 14. 3. Not renouncing of forraign aid that they might sincerely repent and return to the Lord, notwithstanding the warnings of his word and rod, *ver.* 15. *and Ch.* VI. 1. *to* 5. 4. Most perfidious violation of Gods Covenant, by their not knowing of God, unmercifulness, blood and whoredoms, *ver.* 5. *to the end of the Chapter.*

CHAP. V.

CH. VI.

5. Notorious

CH. VII.

5. Notorious provoking one another unto varieties of wickednesses, even against Gods remedies, *Ch.* VII. 1. *to* 8. IV. The Conclusion of the Sermon summarily comprising what had been spoken, *viz.* 1. A Narration of *Israels* obstinacy in sin, turning from God, and madness in relying upon forrain aid of *Egypt* and *Assyria*, ver. 8,9,10,11. 2. A Denunciation of Judgements thereupon, *ver.* 12,13. especially for their Hypocrisie described, *ver.* 14,15,16.

CHAP. VIII.

3. *Sermon*, under the Person of **an Herauld** with a Trumpet, proclaiming Gods judgements principally against *Israel*, partly also against *Judah*, *ch.* 8,9, 10. Herein consider I. A denunciation of speedy and imminent judgement, with intimation of the procuring Causes thereof, *viz.* 1. Breach of Covenant and Law. 2. Hypocrisie. 3. Casting off what is good. 4. Erecting Kings without God. 5. Idolatry, *Ch.* VIII. 1. *to* 5. II. A Reprehensory Confutation of the vain Pretexts, whereupon the wicked grew so insolent, which Pretexts are declared to be so many Causes hastening judgement, *viz.* 1. Their confidence in the two Calves, *ver.* 5,6,7,8. 2. Their Association with the Assyrian for assistance, *ver.* 9,10. 3. Their multitude of Altars, Sacrifices and Temples, *ver.* 11,12,13,14. 4. *Judahs* multitude of fenced Cities, *ver.* 14. III. A Confutation of their carnal joy and security, as altogether causeless, (notwithstanding all their present Prosperity,) 1. By the Prophets words denouncing against them, Famine, Captivity, loss of Gods Worship, Death and Desolation for their Prophets iniquities and their own horrid sins,

CHAP. IX.

Ch. IX. 1. *to* 10. 2. By the immediate words of the Lord himself more terribly, *Partly* upbraiding them for their extream ingratitude under Gods former mercies, *ver.* 10. *Partly* threatning them with utter destruction and dissipation among the Nations, *ver.* 11. *to the end of the chapter.* IV. The Commination of heavy judgements for their sins is continued, wherein 1. The vanity of their carnal hopes is discovered in their fruitful land, *Ch.* X. 1. In their Altars and Images wherein they pretended to worship God, *ver.* 1, 2. In their King, *ver.* 3. In their proud boastings and false confederacies, *ver* 4. In their Calves and High-places of *Bethaven*, ver. 5,6,7,8. Contrary judgements to their vain hopes all along being threatned. 2. The severity of Gods Judgements for their sins, as in the Person of God, is propounded, More generally, *ver.* 9,10. More particularly in the aggravation, *Partly* of some of their chief sins, *ver.* 11. *to* 14. *Partly* of terrible judgements against *Israel* and their King, *ver.* 14,15.

CHAP. X.

Thus of that part of the Prophecy which is chiefly **Comminatory**.

II. **Consolatory**, or **chiefly spent in Comforts**, and this in two Sermons.

CHAP. XI.

1. *Sermon*, under the Person of a **Father**; God promising in Christ that (though neither Prophet, Law, mercies nor judgements had brought them to Repentance, yet) his Elect should be converted, embrace Christ and the Promises. Here are 1. The Cause of Gods favour and promises to them, *viz.* his love in his Son Christ, *ch.* XI. *ver.* 1. 2. A Narration of *Israels* most ingrateful dealing with God, *ver.* 2. *to* 8. 3. A Declaration of Gods unchangeable promises for saving of *Israel*, miserably destroying himself, *ver.* 8. *to* 12.

CHAP. XII.

2. *Sermon*, wherein God dissuading *Israel* from perfidiousness, idolatry and inhumanity; declares and aggravates their avarice, idolatry and pride, and promiseth, (the wicked being destroyed,) to preserve an elect Remnant, and spiritually to heale the truly penitent. More particularly note here I. A summary proposal 1. Of the peoples sins, *ver.* 12. *and Ch.* XII. 1. *to* 6. 2. Of the Lords invitation of them to Repentance, *ver.* 6. 2. A more particular Explication of both these. *viz.* 1. Of the peoples sins, *viz.* their wicked and deceitful covetousness, *ver.* 7. *to* 11.

CHAP. XIII.

Their odious idolatry, *ver.* 11. *to the end, and Ch.* XIII. 1. *to* 6. Their intolerable confidence and pride in their wealth and largeness of their Kingdome, *ver.* 6,7,8. 2. Of the Lords invitation of them to Repentance, *Partly* by a Narration both of the evils that had befallen them for their sins, *ver.* 9. *to* 14. And of the good that would befall them upon Repentance, *ver.* 14. *to the end. Partly*,

CHAP. XIV.

by a Pathetical exhortation to Repentance (under the person of a **Friend**) *Ch.* XIV. 1. Which Repentance is *amplified*, 1 By the form or manner of it described, *ver.* 2, 3. 2 By most sweet alluring Evangelical promises made unto it, *ver.* 4. *to* 9.

III.

THE CONCLUSION of the whole prophecy, 1. Notably inciting the good to understand, acknowledge, and advantage themselves by these things, admiring their singular excellency. 2. Dreadfully giving up transgressours to fall therein, *ver.* 9.

Joel.

§. I. Name and Penman.

AMong the Hebrews this Book is called ספר יואל *Sepher Joel*, i. e. *The Book of Joel*: and this from *Joel* the **Penman** of it: [a] *The Word of the LORD that came to* Joel *the ſon of* Pethuel.

יואל *Joel* (which ſeems to come from יאל *Jaal* (which in *Hipbil* ſignifies either *To will*, or *To ſwear*, or *To begin*,) ſignifies *willing*; or *ſwearing*; or (as [b] *Hierome* thinks,) *Beginning?* or [c] *The-LORD God*, as he elſewhere interprets it. [d] Some rather derives this name from יהוה אלה *Jehovah Alah*, i. e. *The Lord hath curſed*; Conjecturing he is called *Joel*, i. e. *The curſe of the Lord*; becauſe he grievouſly aggravates the Lords curſe and puniſhment inflicted on the Land. This *Joel* was 1 For his deſcent [e] *the ſon of* Pethuel; *Pethuel* ſignifies *A-Perſwader-of God*; who this *Pethuel* was is uncertain, becauſe here or elſewhere Scripture ſpeaks no more of him. Some [f] think he was *Samuel*, who obtained of God what he asked in Prayer; but that conjecture hath formerly been refelled in the *Chronology of the Prophets*, &c.) Some [g] ſay he was a *Reubenite*, but give us no ground for it. Hebrews have a tradition that *when the Father of any Prophet is named, he alſo was a Prophet*; but (in [h] *Calvins* judgement,) *that is a frivolous Rule.* Probably his Father named, was a man of ſome eminency and authority. 2. For his Office, *Joel* was a *Prophet*, as the [i] Scripture ſtiles him, therefore his Prophecy is of Divine Authority, and by the current of this his Prophecy he ſeems peculiarly to have directed his Prophecy to *Judah* and *Jeruſalem*, as *Hoſheah* had peculiar reſpect in his Office to *Iſrael*, as [k] *Hierome* alſo hath noted. 3. For his life, acts or death, we have little certainty. [l] *Gerhard* ſaith, he was born and buried in the Land of *Canaan* in *Betboron*; but he onely ſaith it,

[a] Joel 1. 1.

[b] D. *Hier. Præfat. in Joel. Tom.* 6.
[c] D. *Hier. Præfat. in Malach. Tom.* 6.
[d] *Tarnov. in Joel Prolegem. p.* 2. *ubi vid.* 6. *Etymolog.*
[e] *Hoſ.* 1. 1.
[f] *H. Alſted. Præcogn. Theol. l.* 2.
[g] *Gerh. loc. de Sacra Script* §. 157. *in Exegeſ.*
[h] *Calv. Com. in Joel.* 1. 1.
[i] Acts, 2. 16. 17
[k] Quomodo autem in Oſee Propheta, quem in principio duodecim Prophetarum ante hunc librum explanavimus, ſub nomine Ephraim, ad decem tribus confertur vaticinium quæ vel Samaria vel Iſrael ſæpe memorantur: Sic in Joel qui juxta Hebræos ſecundus eſt, mne quod dicitur ad tribum Juda & ad Hieruſalem pertinere credendum eſt, & nullum omninò Iſraelis, id eſt, decem tribuum in hoc fieri mentionem. *D Hieron. Comment. in Joel.* 1. 1.
[l] *Gerh. loc. Com. I. de San. Scrip.* §. 157. *in Exegeſ.*

§. II. Order and Time.

In what **Order** this Book is to be ranked, and at what **Time** this *Joel* prophecied, hath [m] before been conſidered; there ſee the variety of opinions, and what ſeems moſt probable. That judicious [n] *Calvin* is of opinion that in the midſt of ſo much uncertainty it is beſt to leave the matter undetermined; eſpecially ſeeing this Prophet may be well underſtood without the punctual knowledge of the time of his Prophecy, though many paſſages in *Hoſheah* could not be rightly interpreted without the Precognition of his time. But that which is eſpecially conſiderable, is that *Joel* propheciedto *Judah* and *Jeruſalem* and not to *Iſrael*.

[m] *See* Chronol. Table *before Iſaiah*
[n] Joan. *Calv. præfat. Prælect. in Joel.*

§. III. Occaſion and Scope.

Upon **Occaſion** of divers ſorts of inſects, as the *Palmer-worm*, *Locuſt*, *Canker-worme*, *Caterpillar*, &c. ſent upon *Iudea*, and extreamly devouring the fruits of the Land,

Land, therefore evident fore-runners and harbingers of a grievous Famine: He incites them of *Judah* to be ſenſible of the judgement and truly to repent under it, promiſing thereupon both divers Temporal and Spiritual bleſſings.

Scope therefore is, I. *In reference to them of* Judah *and* Jeruſalem. 1. To awake them out of their ſecurity under a preſent grievous **Famine**, that being truly ſenſible of Gods heavy judgement, all Degrees among them might with Faſtings, Prayers, and true Repentance, mourn, weep, and humble themſelves under his mighty hand. 2 To encourage them hereunto, by many ſweet and precious promiſes, not only of removing the preſent judgement, and reſtoring their former loſſes by ſubſequent plenty: but alſo of many ſpiritual bleſſings in Chriſt, whereof all temporalls were but dim ſhadows and pledges, and theſe, *Partly* inchoate in this Life, *viz.* The ° Plentiful gifts of the Holy Ghoſt to young and old; and ſeaſonable deliverance, by the utter deſtruction of all Gods enemies, from all the evils that might fall out, before or at the coming of Chriſt to judgement, *Partly* conſummate in compleat holineſs and happineſs in the world to come. II. *In reference to us.* To teach us in all like publike afflictions humbly and penitentially to behave our ſelves towards the Lord; and upon unfeigned returning unto God, to expect (ſo far as ſhall be good for us,) like bleſſings both Temporal, Spiritual and Eternal.

° *Notably this was fulfilled,* Acts 2. 16, 17. *vid.* *Hieron.* Ep. ad Paulin. *Tom.* 3.

§. IV. General Parts.

In this Prophecy are, 1. *An Inſcription.* 2. *The Subſtance of the Prophecy.* 3. *The Concluſion.*

I. **The Inſcription**, denoting the *principal* and *inſtrumental* Author of it, *Ch.* I. 1.

CHAP. I. **The Subſtance of the Prophecy**, which is 1. *Reprehenſory.* 2. *Minatory.* 3. *Hortatory.*

II. I. *Reprehenſory*, emphatically checking and upbraiding them of *Judah* and *Jeruſalem*, for their great ſtupidity and ſecurity under that heavy judgement of the Famine, where, I. *An Exordium*, 1. Atteſting all the inhabitants, how unparallel'd the Famine was. 2. Charging them and their children to tell it to after Generations, *ver.* 2, 3. II. *The narratory deſcription* of the Famine in brief, *ver.* 4. Aggravated alſo in many following paſſages throughout the Chapt. as motives to the Leſſons following. III. *The uſe which they ſhould make of this judgement.* 1. They ſhould be exceeding ſenſible of it, *ver.* 5. *to* 13. 2. They ſhould be ſincerely penitent under it with mourning, faſting, &c. *ver.* 13. *to the end of the chapt.*

CHAP. II. II. *Minatory*, ſharply threatning the people, (now ſecure under the judgement of the Famine) with an heavier judgement of the ſword, *viz.* the Sword of the *Chaldeans*, here 1. *Sion* is all arm'd by the Lord, *Ch.* II. 1. 2. This judgement threatned is deſcribed, *More generally*, by the Author of it, neerneſs, grievouſneſs and ſuddainneſs of it, *ver.* 1, 2. *More particularly*, by the terrible Character of the Chaldeans, that ſhall execute this judgement, *ver.* 2. *to* 12.

III. *Hortatory*, earneſtly exhorting them hereupon. 1 To ſincere Repentance, and 2 To ſolemn Humiliations, *ver.* 12. *to* 18.

This Exhortation is urged by divers Arguments, *viz.* I. **By Promiſes.** 1 *Of temporal Bleſſings*, namely, plentiful fruits of the earth, even to the Reparation of all their former loſſes by the Famine, and removal of the Northern Army from them, *ver.* 18. *to* 28. 2 *Of ſpiritual and Evangelical Privileges*, (whereof thoſe Temporals were but an imperfect Pledge) *viz.* Plentiful powring out of his ſpirit and his gifts upon all fleſh, Gentiles as well as Jewes, *ver.* 28, 29. Salvation and deliverance of an Elect Remnant in his Church, after the Lord hath manifeſted by dreadful ſignes the terrour of his coming, *ver.* 30, 31, 32. II. **By Threatnings** of deſtruction againſt all the oppreſſing enemies of the Church, where 1. Their judgement in the valley of *Jehoſhaphat* in the view of *Jeruſalem* [i.e. *in the open view of Gods Church and People,*] is generally propounded, *Ch.* III. 1, 2, 3. 2. God conteſts with his Churches enemies for all their wrongs to his People, *ver.* 4. *to* 9. 3. God ironically incites all Nations to come to fight in the **valley of Jehoſhaphat**, declaring their deſtruction there, *ver.* 9. *to* 17. 4. The end of all theſe Judgements is declared, *ver.* 17.

CHAP. III. **The Concluſion of the whole Prophecy**, 1. *Metaphorically* declaring the Lords bleſſings upon the Church, *ver.* 18. 2. *Plainly* deſcribing *partly* the judgements threatned to *Egypt* and *Edom*, viz. The Churches Enemies for their cruelty againſt her, *ver.* 19. *Partly* the mercies promiſed to the Church under the name of *Judah* and *Jeruſalem*, ver. 20, 21.

Hamos.

§. I. Order and Time.

Hierome [a] tells us that the twelve leſſer Prophets are ranked by the Hebrews in the ſelf-ſame Order as we have them, though the LXX. ſomewhat invert that order; ſo that *Hamos* is the third of the *leſſer-Prophets*. He prophecied [b] *concerning* Iſrael *in the dayes of* Uzziah *King of* Judah, *and in the dayes of* Jeroboam *ſonne of* Ioaſh *King of* Iſrael, *two years before the earthquake.* (ſo that he was [c] contemporaneous to *Iſaiah* and *Hoſheah.*) But when this Earthquake was, (which more punctually denotes the time) is hard to determine. This Prophet, and [d] *Zechariah* mentions this Earthquake as an eminently known thing in *Uzziahs* time, but define not the particular yeare. *Joſephus* (as [e] *Calvin* and *Pareus* obſerve,) thinks *this earthquake fell out at the ſame time that* Uzziah *was ſmitten with Leproſie, for preſuming to offer incenſe in the Temple*, but thats uncertain. And [f] *Junius* conceives that moſt unlikely, 1. *Partly becauſe then the time of this Prophet might rather have been deſcribedby the Leproſie of the King, which was more notable.* 2. *Partly becauſe that place,* Iſa. 7. 8. *whereon alone this opinion is grounded, is not a ſufficient proof.* And he rather thinks (*if it may be lawful to conjecture*) *it was at the death of* Jeroboam, *which was about the thirty ſeventh year of* Uzziah, *when ſuch horrid conſpiracies and bloodſheds began in the Kingdom of* Iſrael, *that the very earth quaked with the horrour thereof.* However the dayes of *Jeroboam* were times wherein outwardly there was much Proſperity to *Iſrael*, and by this circumſtance of time mentioned (ſaith [g] *Calvin*,) the Prophet would intimate, *That he denounced this ſharp and burdenſome Prophecy to them at that ſeaſon wherein they wer e moſt proſperous, and as it were drowned in their delights.*

[a] *Hieron. Proœm. in Joel Tom. 6.*

[b] Am. 1. 1.

[c] *See* Iſa. 1. 1. Hoſ. 1. 1.

[d] Zech. 14. 5. with Amos 1. 1.

[e] Calv. Com. in Amos 1. 1. & Par. *Adverſ. in Am.* 1. 1.

[f] *Fran. Jun Arnot. in Hamos* 1. 1.

[g] *Calv. Com. in Amos* 1. 1.

§. II. Name and Penman.

This Book is ſtiled by the Hebrews ספר עמוס *Sepher Hamos*, i. e. *The Book of* Hamos: and in the the text it ſelf עמוס דברי Dibre Hamos, *i. e.* [h] *The words of* Hamos, becauſe *Hamos* was the Preacher and Penman of them.

[h] Am. 1. 1.

עמוס *Hamos* (as [i] *Hierome* thinks) ſignifies *Bearing*, or *Carrying*, ſo interpreting his name Actively. *Others* interpret it paſſively, *viz. Burdened*; Either [k] becauſe he was loaded with ſpiritual grace; (but thats an unuſual expreſſion, and probably he had this name long before he was furniſhed with this Prophetick grace,) or becauſe he had a *burdened* or *ſtammering* tongue; as *Moſes* had; as the *Hebrews*, eſpecially *R. Phinees* thinks; but this (ſaith [l] *Tarnovius*) is a *vain tradition of the Jews. Some* think this name is [m] *compounded* of two Hebrew words, which ſignifie *The People hath removed*, or [n] a *People removed*, or *pulled away*, becauſe the ten Tribes, againſt whom he chiefly prophecies, ſhould remove into Captivity for their Idolatry. Moſt uſually this name is interpreted *A Burden*, or *An-heavy-load*, and in this ſenſe its oppoſite, this Prophet being vehement and burdenſom in his threatings, he ſpake ſo burdenſome heavy words, as the very *earth could not bear*; As ſaid his Adverſary *Amaziah*, Hamos 7. 10.

[i] Amos βασάζων, qui apud Latinos *Portans* dicitur. *D. Hieron. Præm. in Joel. Tom. 6.*

[k] *Prim. Proleg. Latin. in Hamef.*

[l] *Tarnov. Prolegom in Amoſ.*

[m] Alii volunt nomen hoc proprium eſſe compoſitum ex עם i. e. *populus*, & ex verbo מוש ſive מש *amovit, avulſit*, quaſi, dicatur *populus avulſus*, &c. *Tarnov. ibid.*

[n] Populus avulſus. *Hieron. Præm. in Amoſ. Tom. 6.*

But who this Hamos *was is more considerable.* Some from the o likeness of names, have thought he was the Father of the Prophet *Isaiah.* But that's a plain mistake, (as p *Hierome* hath noted, for these two names, *viz.* *Amez* the father of *Isaiah*, and *Hamos* the Prophet, as they are written in Hebrew, differ quite, *both in their first and last letters*; and in their significations; That signifies *strong* or *valiant*; This *A People-pull'd-away.* Therefore they were two distinct Persons. This *Hamos* was of the tribe of *Judah* at first. q *No Prophet nor Prophets son but an Herdman of* Tekoa, *and a gatherer of Sycomore fruit: but the Lord took him as he was following the flock, and said unto him, go prophecy to my People* Israel. **Tekoa** (thinks r *Hierome*) was six miles *Southward from* Bethlehem, *where the Saviour of the World was borne, beyond which their's no village, no nor cottages: it is such a waste wilderness which is extended to the Red Sea, and the Persian, Ethiopan and Indian Coasts. And because that dry sandy ground yields no fruits, all is full of Herdmen that they may compensate the barrenesse of the ground with the multitude of Cattel. Of this number of Herdmen was* Amos *the Prophet; rude in speech but not in knowledge: for the same Spirit spoke in him, that spoke by all the Prophets.* And as *Calvin* observes, God purposely raised up *Amos* of *Judah*, and a poor rustical *Herdman* of *Tekoa*, 1 *Partly* the more to cross and correct the pride of those times, glorying in their prosperity; when a rude Herdman must be their Reprover. 2 *Partly* to deale the more proportionably with the bruitishness of Persons in those dayes, that would not hearken to other Prophets, now an Herdman shall deal more roughly with them as with *Kine of* Bashan, *Amos* 4. 1. 3 *Partly* to evidence that any instruments shall serve Gods turn, who is wont t *to choose the foolish things of the world to confound the wise; and the weak things of the world, to confound the things which are mighty; And base things of the world, and things which are despised hath God chosen, and things which are not to bring to nought things that are; that no flesh should glory in his presence.* He prophecied purposely and principally against the ten Tribes, more sparingly against *Judah.* He is thought to be slain by *Amaziah* the Priest of *Bethel*, whom he opposed stoutly, prophecying against him severely, *Hamos* 7. 10. *to the end.*

o Isa. 1. 1. *compared with* Am. 1. 1.

p Non est ipse quem patrem Esaiæ Prophetæ legimus. Ille enim אמוץ scribitur per primam & ultimam nominis sui literam א & ץ & interpretatur *fortis* atque *robustus.* Hic verò עמוס per ע & ס; & interpretatur *Populus avulsus.* Mediæ literæ מ & ו utrique Communes sunt, &c. *Hieron. Præm. in Amos. Tom. 6.*

q *Compare* Ham. 1. 1. *with* Ham. 7. 14, 15.

r Hic igitur Propheta quem nunc habemus in manibus, fuit de oppido Thecue; quod 6 millibus ad meridianam plagam abest a Sancta Bethlehem: quæ mundigenuit salvatorem: & ultra nullus est viculus, ne agrestes quidem casæ & furnorum similes, quas Aphri appellant Mapalia. Tanta est eremi vastitas, quæ usque ad mare rubrum, Persarumque & Æthiopum atque Indorum terminos dilatatur. Et quia humi arido atque arenoso nihil omnino frugum gignitur, eis cuncta sunt plena pastoribus: ut steri litatem terræ compensent decorum multitudine. Ex hoc numero Pastorum & Amos Propheta fuit; imperitus sermones sed non scientiâ. Idem enim qui per omnes Prophetas in eo spiritus sanctus loquebatur. *D. Hieron. Præm. in Am. Tom. 6*

s *Calv. Com. in Am.* 1. 1. 1 Cor. 1. 27, 28, 29.

§. III. Occasion and Scope.

This Prophet seems to be called to prophecy upon the same **Occasion** for substance that *Hoseah* was, *viz.* Israels carnal security and confidence in their great outward Prosperity at that time, out of which God would awaken them with predictions of their final dispersion and captivity for their many great impieties and iniquities.

Scope, I. *More generally*, to hold forth the severity of Gods judgements against his Churches enemies, and his Church it self for their sins: annexing some Evangelical Promises to a remnant. II. *More particularly*, 1. To denounce Gods judgements against the Heathen enemies of Gods Church, *viz.* *Damascus*, *Gaza*, *Tyre*, *Edom*, *Ammon* and *Moab*, for their sins, especially their insolencies against Gods People. 2. To warn *Judah* and *Jerusalem* of their destruction for their sins; especially *Israel*, of their total and final captivity and desolation for their idolatry, violence, injustice, oppression and general corruption; and this is done both *Plainly* and *Visionally*; which u *Hierome* thinks cannot be expressed in few words. 3. To

u Amos Pastor & rusticus, & ruborum moreu destringens, pacis verbis explicari non potest. Quis enim dignè exprimat tria aut quatuor scelera Damasci, Gazæ, Tyri, & Idumeæ, & filiorum Ammon & Moab, & in septimo, octavoque gradu Judeæ & Israel? &c. *Hier. Paulino Tom. 3.*

comfort,

comfort an elect remnant, with Promises both of their salvation when others shall be destroyed, and of the glorious Restauration of the Church at last by *Jesus Christ*, and the erecting of his *spiritual Kingdom*.

§. IV. Principal Parts.

In this Book consider 1. *The Inscription.* 2. *The Prophecy it self.*

1. THE INSCRIPTION of the Prophecy, describing 1. The **Penman** *Hamos.* 2. The Object to whom this Prophecy was chiefly directed, *viz. Israel.* 3. The *time* when, *Ch. I.* 1. CHAP. I.

2. THE PROPHECY it self, chiefly consisting of 1 *Comminations*, And 2 *Consolations.*

COMMINATIONS or Threatnings, and they are laid down, 1 *More plainly*, 2 *More obscurely, and in visions.* I.

I. **Threatnings more plainly laid down**, are comprized chiefly in four distinct Sermons, *chap. 1. to 7.*

I. **The first Sermon**, wherein note I. *A General Proposition*, of the threatnings against all worldly height and glory; Metaphorically, *ver. 2.* II *A special Prediction* of judgements.

1. **Against the Gentiles** enemies of the Church, especially for their enmity, oppression and cruelty against Gods People. As against 1. *Damascus* of the Assyrians, *ver. 3, 4, 5.* 2. *Gaza*, and other places of the Philistines, *ver. 6, 7, 8.* 3. *Tyre*, ver. 9, 10. 4. *Edom*, ver. 11, 12. 5. *Ammon*, ver. 13, 14, 15. 6. *Moab*, *Ch. II.* 1, 2, 3. CHAP. II.

2 **Against the Jews** for their sins also. *Partly* against *Judah*, *ver. 4, 5.* *Partly* and principally against *Israel*, *viz.* the ten Tribes, whose sins are 1. Mentioned, *ver. 6, 7, 8.* 2. Aggravated as contrary to Gods great Mercies to them, *ver. 9. to 14.* 3. Threatned, *ver. 14, 15, 16.*

II. **The second Sermon**, wherein I. **The Exordium**, 1 *Partly* declaring who speaks, and against whom, 2 *Partly* calling for attention, *Ch. III.* 1. II. **A summary Proposition** of Gods peculiar fatherly kindeness to him, and their ingratitude to him, for which he resolves to punish them. *ver. 2.* This Prophecy is illustrated 1 By divers elegant similitudes, *ver. 3. to 7.* 2. By an Apology for himself and other Prophets: shewing why they cannot chuse but prophecy, *ver. 7. 8.* III. **The Amplification** of the Proposition, 1. By Attestation even of the Gentiles themselves, to judge of the grosseness of *Israels* sins, deserving heavy judgements, *ver. 9, 10.* 2. By explication of the judgements that shall come upon them for these sins, *ver. 11. to the end.* CHAP. III.

III. **The third Sermon**, wherein are I. **An Exordium**, inviting attention, describing the vileness of *Israel* spoken to *Ch. IV.* 1. II. **A brief Denunciation of their captivity and dispersion** under a double Metaphor, *ver. 2, 3.* III. **A Confirmation** of this threatning by the procuring causes of judgements, *viz.* 1. Their delight in idolatry, in hypocritical and carnal pollutions of Gods Worship, (whereunto they are *sarcastically* invited,) *ver. 4, 5.* 2. Their incorrigibleness and impenitency under variety of former judgements, *viz.* Famine, *ver. 6.* Drought, *ver. 7, 8.* Blasting, Mildew, and Palmer-worme, *ver. 9.* Pestilence like that of *Egypt* and Sword, *ver. 10.* Subversion of some of them like *Sodom*, ver. 11. IV. **The Conclusion** inviting to repent, and meet God, 1. From the unexpressible [illegible]ness of their judgement threatned, *ver. 12.* 2. From the Majesty and Power of God. *ver. 13.* CHAP. IV.

IV. **The fourth Sermon**, wherein consider I. **The Exordium**, inviting to attention, and declaring both the object against whom the Sermon was intended, and the nature of it, a Lamentation, *Ch. V.* 1. II. **The Proposition** of Gods judgements laid down 1. More summarily, *ver. 2, 3.* 2. More particularly, *Partly*, by an invitation to repentance whereby these judgements may be prevented, *ver. 4. to 10.* *Partly* by a Commination against impenitent refractory Persons, for their many sins, *ver. 10. to 21.* III. **The Confirmation** of this Proposition from Gods hatred of their sins, *viz.* 1. Sins of impiety against God, *ver. 21. to the end of the chap.* 2. Sins of iniquity against man, especially their sensual wantonness, *Chap. VI. 1. to 7.* IV. **The Conclusion** 1. Denouncing speedy Captivity for their sins, *ver. 7.* 2. Declaring, and that under Gods Oath, both Gods abhorring of them, *ver. 8.* and the severity of his judgements upon them, *ver. 9, 10, 11.* 3. Intimating that notwithstanding their [x] secure preversness and vain confidence, they shall wholly be destroyed by their enemies, *ver. 12, 13, 14.* CHAP. V CHAP. VI.

Thus of the threatnings **more plainly** *denounced.*

[x] *Vid. Calv. Com. in Amos 6. 12. &c.*

II. **Threatnings more obscurely laid down** follow, and these under several **Types** and **Visions**, *viz.* under the Type CHAP. VII.

1. Of **Grashoppers** or Locusts, shadowing out Famine, *Chap. VII.* 1. *to* 4.

2. Of **Fire** devouring the great deep, adumbrating War, *ver. 4. 5. 6.*

3. Of a **Plumb-line**, signifying the overthrow of the Kingdom, and of the Kings house, *ver. 7. 8, 9.* This is Amplyfied by *Amaziah* the Priest of *Bethel's* opposition against *Hamos* thus prophecying; wherein note 1. *Amaziahs* instigation of *King Jeroboam* against *Hamos*, ver. 10, 11. 2. *Amaziahs* monition of *Hamos* to prophecy in *Judah*, but not at *Bethel*, ver. 12, 13. 3. *Hamos* his asserting of his Call and Commission from God to prophecy against *Israel*, ver. 14, 15. 4. *Hamos* his sharp Prophecy against *Amaziah*, foretelling withal the certainty of *Israels* Captivity, *ver. 16, 17.*

CHAP. VIII.

4. Of a **Basket of Summer fruit**, representing *Israels* final overthrow, *Ch.* VIII. 1,2,3. *Amplified*, 1. By a vehement exprobration of them for their sins, especially their oppression and impiety, deserving the threatned destruction. *ver.* 4, 5, 6. 2. By a severe denunciation of most lamentable judgements upon the land, without all light of consolation; especially of a famine of hearing the word of God, *ver.* 7. *to the end of the chap.*

CHAP. IX

5. Of **Smiting the lintel** of the Temple door, denoting the certainty and inevitableness of their destruction by the sword, without all possibility of escape, *Ch.* IX. 1,2,3,4. This is confirmed 1. From the Might and Majesty of God, able thus to punish them, *ver.* 5, 6, 7. 2. From their ingratitude under Gods greatest mercies shewed towards them, *ver.* 8, 9, 10.

Hitherto of the Comminations and Threatnings in this Prophecy.

II. CONSOLATIONS, or Comforts Evangelical to an Elect remnant follow; describing the Restauration of the Church by Jesus Christ, promised 1. Under the type of raising up **the Tabernacle of David that is fallen**, &c. *ver.* 11, 12. 2. Under magnificent outward blessings to them, viz. great plenty, return from captivity, and the re-establishment in their own land, *ver.* 13,14,15.

Hobadiah.

§. I. Name and Penman.

THis Prophecy is called by the Hebrews ספר עובדיה Sepher Hobadiah, *i.e.* [a] *The Book of Hobadiah*; and in the text it self חזון עבדיה Chazon Hobadiah *i. e. The vision of Hobadiah*; from *Hobadiah* the Preacher and **Penman** of this Prophecy

עובדיה *Hobad-iah*, signifies either *The-work-of-the-Lord*; or *The-Servant-of-the-Lord*, as [b] *Hierome* hath well interpreted it. Who he was, is not evident by other Scripture, but onely by this Book that he was a Prophet. He prophecyed against the *Edomites* or *Idumeans*, who came of *Edom*, [c] *which is Esau*; and hated *Israelites*, *Jacobs* race, as *Esau* hated *Jacob* himself. [d] *Hierom* tells us, that the *Hebrews think that he was that* Obadiah *in dayes of* Ahab *and* Jezebel, *who fed an hundred of the Lords Prophets by fifty in a Cave; and of the seven thousand that had not bowed a knee to* Baal; ——and himself inclines to their opinion; saying, *He therefore, because he nourished an hundred* Prophets, *received the* Prophetical *grace: and of a Captain of the Host, became a Captain of the Church.* But that this is a mistake, hath *partly* been evidenced in the **Chronological Table** before *Isaiah*: and may further appear by this Prophecy it self, which seems plainly to have been after the captivity of *Judah*, and destruction of *Jerusalem* by the *Chaldeans*; by that passage, [e] *In the day that thou stoodst on the other side, in the day that the Strangers carried away captive his forces, and forreigners entred into his gates, and cast Lots upon* Jerusalem, *even thou wast as one of them, But thou shouldst not have looked on the day of thy brother, in the day that he became a Stranger: neither shouldst thou have rejoyced over the children of* Judah *in the day of their destruction.*

Obadiah (saith [f] *Augustine*) *in respect of his writing the shortest of all the* Prophets,

[a] Hobad. *ver.* 1.
[b] Abdias Δελ☉ κυρίε. *id est*, Servus domini, *Hier. Proœm in Joel Tom.* 6.
[c] Gen. 36. 1, 8, 19.
[d] Hunc aiunt esse Hebræi, qui sub rege Samariæ Achab & impiissima Jezabel pavit centum Prophetas in specubus, qui non curvaverunt genua Baal, & de septem millibus erant quos. Helias arguitur ignorasse: Sepulchrumque ejus usque hodie eum Mausoleo Helizæi Prophetæ, & Baptistæ Joannis in Sebaste venerationi habetur, quæ olim Samaria dicebatur. Hanc Herodes Rex Judeæ Antipatri filius, in Honorem Augusti Cæsaris Græco Sermone vocavit Augustam. Hic igitur qui centum Prophetas aluerat, accepit gratiam Propheteatem: & de duce exercitus, fit dux Ecclesiæ. *Hieronym Comment. in Abdiam.* 1. [e] Obad. ver. 11. 12. [f] Abdias, quantum ad Scripturam ejus attinet, omnium brevissimus Prophetarum, adversus Idumæam gentem loquitur, &c. *Aug. de Civ. dei l.* 18. *c.* 31. *Tom.* 5.

speaks

speaks against the Idumean Nation, &c. And *Hierome* stiles him, g *A little Prophet in number of verses, not of senses*: and saith, *This Prophet as a Servant of the* LORD, *saw those things, heard those things, which are worthy of a Prophetick service.*

g Parvus Propheta, versuum suppuratione, non sensuum.

——Hic Propheta quasi servus Domini——ea videt, ea audit, quæ Prophetali digna sunt servitute. *Hieron. Comment. in Abd.* 1.

§. II. Time.

At what **Time** *Obadiah* prophecied hath been *partly* intimated. §. I. *Partly* and principally in the **Chronological Table** before *Isaiah*.

§. III. Occasion and Scope.

Thus conceive of the **Occasion** *of this Prophecy.* h Israel and his posterity were the Elect People of God; to whom it was by divine Oracle promised, *that* i *the elder shall serve the younger*, i. e. Esau shall serve *Jacob*; yet divine dispensation so ordered affairs, that *Jacob*, i. e. *Israel* and his posterity were in much affliction, whilest *Esau*, i.e. *Edom* and his posterity were in most prosperous condition; and very apt to bear a grudge, and express their malice against *Israel* upon divers occasions, by reason of the blessing and promise of God: but especially they discovered the height of malice against *Israel*, at *Jerusalems* destruction by the *Babylonians*, 1 *Partly* by instigating the *Babylonians* against them, k *Remember O LORD the children of* Edom *in the day of* Jerusalem, *who said, Raze it, raze it, even to the foundation thereof.* 2 *Partly* by joyning with the Chaldeans, in l many Acts of cruelty upon the Jewes, when Jerusalem was destroyed. Hereupon this Prophet thus prophecied against *Edom*.

h Exod. 19. 6. Deut. 7. 6. Amos 3. 2.
i Gen. 25. 23.
k Psal. 137. 7
l Obad. ver. 10. to 15.

Scope, 1. To threaten utter and inevitable ruine to *Edom*, for their many sins, but especially for their enmity against *Israel*, and their cruel insolencies over *Jerusalem* in the day of her destruction by the Chaldeans. Notably to this purpose, *Hierome* saith; m *Obadiah, (which is by Interpretation the servant of God) thunders against* Edom, *a bloody and earthly man, and he smites him with his spiritual Spear, that was alwaies envious against his brother* Jacob. 2. To comfort the Church with Promises of Salvation and Restauration by Jesus Christ, whose Kingdom shall be exalted, especially by preaching the Gospel to the conversion of the *Gentiles*, as n *August.* hath observed.

m Abdias qui interpretatur servus Dei, pertonat contra Edom sanguineum, terrenumque hominem. Fratris quoque Jacob semper æmulum, hasta percutit spirituali. *Hieronymus Paulino. Tom.* 3.

n *August. de Civitat. Dei lib.* 18. *cap.* 31. *Tom.* 5.

§. IV. Principal Parts.

In this Book are considerable

The Inscription, *The vision of* Obadiah, *ver.* 1. I.

The Prophecy it self, which is 1. *Minatory* against *Edom*. 2. *Consolatory*, to *Israel* and the Church of God. II.

I. MINATORY, *against* Edom, threatning his destruction, where note a Description both of his *destruction threatned*, and of the *procuring causes* thereof. 1. *The destruction of* Edom *threatned*, is described emphatically, 1. By the chief Author thereof, the LORD, rousing it, and inciting instruments against *Edom*, ver. 1. 2. By the instruments thereof, the Heathen, *viz.* Chaldeans, *ver.* 1, 2. 3. By the inevitableness of it, *ver.* 3, 4. 4. By the extremity of it, it shall be an utter destruction, *Edom* shall be wholly spoyled, more then an house by *Night-robbers*, or a Vine by *Grape-gatherers*, ver. 5, 6. 5. By Gods removal of all impediments to *Edoms* destruction, and so preparing him for total ruine; His confederates and friends proving unfaithful, *ver.* 7. His Counsellors wisdome being destroyed, *ver.* 8. His Soldiers courage failing, *ver.* 9. II. *The procuring causes* of this destruction are described, *More generally*, his violence against his brother *Jacob*, *ver.* 10. *More particularly*, for his many insolent and cruel carriages against *Israel*, when the Chaldeans destroyed *Jerusalem*, *viz.* 1. His consenting with the Chaldeans therein, *ver.* 11. 2. His looking on. 3. His rejoycing at. 4. His speaking proudly in the day of his brothers distress. *ver.* 12. 5. His entring into *Jerusalem* with the Chaldeans, looking on their affliction; 6. His plundring of his substance, *ver.* 13. 7. His standing in the cross way to cut off those that escaped the Chaldeans. 8. His delivering up those that did remain in the day of his distress, *ver.* 14. All this minatory part is confirmed by the approach of the day of the Heathen, wherein *Edom* shall be brought to nought, *ver.* 15, 16.

II. CONSOLATORY, to *Israel* and the Church of God in divers precious Promises, *viz.* 1. Of *Sions* deliverance. 2. Of restored holiness, *viz.* Of Temple and worship. 3. Of Repossession of their possessions, *ver.* 17. 4. Of *Israels* victory over *Edom*, ver. 18. 5. Of the enlargement of the Jewes possessions, (most truly fulfilled in Christs calling the Gentiles,) *ver.* 19, 20. 6. Of Saviours on *M. Sion*, to judge the *M. of Esau*. 7. Finally of the Lords dominion over all, *ver.* 21.

Jonah.

§. I. Order and Time.

HAd this Book been ranked in our Bibles in that **Order** wherein it was prophecied, it ſhould have been placed before all the *Prophets* both *greater* and *leſſer*; The **Time** of *Jonah's* Prophecying being before them all, as hath been [a] formerly evienced.

[a] See the Chronol. Table before *Iſa.*

§. II. Name and Penman.

This Book is called by the Hebrews יונה ספר *Sepher Jonah*, i. e. *The Book of Jonah*, from *Jonah* the **Penman** of it.

יונה *Jonah* in Hebrew (called *Jonas* in the New Teſtament,) ſignifies *a Dove*, (as [b] *Hierom* hath noted;) but why this Prophet is ſo called, is not ſo eaſie to define. [c] Some (deriving the word from ינה *Janah*, i. e. *He hath afflicted* or *oppreſſed*) think it ſignifies *one afflicted* or *oppreſſed*. And notably this Etymology agrees to *Jonah*, who was in a Tempeſt caſt over-board into the Sea, ſwallowed up of a Whale, and buried three dayes in his belly, before he was caſt upon dry ground, &c.

[b] Jonas περιστερὰ hoc eſt, columba. *Hier. Proœm. in Joel Tom. 6.*
[c] *Tarnov. Proleg. in Jonah. Hier. Com. in Joh. 1. 1. Tom. 6.*

Who this *Jonas* was is diſputed.

I. The Hebrews, (ſaith [d] *Hierome*) and after them others take him to be the *ſon* of the *Sareptan widow* raiſed up from death to life by *Eliah*, whereupon ſhe ſaid to *Eliah*, [e] *Now by this I know that thou art a man of God, and that the Word of the Lord in thy mouth is Truth*, and thus they ſeem to confirme that *Jonah* is called [f] *the ſonne of* Amittai; *Amittai* ſignifying *Truth*. But this ſeems to be a miſtake, 1. *Partly*, becauſe this widow was a Gentile, [g] *Sarepta* being a City of *Sidon*, wherein ſhe dwelt; but *Jonah* was of [h] *Gath-hepher*, which belonged to the [i] Tribe of *Zebulun* in *Iſrael*. 2. *Partly* becauſe the times do not agree; for the widows ſon was raiſed up by *Eliah*, in the dayes of *Ahab*, about the [k] beginning of his Reign; but [l] Jonah *the ſon of* Amittai prophecied in the dayes of *Jeroboam* the ſon of *Joaſh*. Now from the beginning of *Ahabs* reign, to *Jeroboam* the ſecond, are above ninety years, if the *Chronology of the* I. *and* II. *Kings* be compared together.

[d] *Hierome Proœm. in Jon. Tom. 6. vid. Tarnov. Prolegom. in Jon.*
[e] 1 Kings 17. 24
[f] Jon. 1. 1.
[g] Luk. 4. 26.
[h] 2 Kings 14. 25.
[i] Joſh. 19. 10. 13.
[k] *Compare* 1 Kings 16 29 *with Ch.* 17.
[l] 2 Kings 14. 25

II. They more clearly follow the Scripture, who ſay, this *Jonah* 1. *For Deſcent* was [m] *ſon of* Amittai; who this *Amittai* was, is not certain. 2. *For Country*, of [n] *Gath hepher*, belonging to the Tribe of *Zebulun* in *Iſrael*. 3. *For Office*, he was a [o] Prophet of note in the time of *Jeroboam* ſon of *Joaſh*; he prophecied of *Jeroboam's* reſtoring and enlarging the Coaſt of *Iſrael*, which was then fulfilled, and this againſt *Nineveh*. And probably he prophecied other Prophecies, (though now not extant,) becauſe this Prophecy of his againſt *Nineveh* begins with a copulative. [p] *And* [or, *Now*] *the Word of the Lord came unto* Jonah. As [q] *Pareus* hath obſerved. 4. *For the diſcharge or execution of his Office*, **His Commiſſion** was ſtrange, that he ſhould be ſent to Preach to *Nineveh* a City of the Gentiles, the Metropolis of *Aſſyria*, whence [r] ſome call him *The Prophet and Apoſtle of the Gentiles*. **His Infirmities** great; he was firſt unwilling to be a publiſher of Gods Juſtice, and therefore fled from God; and after as unwilling to be a Spectator of Gods mercy, and therefore he fretted againſt God. **His ſucceſs** wonderful, *Nineveh* repented at his Preaching, and was ſaved from Deſtruction, whereupon one ſaith, [ſ] *Many Noble;*

[m] Jon. 1. 1.
[n] 2 King 14. 25.
[o] *Compare* 2 King. 14. 25. *with* Joſh. 19. 10. 13.
[o] 2 King. 14. 25 Matth. 12. 39, 40, 41.
[p] Jon. 1. 1.
[q] *D. Pareus in Adver. in Jon.*
[r] *Hen. Alſt. præcogn. Theol. l. 2. c. 122.*
D. Theodor. Snepſius in Comment.

bles and Monarchs, with the Peril of many ſeek themſelves a name, honour and wealth; but Jonas is above them all, who by his Sermon ſaved ſo many thouſands of men. His Typicalneſs herein remarkable; for Jonas was a ſingular type of Jeſus Chriſt; t For as Jonas was three dayes and three nights in the Whales belly; ſo (ſaith Chriſt) ſhall the Son of Man be three dayes and three nights in the heart of the earth.

t Mat. 12.40.

And he herein typified 1. *Chriſts Death*, in that he was thrown into the Sea, and ſwallowed up of the Whale. 2. *The effect of Chriſts death*; as *Jonas* being caſt into the Sea, the tempeſtuous Sea was calmed: ſo Chriſt dying, the wrath of God againſt ſinners was appeaſed. 3. *Chriſts burial*, Chriſt being three dayes in the Grave: as *Jonah* was three dayes in the Whales belly. 4. *Chriſts Reſurrection the third day*, as the Whale caſt up *Jonah* alive on the ſhore after three dayes. And 5. *Chriſts preaching to the Gentiles not till after his Reſurrection* by his Apoſtles: as *Jonas* preached not to *Nineveh* till after he was vomited up out of the Whales belly alive.

Hereupon ſaid *Auguſtine*, u *The Prophet* Jonas *prophecied of Chriſt, not ſo much by his ſpeech, as by his own paſſion; and that more clearly, then if by voice he had proclaimed his death and reſurrection, for why was he received into the Whales belly, and after three dayes reſtored, but that he might ſignifie Chriſt ſhould return the third day out of the depth of the Grave?* And learned *Hierome*; x Jonas *that faireſt Dove, by his ſhipwrack prefiguring the Lords paſſion, he calls the world unto Repentance: and under the name of* Nineveh *preacheth Salvation to the Gentiles.* And excellently ſaid *Tertullian*, long before them both; y *For a prophane City not yet Partaker of God, and ſinning of ignorance, the Prophet almoſt periſhed; but that hereby he ſuffered an example of the Lords Paſſion, whereby even the Gentiles repenting were to be redeemed.* z *Ambroſe* alſo ſpeaks much to like purpoſe.

u Jonas autem Propheta, non tam ſermone Chriſtum, quam ſua quadam paſſionem Prophetavit: profectò apertius, quàm ſi ejus mortem & reſurrectionem voce clamaret; ut quid enim exceptus eſt ventre belluino, & die tertio redditus, niſi ut ſignificaret Chriſtum de profundo inferni, die tertio redditurum? *Auguſt de Civit. Dei, l.* 18. *c.* 30. *Tom.* 5.

x Jonas columba pulcherrima, naufragio ſuo paſſionem Domini præfigurans, mundum ad pœnitentiam revocat, & ſub nomine Nineve, ſalutem gentibus nunciat. *Hieronym. Paulino Tom.* 3.

y Non ergo & Jonas idcirco Ethnicis Ninevitis non putabat pœnitentiam neceſſariam cum cavillaretur in prædicationis officio, An potius miſericordiam Dei providens etiam in extraneos profuſam, quaſi deſtructurum prædicationem verebatur. Atque adeo propter Civitatem prophanam nondum Dei compotem adhuc ignorantia delinquentem, peræ periit Prophetes; niſi quod exemplum paſſus eſt Dominicæ paſſionis, Ethnicos quoque pœnitentes redempturæ. *Tertull. de Pudicitia lib. c.* 10. z *Ambr. in* XLIII. *Pſ. Enarrat. pag.* 569. *Tom.* 4. *Baſil.* 1567.

§. III. Occaſion and Scope.

It is very probable, that when *Jonah* * promiſed the reſtoring and enlarging of *Iſraels* Coaſts in dayes of *Jeroboam ſon of* Joaſh, (when both King and People were very wicked,) he alſo invited them to Repentance and Reformation. But *Iſrael* remaining ſtill impenitent and obdurate. God takes Occaſion to ſend him to *Nineveh* the Metropolis of *Aſſyria*, a City of the Gentiles, who declining the ſervice, was caſt into the Sea, and ſwallowed of a Whale, not that he *might be ſwallowed up and totally periſh*, (as ſaith a *Irenæus*,) but that by his miraculous deliverance out of the Whales belly, (preparing *Jonah* to preach more dutifully, and *Nineveh* to hear more effectually;) *Iſrael* might be provoked to repent by the Repentance of *Nineveh*; or at leaſt the impenitency of *Iſrael* might be the more aggravated and rendered inexcuſable.

* 2 King. 14. 4, 25.

a Patienter ſuſtinuit abſorberi Jonam à cete, non ut abſorberetur, & in totum periret, ſed ut evomitus magis ſubigeretur Deo: & plus glorificaret Deum, qui inſperabilem ſalutem ei donaſſet; & firmam pœnitentiam faceret [Ninevitis,] ut converterentur ad dominum, qui eos liberaret à morte, conteritos ab eo ſigno, quod factum erat circa Jonam. *Irænæus Adverſ. Hæreſ. lib.* 3. *cap.* 22.

Scope therefore of this Book is, I. *Immediately*, to ſhew. 1. How *Jonah* being ſent by God to preach to *Nineveh*, fled to *Tarſhiſh* by Sea, whom God followed with ſuch a Storme, that the Marriners caſt *Jonah* into the Sea, whom a Whale ſwallowed up, and after three dayes (upon his Prayer) vomited him out upon the dry land. 2. How *Jonah* being ſent the ſecond time, preached to *Nineveh*, ſo that *Nineveh* repented, and

and was ſaved from deſtruction threatned; whereat *Jonah* repining, is (under the type of a Gourd, which he was unwilling to have ſmitten) reproved by the Lord. *II. Mediately*, to let us ſee, 1. How dangerous it is for Gods Meſſengers to diſobey the Lords Call and Command in their preaching. For (as [b] *Ambroſe* ſaith) Jonas *was compelled to preach to the Ninevites.* 2. How impoſſible it is for any offender to flee from God. Though *Jonah* (as [c] *Tertullian* ſaith) *would ſail away from God, yet he could not eſcape him by Land nor Sea, nor by the Whale's belly, wherein he could not die*, nor reſt. 3. How wonderfully Gods Power and Providence is in ſaveing his People in diſtreſſes, even by unlikely and contrary means; *Jonah had been ſwallowed up, if he had not been ſwallowed up: The belly of the Whale ſaves him from the belly of the Sea.* 4. How myſterious Gods diſpenſation is, in preaching *Chriſts Death, Burial and Reſurrection* in *Jonah*'s being ſwallowed up, continuing in, and being vomited out of the Whales belly 5. How uſeful Prayer is even in the deepeſt afflictions, as in the belly of a Whale. 6. How merciful and long-ſuffering is God to Sinners, yea *to ſinners of the Gentiles:* In that he *warned* Nineveh *ſinning*, *ſpared* Nineveh *repenting.* 7. How notably the repenting of *Nineveh* a Gentiliſh City, aggravated the impenitency of the Jews, notwithſtanding the preaching of their own Prophets, yea of Chriſt Jeſus himſelf; thus our Saviour intimates, ſaying, [d] *The men of* Nineveh *ſhall riſe in judgement with this Generation, and ſhall condemn it; becauſe they repented at the preaching of* Jonas, *and behold a greater then* Jonas *is here*: whereupon ſaith *Hiereme* elegantly, [e] *The generation of the Jews is condemned by the world believing; and unbelieving* Iſrael *periſheth*, Nineveh *repenting. They had the Books, we the Lord of the Books: they had the Prophets, we the underſtanding of the Prophets: The Letter kills them, the Spirit quickens us. With them* Barabbas *the robber is let go, with us Chriſt the ſon of God is looſed.* And notably [f] *Ambroſe*, *To reprove the Jews perfidiouſneſſe, the example of* Jonas *is brought, becauſe the Ninevites believed the ſign, and thought the preaching of* Jonas, *who was in the Whales belly, to be followed: but the Jews believed not, even after the Reſurrection of the Lord Jeſus, who after three dayes aroſe out of the heart of the earth, and lives and reigns for evermore.* Amen.

[b] Jonas coactus eſt prædicare Ninivitis. *Ambr. Com. in* 1 *Cor.* 9. *Tom.* 5.

[c] Fugebat: quidem animoſus Prophetes Dominum, trajecerat ad Joppe Tarſum, quaſi & à Deo tranſfreturet, ſed illum non dico in mari & in terra, verum in utero etiam beſtiæ invenio, in quo nec mori ſer triduum poterat, nec vel ſic Deum evadere. *Tertull de Fuga in Perſecut. lib cap.* 10.

[d] Matth. 12. 41.

[e] Condemnatur Generatio Judæorum credente mundo; & Ninive agente Pœnitentiam Iſrael incredulus perit. Illi habent libros, nos librorum dominum: illi tenent Prophetas, nos intelligentiam Prophetarum: illos occidit littera, nos vivificat ſpiritus. Apud illos Barabbas latro dimittitur, nobis Chriſtus Dei filius ſolvitur. *Hier. Proœm in Jon. Tom.* 6.

[f] Ad arguendam itaque perfidiam Judæorum Jonæ exemplum accerſitur, eo quod Niniviræ ſigno crediderant, & predicationem Jonæ, qui fuerat in utero cœti, ſequendam putarunt. Judæi autem nec poſt reſurrectionem Domini Jeſu crediderunt, qui de corde terræ poſt triduum reſurrexit, & vivit ac regnat per omnia ſecula Amen. *Ambroſ. Enarrat. in Pſal* 47. *in fin. Tom.* 4.

§. IV. Principal Parts.

In this *Prophecy*, (*ſo it may be called, though it be chiefly Hiſtoricall*: Partly *becauſe its an Hiſtory about a Prophecy*; Partly *becauſe it was penned by a Prophet*; Partly *becauſe in the type of this Prophet* Jonas, *Chriſts Death Buriall and Reſurrection are prophetically foretold*;) Deſcribes *Jonah*'s firſt and ſecond miſſion to preach to *Niniveh*.

I. CHAP I.

Jonahs firſt Miſſion to preach to Nineveh, wherein note I. Gods call and Command to *Jonah* to preach againſt *Nineveh* for its great wickedneſs, *Ch. I.* 1,2. *II Jonahs* diſobeying Gods Command, thinking by Sea to fly to *Tarſhiſh*, from the preſence of the Lord, *ver.* 3. *III.* The conſequents hereupon, *viz.*

1. God ſends an unuſual Tempeſt on the Sea, ſo Endangering the Ship, Terrifying the Mariners, that They cry *every man to his God*, They unburden the Ship, Awaked *Jonah*, Caſt lots to know for whoſe cauſe the ſtorme came, the lot falling on *Jonah*, he declares the whole matter to them, *verſe* 4. *to* 11.

2. *Jonah* is caſt into the Sea, 1. Himſelf adviſing it, *ver.* 12, 13. 2. The Mariners endeavouring as long as they could to prevent it, *ver.* 13, 14. 3. The Sea being calmed upon it, *ver.* 15. 4. The Sea-men thereat fearing the Lord, ſacrificing to him, and making vows, *ver.* 16.

CHAP. II.

3. *Jonah* caſt into the Sea, is ſwallowed up by a great Fiſh that ſo he might be ſaved. Hereof conſider I. The efficient cauſe, Gods providing the Fiſh, *ver.* 17. II. The time of *Jonahs* continuance in the Fiſhes belly, *three dayes and three nights*, ver. 17. *III.* Jonah's Prayer in the fiſhes belly, *Chap. II.* 1. *to* 10. *IV. Jonah*'s being caſt out upon the dry land at Gods command, *ver.* 10.

Jonah's

Jonahs second mission to preach to Nineveh, after he came out of the fishes belly. *Described* I. By Gods Call and Command thereto, *Ch.* III. 1, 2. II. By *Jonah's* obedience thereto, where note, 1. The greatness of *Nineveh*, to which he preached. 2. The Subject matter of his preaching, *ver.* 3, 4. III. By the effects or consequents of *Jonah's* preaching, *viz.* 1. *Ninevehs* faith, humiliation and repentance, *ver.* 5. to 10. 2. The Lords sparing of *Nineveh* from the threatned destruction, *ver.* 10. 3. *Jonahs* great discontent, that the City was spared, *Ch.* IV. 1, 2, 3. whom the Lord reproves, convincing him under the Type of a withering [t] Gourd, which *Jonah* so pitied that he would not have had it destroyed, that much more the great people of *Nineveh* repenting were to be pitied and spared by God, *ver.* 4. *to the end.*

II. CHAP. III.

CHAP. IV.

[t] Gourd] קיקיון *Kikaion*, some render it, *An Ivy*: Some *A Cucumber*, some A *white Vine*, or *Bryony*: but it was none of these. In Greek it is called Κίκι, or Κρόσσον, a Crotonis sive Ricini Animalis similitudine, quod refert Semen. By the Latine it is called (which *Hierome* was ignorant of) *Ricinus*, or *Ricinus Americanus*, because it grows plentifully in America; or *Palma Christi of America*. In English *Great Spurge of America*. In Apothecaries shops its called *Cataputia Major*, and the Oyle of it *Oleum de cherva*, or *Oleum Ricinum*. It is (saith *Hierome*) *a shrub having broad leaves like a Vine branch, and a most thick shade, bearing up it self with its trunck, grows plentifully in Palestine, especially in sandy places and quickly growes up.* Hieronym. Com. in Jon. 4. Tom. 6. *vid. Junium, & Mercerum in loc.*

AN APPENDIX TO JONAH, *VIZ.*

JONAH's Prayer to the LORD out of the Fishes belly *Jonah.* 2. 1. to 10.

Occasion. *Jonah* the Prophet refusing to Preach to *Nineveh*, as God commanded him, and thinking to sayle away from God, is overtaken with a Tempest, cast into the Sea, swallowed up by a *great fish* (*viz.* a Whale, as is by Christ himself interpreted,) *prepared of the Lord*; (note saith [h] *Hierome*, *where Destruction is imagined, Preservation is provided*) in whose belly *Jonah* perceiving himself safe, falls to Prayer. *No affliction is so extreme, wherein Prayer is not a seasonable remedy: When Jonah's body could not breathe naturally, yet his soul could breathe out cries and groans to God spiritually.*

This Prayer of *Jonah* was *Mental* in heart onely, not *Vocal* in voice. God can hear thoughts, as well as words. Hence *Tertullian*; *Do Gods ears expect a sound. How then could the prayer of* Jonah *out of the Whales belly, through the bowels of so great a Beast, from the deeps, through the huge weight of Sea, come up into Heaven?* Jonah made it in the Whales belly, penned it after he was vomited up, and digested it into this Book.

[g] Mat. 12. 40.

[h] *Piscis grandis*, Haud dubium quin certum significet: At Animadvertendum, quod ubi putabatur interitus, ibi custodia fit. *Hieron. Com. in Jon.* 2.

[i] Dei aures sonum expectant? Quomodo ergo Oratio Jone de ventre ceti per tantæ bestiæ viscera ab ipsis abyssis per tantam æquoris molem ad Cœlum potuit evadere? *Tertul. de Orat. lib. c.* 13.

Scope. To shew the greatness of Gods mercy to him, in his extreme misery (which by his sin he had brought upon himself) and his firm Resolutions of thankfulness to the LORD, for his Salvation.

Principal Parts. In this Prayer Consider to this End. I. *A Summary Proposition.* 1 Of Jonah's misery, *Praying*, 2 Of Gods mercy, *Hearing his Prayer*, ver. 2. II. *A larger Exposition* or *Narration*, *Partly* of his Affliction. 1. By the Author of it, *viz.* God, *ver.* 3. 2. By *Jonah's* fluctuation in it betwixt Fear and Hope, *ver.* 4. 3. By the instruments and the hopeless extremity of his trouble, *ver.* 5. 6. *Partly* of Gods mercy to him in his distress. 1. Saving him from Death, *ver.* 6. 2. Hearing his Prayer in his soul faintings, *ver.* 7. III. *A Gratulatory Conclusion*, wherein 1. He Reproves them of their ingratitude, that forsaking God, regard Idols, *ver.* 8. 2. He declares his Resolution, *To sacrifice with voyce of Thanksgiving, and to pay his vowes.* 3. He pronounceth Salvation to be from the LORD, *ver.* 9.

(This may be sung as Psal. 100. *or as* X. Commandements. *)*

JONAH. II.

1. Then Jonah Prayed unto the LORD his God out of the bowels of the Fish.
2. And he said;

[k] *Heb.* By reason of strait distresse to me. [l] *Heb.* Answered.

[k] Through my deep distress did cry
Unto the LORD, and he me [l] heard:
Out of the belly of Hell cry'd I,
Thou heard'st my voyce, *didst me regard.*

3. For into th' deep thou hadſt me caſt
In [m] midſt of Seas, (*thoſe gaping graves*)
[n] The flood me compaſs'd: o're me paſ't
Ev'n all thy billows, and thy waves.

4. Then ſaid I; From-before thine eyes
I-am-caſt out *remedileſs*;
Yet [o] will I look again *Ev'n* to
The Temple of thine holineſs.

5. The waters compaſs'd me *throughout*
Ev'n to the Soul [o] *re*whelm'd *with dread*:
The Deep ſurrounded-me-about,
The wrack *was*-wrapt about my head.

6. To Mountains clefts I did deſcend,
[p] Earth's barrs about-me *were* for ay:
Yet, LORD my God, thou mad'ſt-aſcend
My lives from [q] pit *wherein I lay*.

7. [r] Within me when my ſoul did faint,
The *living* LORD remembred I:
And in to thee my prayer went,
To Temple of thy Sanctity.

8. *They that* [s] of lying vanities
Obſervers *are*, *and idols make*,
They their own mercy; *in this wiſe*,
Do *moſt ingrateſully* forſake.

9. But I with voice of [t] thanks *alway*
To thee will Sacrifice-*afford*,
What I have vowed I will pay:
Salvation *is* of the LORD.

10. And the LORD ſpake unto the fiſh, and it vomited out Jonah upon the dry land.

m *Heb.* heart
n *Heb.* And.
o *Heb.* I will adde to look.
p *Heb.* The earth her barres.
q *Heb.* Corrupting pit.
r *Heb.* In failing upon me my ſoul.
s *Heb.* Of the vanities of a ly.
t *Heb.* Confeſſion.

Micah.

I. Order and Time.

THis Prophet propheſied (*as hath* [a] *formerly been ſhewed,*) [b] *In days of* Jotham, Ahaz, and Hezekiah, *Kings of* Judah. He therefore was contemporary with *Iſaiah*, but a little after him. *Calvin* (that learned and judicious Writer) thinks, [c] *He was joyned to* Iſaiah, *the more to ſtrengthen and confirme their Doctrine, againſt the hard-hearted and ſtiff-necked People of their times; they ſpeak as with one mouth and ſtile almoſt the ſame matters and words, for convincing the rebellious, and comforting the Elect by their mutual conſent.*

He *is among the twelve leſſer Prophets, the third in* Order, *according to the* LXX. *verſion, but the ſixth according to the Hebrew verity, (*ſaith [d] *Hierome) Therefore as it were put in the heart of the volume, he ought to contain profound myſteries.* Our *Engliſh Tranſlation* follows this Order of the Hebrew.

a See the Chronological Table before *Iſa.*
b Mic. 1. 1. with Iſa. 1. 1. 2.
c *Jo. Calv. Prælect in Mich. in Præfat.*
d Micheas ——in ordine 12 Prophetarum ſecundum ſeptuaginta interpretes tertius eſt, ſecundum Hebraicam veritatem ſextus. —Ergo quaſi in corde voluminis poſitus debet profunda continere myſteria. *Hier. Prolog. in Mich Tom. 6.*

§. II. Name and Penman.

This Prophcy is called by the Hebrews ספר מיכה *Sepher-Micah*, i.e. *The Book of* Micah, from *Micah* the Preacher and Penman thereof.

This name מיכה *Micah* either may ſignifie *Who-as?* or *Who-ſo?* denoting his excellency, *who like him*: As e *Hierome* ſometimes interprets it, cutting the word into two. Or it may ſignifie *Small, Poor, Humble*, (from מך *Mooc*, *to be ſmall, to be impoveriſhed*,) either denoting the Poverty and low condition of him and his Parents, (Poverty being uſually the companion of Piety;) or the poverty and meanneſſe of Chriſt, of whom he prophecied; which interpretation no withſtanding ſeems ſomewhat forced. *Hierome* alſo elſewhere ſaith it ſignifies *Humility*; f *The*

e Micheas, ὁ τίς ὧν ex duabus orationis partibus nomen compoſitum, quod apud nos ſonat, *Quis quaſi? aut, Quis velut? Hier. Proœm. in Joel. Tom. 6.* f Sermo Dei qui ſemper deſcendit ad Prophetas, deſcendit ad Micheam quoque, qui interpretatur *Humilitas*; Ad Michæam de Meraſthi, qui uſque hodie juxta Eleutheropolim urbem Paleſtinæ haud grandis eſt viculus: *Moraſthi* autem in lingua noſtra *Hæredem* ſonat. Pulchrè igitur *Humilitas*, quæ inter virtutes vel præcipua eſt, ſpe hæreditatis Dominicæ naſcitur. *Hier. Prolog in Mic. Tom. 6.*

Word

Word of God which alwaies deſcends to the Prophet; *deſcends to* Micah *alſo, who is interpreted* **humility**; To *Micah* of *Moraſthi*; *which to this day is a little Village, neer* Eleutheropolis *a City of* Paleſtine: *now* Moraſhthi *in our tongue ſounds*. An Heyre: *Excellently therefore* **humility**, *which is chief among the Vertues, ariſeth in hope of the Lords* **heritage**. And the ſame *Hierome* hereunto alluding in another place ſaith, [g] Micah *of* Moraſhthi *co-heyre of Chriſt, declares the devaſtation of the daughter of a Thief, and layes ſiege againſt her, becauſe ſhe ſmote the cheek of* Iſraels *judge*. But leaving theſe curious Criticiſmes about his *name*, come we to his *Perſon*.

Who this *Micah* was, we finde not expreſſed in other Scriptures, and not much in this his Prophecy. He is called from his Country מכתי המרשתי *Micah Hammoraſhti*, that is, [h] *Micah the Moraſhtite*, (for ſo it ought to be read.) Some think he is thus denominated from [i] *Mareſha*, a city of *Judah*. At *Mareſha* [k] was fought that famous Battel betwixt King *Aſa* and *Zerah* the *Ethiopian*. But the former of theſe two names *Mareſha* and *Moraſhtite* are ſo different, that it would be harſh and forced to borrow the Prophets denomination thence. Though *Hierome* (as here was noted) takes this *Moraſhti* to be a village near *Eleutheropolis*, (i. e. *Hebron*) in *Paleſtine*. But others more probably conceive that *Micah* is called the *Moraſhtite*, from *Moraſhti of Gath*, [m] mentioned in this Prophet afterwards, which ſeems to be a City of *Benjamin*; the ſonnes of *Benjamin* [n] *driving away the inhabitants of Gath*. This *Micah* was not that *Micaiah* [o] who lived in dayes of *Ahab*; For, 1. Their names quite differ, this *Micah*, that *Micaiah*, according to the Hebrew. 2. Their times much differ, this *Micah* being divers Kings Reigns after the other. Now though we finde little of this *Micah* in Scripture, yet by this Prophecy it is certain he was an [p] *Holy-man of God*, and a Prophet, by whom the Holy-Ghoſt was pleaſed to ſpeak.

g Micheas de Moraſthi cohæres Chriſti vaſtationem annunciat filiæ latronis, & obſidionem ponit contra eam: quia maxillam percuſſerit judicis Iſrael. *Hier. Paulino. Tom.* 3.
h Mic. 1. 1.
i Joſh. 15. 20, 21. 44. 2 Chron. 11. 58.
k 2 Chron. 14. 9, 10.
l *Vide Jun. Annot. in Mic.* 1. 1. *& Tarnov. Prolegom. on Mic.*
m Mic. 1. 14. *vid Iun. Annot. ibid.*
n 1 Chron. 11. 1. 13.
o 1 King. 22. 8.
p 2 Pet. 1. 21.

§. III. Occaſion and Scope.

The People of *Iſrael* and *Iudah* being very prophane and impenitent in the dayes of the Prophet *Iſaiah*, for which the *Aſſyrian* captivity was even then haſtening upon *Iſrael*, and the *Chaldean* not long after to fall upon *Iudah*, upon this **Occaſion** the Lord raiſeth up *Micah* to ſecond *Iſaiah*, and to confirm his Prophecies againſt both *Iſrael* and *Iudah*, inviting them to repentance, both by threatned judgments and promiſed mercies.

Scope, I. *In Reference to the Jews*, was 1. *Partly* to convince and reprove them for their ignorance, ingratitude, oppreſſion and injuſtice, and other their grievous ſins, fomented among them by their Rulers and Prophets, but eſpecially for their idolatry. 2. *Partly* to invite them to Repentance and Reformation, leſt the wrath and heavy judgements of God, break forth upon them, both by the *Aſſyrian* and *Chaldean* captivity. 3. *Partly* to ſupport and comfort an Elect remnant of the godly among them with gracious Promiſes, not only of their temporal deliverance out of *Babylon*, but alſo of ſpiritual Priviledges by Jeſus Chriſt, who ſhall crown his Church with Honour, Unity, Peace, Comfort, and a reſtored Government; whoſe [q] *Nativity in* Bethlehem, Kingly office, and effects of his Mediatourſhip are clearly and ſweetly foretold, to the ſingular eſtabliſhment of the hope and comfort of the Church againſt all her enemies and afflictions. II. *In reference to all Churches of Chriſt in after times, and ſo to us*, 1. Both to warn them and us by the Jewes ſad examples, what ſad meaſure we are to expect from the righteous God, if we perſiſt impenitent in like abominations. 2. And alſo to inſtruct the Elect of God, whence to derive comfort and hope in times of publick ſinnes and miſeries, *viz.* onely from Jeſus Chriſt and his bleſſed office, the onely Cordial, and Antidote againſt all temporal, ſpiritual and eternal evils.

q Vide *Auguſt. de Civ. Dei l.* 18. c. 30.

§. IV. General Parts.

In this Book consider 1. *The Inscription.* 2. *The Prophecy it self.*

I. *The Inscription*, denoting 1. The *Authors* of the Prophecy, Principal and Instrumental. 2. The *Time* when, &c. 3. The *Object* against whom, *viz.* both *Israel* and *Judah* intimated, in their two Royal Cities named, *Chap.* I.1.

CHAP. I.

II. The *Prophecy it self*, comprised chiefly in two Sermons, (*as is evident from the Exordium twice set down, viz. ch.*1.*ver.*2 *&c.* 6.1,2.)

I. **The First Sermon** is contained in the five first chapters, and is partly *Minatory*, Partly *Consolatory*. I. **Minatory**, wherein note, 1. *The Exordium*, inciting to attention, *ver.*2. 2. *The Summary Proposition* of Gods judgements both upon *Israel* and *Judah* for their sins, *ver.*3,4,5. 3. *The more Plenary and particular Explication, Partly* of their grievous destruction described pathetically, *ver* 5. *to the end of the chapt. Partly* of the procuring causes of those judgments, their sins. *viz.* (1) The Peoples sins, Covetousnesse, Oppression, Injustice, and affecting of false Prophets, *Ch. II. throughout.* (2) The Princes cruelty, *Ch. III.* 1,2,3,4. (3) The Prophets treachery and falshood, *ver.*5,6,7. The Cruelty, Mercinarinesse, Hypocrisie and Security of Princes, Priests and Prophets, *ver.*8. *to the end.* II. **Consolatory**, wherein divers excellent Gospel-Promises are made both for conferring of Good, and Removing of Evil in after-times. These Promises are laid down, 1. *More briefly* and Summarily, *Ch. IV.* 1. *to* 6. 2. *More largely, Partly* Touching the Removal of all evil, *viz.* Their distresses and dispersion, *ver.*6,7. The Chaldean captivity, *ver.*8,9,10. The Hostility of the Nations about them, which shall be subdued by them, *ver.*11,12,13. *Partly* touching the communicating of all good in Jesus Christ, whose **Person** and **Birth in Bethlehem** is prophecied, *Ch. V.*1,2. whose blessed Kingdome and Conquest over his enemies is promised, *ver* 3. *to the end of the chap.*

CHAP. II.
CHAP. III.
CHAP. IV.
CHAP. V.
CHAP. VI.
CHAP. VII.

II. **The Second Sermon** is expressed in *chap.*6. *and* 7. wherein consider

1. *The Exordium*, calling to attention, *Ch. VI.*1,2.

2. *A Commination*, wherein I. Gods benefits conferred on them are enumerated, *ver.*3,4,5. II. Their duties, which for all his goodness they should have performed to God, are described, 1. Negatively, *ver.*6,7. 2. Affirmatively, *ver.*8,9. III. Gods severe judgements are denounced for their injustice and idolatry, *ver.*10. *to the end of the chapt.* IV. The Churches sad complaint hereupon, 1. For the smalness of her number, *Ch. VII* 1. 2. For the general corruption of all sorts and degrees of men, *ver.*2. *to* 7. This complaint is amplified by her eying of God, and waiting upon him notwithstanding, who can cure all these evils, *ver.* 7.

3. *The Consolation* of the Church, and Gods Elect remnant against all their enemies and afflictions, wherein 1. The Church checks her enemies insolent rejoycing at her calamity, resolving patiently *to bear the Lords* deserved *indignation*, from the hope she hath in the Lord, that he will raise her up out of *darknesse into light* to her enemies shame, *ver.*8. *to* 14. 2. The Churches Restauration is promised, to the terrour and confusion of her enemies, *ver.* 14. *to* 18. 3. These Promises are sweetly confirmed to the Church from the Nature of God, incomparably merciful in pardoning and subduing of sin, *ver.*18,19. And immurably faithful in performing his Promises, which he hath ratified by his *Oath from the dayes of old*, ver. 20.

Nachum.

§. I. Order, and Time of his Prophecying.

According to the *Greek Translation* by the Lxx. *Nahum* is placed next in Order after *Jonah*, (saith [a] *Hierome*) *because they prophecied both of them of the same city*, viz. *Nineve now called* Ninus, *the Metropolis of* Assyria: *But according to the Hebrew* it is placed next *after* Micah.

[a] *Hieron. Proœm. in Nahum Tom.*6.

Of the **Time** when *Nachum* flourished and prophecied. hath [b] formerly been spoken: most likely it was in or after the dayes of *Hezekiah*, after the ten Tribes were captived, and cruelly used by the Assyrians.

[b] *See* **Chronol. Table** before *Isa.*

§. II.

§. II. Name, and Penman.

This Prophecy is by the Hebrew ſtiled ספר נחום *Sepher Nachum*, that is, *The Book of* Nachum; and in the inſcription it ſelf. [c] *The Book of the viſion of* Nachum; from *Nachum* the Preacher and **Penman** thereof.

נחום *Nachum* ſignifies, *Conſolation*, or *Comforter*; (ſaith *Hierome*,) [d] for *now the ten Tribes were carried captive by the Aſſyrians, in the time of* Hezekiah *King of* Judah, *under whom alſo this viſion is ſeen againſt* Nineveh *for the comfort of the captived People. Nor was it a ſmall conſolation, both to them that ſerved in* Aſſyria, *and to the remnant under* Hezekiah, *of the Tribe of* Judah *and* Benjamin, *(who were beſet with the ſame enemies,) to hear that the Aſſyrians themſelves ſhould be captived by the Chaldeans.*

[c] Nahum. 1. 1.

[d] Nahum παράκλησις ideſt, Conſolatio. *Hier. Proœm. in Joel. Tom. 6.* Sequitur Nahum, qui interpretatur *Conſolator*. Jam enim decem tribus ab Aſſyriis deductæ fuerant in captivitatem, ſub Ezechia rege Judæ, ſub quo etiam nunc in conſolationem populi tranſmigrati, adverſum Ninivem viſio cernitur. Nec erat parva conſolatio, tam his qui jam Aſſyriis ſerviebant, quam reliquis qui ſub Ezechia de tribu Juda & Benjamin ab iiſdem hoſtibus obſidebatur, ut audirent Aſſyrios quoque à Chaldæis eſſe capiendos. *Hier. Proœm. in Nahum. Tom. 6.*

Who he was, Scripture ſpeaks little; Here he is called [e] *Nachum the Helkoſhean* (ſo it may be written.) *Some* (ſaith *Hierom*) *think* Helkoſheus *was* Nachum's *father*; *and that according to the Hebrewes tradition, he was a Prophet, ſeeing to this day there is in* Galilee *a village of* Helkoſheus, *a little one indeed, and ſcarce ſhowing the prints of the ancient buildings in the ruines; but yet known to the Jewes, and ſhowed alſo to me by my Guide.* This *Nahum* was an holy Prophet, as appears by this his Prophecy. Further we read not of him.

[e] Porrò quod additur, *Nahum Helkeſæi*, quidam putant *Helkeſæum* patrem eſſe *Nahum*; & ſecundum Hebræam traditionem etiam ipſum Prophetam fuiſſe, cum *Helkeſæi* uſque hodie in Galilæa viculus, parvus quidem & vix ruinis veterum ædificiorum indicans veſtigia; ſed tamen notus Judæis, & mihi quoque à circumducente monſtratus. *Hieron. Proœm. in Nahum. Tom. 6.*

§. III. Occaſion, and Scope.

The LORD having formerly warned *Nineveh* by the preaching of *Jonah*, after he was miraculouſly ſaved in, and delivered from the Whales belly, of its imminent deſtruction for its grievous ſins, within three dayes; whereupon *Nineveh* believed, repented, and was at that time ſpared: Afterwards *Nineveh returned with the Dog to the vomit, and with the Swine that was waſhed, to the wallowing in the mire*; eſpecially the *Aſſyrians* afterwards perſecuting the people of God, captivating and cruelly uſing the *ten Tribes*, and endeavouring to extirpate the Jewiſh Religion, as hath been [f] ſhewed. And probably all this, their former King, (who cauſed *Nineveh* to humble her ſelf,) being dead. Upon this **Occaſion** the Lord being greatly incenſ'd at *Nineveh's* ingratitude, and very jealous for his People, raiſes up *Nahum*, to denounce the final and inevitable ruine of *Nineveh* and the *Aſſyrian* Kingdome by the *Chaldeans*, comforting his People in the certainty of their deſtruction.

[f] See the **Chronol. Table** before *Iſa.*

Scope, 1. To denounce againſt *Nineveh* (the Metropolis of *Aſſyria*, [g] *An exceeding great city of three dayes journey, whoſe walls were an hundred foot high, ſo broad that Charets might meet, and paſſe by one another on the top of them, and wherein there were one thouſand five hundred Towers*, as [h] *Calvin* noteth) her final, terrible and irrevocable overthrow, to the ruine of that ancient, potent and flouriſhing Monarchy of *Aſſyria*; by that fierce and bitter Nation of the *Chaldeans*, for their many horrid ſins, and eſpecially for relapſing after their repentance at *Jonahs* preaching, and cruel dealings againſt Gods People the Jews, at laſt carrying the *ten Tribes* captive, and greatly endangering *Judah* and *Jeruſalem*, in [i] and before the dayes of *Hezekiah*. 2. To comfort both *Iſrael* and *Judah* endangered, by denouncing fatal judg-

[g] Jonah 3. 3.

[h] *Calv. Com. in Nahum* 1. 1.

[i] *Read the Story* 2 Kin. 15. *to ch.* 21.

judgments to their deadly enemies the Assyrians, who under *Pul*, *Tiglath-pileser*, *Shalmaneser*, *Sennacherib*, and *Esarhaddon*, had so wofully oppressed and wasted them. Hereupon saith [k] *Hierome*, Nahum *the comforter of the world rebukes the city of bloods, and after the overthrow of it, saith*; *Behold upon the Mountains the feet of him that preacheth the Gospel, publishing Peace.* 3. To teach all after ages by *Assyria's* example, that no State, Kingdome or Monarchy on earth, can be so potent and flourishing, but it shall be utterly broken by the Omnipotent LORD, when once they grow insolent against God, and cruel against his Church and People.

[k] Nahum, consolator orbis, increpat civitatem sanguinum, & post eversionem illius loquitur; *Ecce super montes pedes Evangelizantis & Annunciantis pacem. Hier. Paulino Tom. 3.*

§. IV. General Parts.

In this Book consider 1. *The Inscription.* 2. *The Preface* or *Exordium.* 3. *The Prophecy it self.*

I. *The Inscription*, denoting 1. The nature or general Argument of the Prophecy, *viz. The Burden of Nineveh*, i. e. an heavy burdensom doom against her. 2. The divine Authority of it, *The Book of the Vision*; visions were from God. 3. The instrumental Author thereof, *Nachum*, &c. *Ch. I. 1.*

CHAP. I. II. *The Preface or Exordium* drawn from the nature of God, *viz.* from 1. His jealousie against his adversaries to be avenged of them, *ver. 2.* 2. His long-suffering, *ver 3.* 3. His Power, Majesty and terrible fury, *ver 4,5,6.* 4. His Goodness and Protection to them that trust in him, *ver. 7.*

III. *The Prophecy it self*, containing 1. *A general denunciation of Nineveh's destruction.* 2. *An Amplification thereof.*

I. A general **Denunciation of Ninevehs Destruction**, and therein synechdochically of *Assyria's* ruine, Here note *I.* **The Nature** of the destruction threatned; it shall be 1. Sudden, as of a flood, *ver. 8.* 2. Total, *ver. 8, 9.* 3 Irresistible, *ver. 10.* *II.* **The Causes** of this their destruction, *viz.* 1. *Impulsive*, their sins against God, *ver. 11.* 2. *Finall*, the deliverance of his Church from their tyranny, *ver. 12,13.* 3. *Efficient, viz.* The LORD and his Command, *ver. 14.* *III.* **The Illustration** of this ruine of *Nineveh* and of *Assyria*, by the contrary Restauration and prosperity of *Judah*, of the Church, *ver 15.*

II. A particular **Amplification of former threatnings, or threatned judgments**, 1. By an adumbration of the judgements. 2. Narration of the Causes. 3. Confirmation of the threatnings.

CHAP. II. 1. *By an adumbration or description of* Nineveh's *destruction.* *I.* **By the Antecedents**, *viz.* 1. The approach of the enemy, against whom *Nineveh* is ironically incited to prepare, *Ch. II. 1.* 2. The reason of this dealing of God with *Nineveh* for his Churches Restauration, *ver. 2.* 3. The terrour of the enemies Army, emphatically set forth, *ver. 3,4.* *II.* **By the Concomitants** accompanying *Nineveh's* ruine, *ver. 5,6.* *III.* **By the Consequents** thereof, *viz.* 1. Captivity of 1 Huzzab and her maids, with their mournful deportment therein, *ver. 7.* 2. Flight of the Citizens, *ver. 8.* 3. Spoiling and plundring of the City, *ver. 9,10.* 4. Astonishment of men at this blow; *ver. 10.* 5. Admiration and insultation of men at the desolation of the place of the Lion and his young Lions, *viz.* The State of the cruel King of *Nineveh* and his children, *ver. 11,12.*

CHAP. III. 2. *By a Narration of the Causes of* Nineveh's *ruine.* *I.* **Efficient**, viz. The Lord setting himself against her, *ver. 13.* *II.* **Impulsive**, *viz.* her sins, 1. Her cruelty and bloodinesse. 2 Her falshood. 3. Her robbery and oppression, for which she shall be destroyed terribly and cruelly, *Ch. III. 1,2,3.* 4. Her filthy idolatries, for which her filthiness shall be discovered, and she made a shameful gazing-stock, *ver. 4 to 8.*

[l] הוצב *Huzzab signifies Station*; or *One standing*; from יצב *To stand, set, constitute, &c.*

1. Some interpret this of the Queen of *Nineveh*, that should be captivated with her maids, and think she was called *Huzzab*, i. e. *Standing*, because it was the custome of Queens to *stand at Kings right hands*, Psal 45.10. *This Pagnine in* Lexic. *in verb.* הוצב *ascribes to R. Semuel and R. David.* 2. But others apply this name *Huzzab*, rather to *Nineveh*, that had *stood* a long time, but should now *stand* no longer, but be carried away. And by *her Maidens*, they understand her *lesser Cities* and *Villages* round about her, that should be captivated and in extream distresse with her. A metaphor from women. *Thus Hierome Comment. in Nahum 2. & Calv. Comment. in loc.*

3. *By a Confirmation of these threatnings, and the certainty of the threatned destruction upon* Nineveh. This he doth by invalidating all the Grounds of *Ninevehs* vain confidence, *viz.* 1. *Her Munition, Nineveh* being naturally very strong, yet not comparable to **populous No**, i. e. Alexandria in Egypt, which yet was ruined; even so all *Ninevehs* strong holds shall easily fall, *ver. 8. to 13.* 2. *Her numerous inhabitants.* They shall be as women, *ver. 13.* 3. *The strong Gates of her Land.* They shall be set wide open, *ver. 13.* 4. *Her repaired Towers.* They shall not protect them from the sword, *ver. 14,15.* 5. *Her relief by many Merchants.* They shall fail her, *ver. 16.* 6. *Her Captains of Warre.* They in heat of danger shall flie away, *ver. 17.* 7. *Her Shepherds and Nobles.* They shall slumber and dwell in dust. *ver. 18.* 8. *Her People.* They shall be dispersed and none shall gather them, *ver. 18.* In all which respects her bruise shall be incurable,

rable, yea all ſhall inſult over her deſtruction, becauſe of *her wickedneſſe upon them continually*, ver. 19.

Habakkuk.

§. I. Order and Time.

THe Hebrewes rank this Book in the ſame Order in this Volume of the Leſſer Prophets, as we have it in our Bibles.

At what Time this Prophet flouriſhed and prophecied, is not here or elſewhere expreſly declared, but from the current of the Prophecy, he ſeems to have lived before the Babyloniſh Captivity, in times of extream and univerſal corruption of all things, *viz.* about the dayes of *Manaſſeh* and *Joſiah*, as hath [a] formerly been intimated.

[a] In Chronol. Table before *Iſa.*

§. II. Name, and Penman.

This Book is ſtiled by the Hebrewes, ספר חבקוק *Sepher Habakkuk*, i. e. *The Book of Habakkuk*. And in the text it ſelf, [b] *The burden which* Habakkuk *the Prophet did ſee*; becauſe it is the burdenſome Prophecy firſt againſt the Jewes, then againſt the Chaldeans; whereof *Habakkuk* was Preacher and **Penman**. There are four Prophets in the Volume of *Leſſer Prophets*, whoſe Prophecies are in whole or in part called Burdens, (as [c] *Hierom* hath noted,) *viz. Nachum, Habakkuk, Malachy* and *Zechariah*, about both the middle and latter end of his Prophecy.

[b] Hab. 1. 1.

[c] *Hieron. Prolog. in Habac. Tom. 6.*

This name חבקוק *Habakkuk*, ſignifies *an embracing*. (as [d] *Hierom* thinks,) either becauſe he was beloved of the Lord, and *ſo embraced by him*; or becauſe as it were [e] *embracing* God, he *wraſtled* with him, contended with him in this Prophecy. Or (as [e] *Tarnovius* notes out of *Luther*, it ſignifies, *The-beſt-embracer*; from חבק *Habak*, i. e. *To embrace*, the laſt letter being doubled for emphaſis ſake. *This name had its Omen: for his afflicted People he in this Prophecy embraceth, loveth and claſps in his armes, comforts, and ſuſtains, even as a child ſadly weeping, is embraced by his mother, that he may hold his Peace.*

[d] *Habakkuk* vel ex eo quod amabilis Domini eſt, vocatur *amplexatio*: vel quod in certamen & luctam, & ut ita dicam, *amplexum* cum Deo congreditur, *amplexantis*, id eſt, luctantis fortitus eſt nomen, &c. *Hier. Prolog. in Habac. Tom. 6.*

[e] *Tarnov. Prologom. in Habac.*

Habakkuk is not the ſame that is reported in the Apocryphal additions to *Daniel*, (*viz. The book of* Bell *and the* Dragon) to have brought *Daniel* food into the Lyons Den; (though [f] *Hierom* ſeem to incline to this opinion.) For 1. The truth of that Apocryphal ſtory may be juſtly doubted; becauſe in relating the occaſion of *Daniels* being caſt into the Lyons Den, it quite differs from *Dan.* 6. Suppoſe the Story true, yet the times much differ. For *Daniel* was caſt into the Den of Lyons by *Darius* the Mede in the dayes of *Cyrus*, Dan. 6. But this Prophet prophecies in or before *Nebuchadnezzars* dayes, threatning *Judahs* captivity by him, as [g] *Pareus* hath noted. Therefore he could not be the ſame *Habakkuk*, whoever he was; he for his office is here called by the Holy Ghoſt a [h] *Prophet*; and his Prophecy is not only found in the Hebrew text, but alſo divers times [i] alledged in the *New Teſtament*, whence the divine

[f] *Hieron. Prol. in Habac.*

[g] *D. Pareus Proœm. in Habac.*

[h] Hab. 1. 1.

[i] *Compare* Hab. 1. 5. *with* Acts 13. 41. *and* Hab. 2. 4. *with* Rom. 6. 17. Gal. 3. 11. *and* Heb. 10. 38.

vine Authority of it is notably evinced. Of him faid *Hierom*, [k] *The ſtrong and rigid wraſtler ſtands upon his watch, and ſets himſelf upon his Tower, that he may contemplate Chriſt upon the Croſs.* As *Nahum* prophecied againſt *Nineveh* and *Aſſyria:* ſo *Habakkuk* prophecied againſt *Judah* and *Jeruſalem.*

[k] Habakkuk luctatur fortis & rigidus, ſuper cuſtodiam ſuam, & figit gradum ſuper munitionem, ut Chriſtum in cruce contempletur, &c. *Hier. Paulino. Tom.*3.

§. III. Occaſion, and Scope.

The Kingdome of *Judah* in the dayes of *Habakkuk* being extreamly corrupt, the godly were miſerably *compaſſed about with*, and oppreſſed by the wicked; in ſo much that the righteous on the one hand, wondred at Gods patience that could endure ſuch wickedneſſe; on the other hand were ready to challenge God, for not delivering them according to his Promiſes; upon which Occaſion the Lord raiſeth up *Habakkuk*, to threaten the wicked with imminent and approaching captivity by the *Babylonians*, and alſo to inſtruct the godly in deepeſt and longeſt troubles *to live by faith*, expecting Gods ſeaſonable deliverance.

Scope 1. To denounce againſt *Judah*, the *Chaldean* captivity approaching, (a thing to them incredible,) for their many and great corruptions abounding: that ſo it might appear the wicked ſhould not ſtill go unpuniſhed. 2. To inſtruct his own People how to wait upon God, and *live by faith* in deepeſt and longeſt afflictions, till God reſcue them, and deſtroy the inſtruments of his wrath upon them, *viz.* the *Chaldeans*, that extream fierce, greedy, diſſolute and ambitious Nation. Whereupon the Prophet himſelf, (as a patterne to the faithful,) recounting in his Song, the experience of his people in their deliverances of old apprehendeth by faith like deliverances from preſent calamities, in greateſt wants and extremities, ſweetly reſting and rejoycing in Gods Salvation alone. *All which are propounded in forme of a Dialogue betwixt God and the Prophet.*

§. IV. Principal Parts.

In this Book conſider 1. *The Inſcription.* 2. *The Prophecy it ſelf.*

The Inſcription, declaring 1. The nature of the Prophecy; *The Burden.* 2. The inſtrumental Author of it, *Habakkuk*, *Ch.*I.1.

I. CHAP. I. II.

The Prophecy it ſelf, laid down *Dialogue-wiſe*, betwixt the Prophet and God himſelf, wherein note

I. **The Prophets firſt complaint to the Lord againſt the extream wickedneſs of the Jews**, wherein he expoſtulates with God. 1. For delaying to hear his Prayer againſt abounding ſins, *v.*2. 2. For forbearing ſo long to puniſh their offences, *viz.* 1 Violence, *ver.*2,3. 2 Striſe and contention, *ver.*3. 3 Slacking of the Law. 4 Suppreſſion of judgement. 5 Oppreſſion of the righteous by the wicked. 6 Corruption of Judicatures, *ver.*4.

The Lord anſwers to this firſt complaint. *I. Prefacing*, touching the wonderfulneſſe and incredibleneſſe of his work he will do in their dayes, *ver.*5. *II. Declaring* what his work ſhall be, *viz.* The raiſing up of the Chaldeans to lead *Judah* captive; which Chaldeans are deſcribed pathetically (as utterly irreſiſtible by the Jewes.) By their 1 Bitterneſſe, 2 Haſtineſſe, 3 Terribleneſſe, 4 Tyrannicalneſſe, 5 Horſemanſhip, their horſes ſwift and fierce, 6 Power to bear down all before them, as the Eaſt winde, 7 And by their pride through their ſucceſſe, wickedly aſcribing their power to idols, *ver.*6. *to* 12.

II. **The Prophets ſecond complaint hereupon to the Lord againſt the Chaldeans**, cruelly oppreſſing the Jewes, *more righteous then themſelves*, wherein note *I. An Exordium*, expreſſing his hope that the Jewes ſhould not periſh by theſe threatned miſeries; grounded on Gods 1. Eternity. 2. Covenant and Communion with them. 3. Power. 4 Providence, ordaining Chaldeans for correction, *ver.*12. 5. Purity, ſo that he cannot at all approve their enemies iniquity, *ver.*13. *II. An Expoſtulation* with God for his ſilent permitting of the Chaldeans, 1. To deale treacherouſly, *ver.*13. 2. To devoure like fiſhes or creeping-things the Jewes not ſo wicked as themſelves, *ver.*13,14,15. 3. To rejoyce in this their rapine, *ver.*15. 4. To attribute all their ſucceſſe to themſelves, &c. *ver.*16. *III. A Concluſion*, wherein he expreſſeth 1. His indignation by reaſon of all theſe particulars againſt the Chaldeans, *ver.* 17. 2. His reſolution vigilantly and intentively to wait for the Lords Anſwer, *Chap.II.*1.

CHAP. II.

The

The Lords answer to this second complaint of the **Prophet**, wherein note I. *The Preface*, 1. Requiring the Prophet, plainly to write the vision to the view of all, *ver* 2. 2. Declaring the determinate time, the certainty and seasonableness of the vision at last, though it be delayed for a time, *ver.* 3. 3. Intimating *partly* the miscarriage of the proud and impatient heart that cannot wait for the Promise; *Partly* the duty of the godly to live by faith during worst of troubles, till the vision be fulfilled, *ver.* 4. II. *The Narration of the Substance of the vision*, in reference both to the unjust Chaldeans, and to his own just people. *In reference to the unjust Chaldean*, that he shall for his many grievous sinnes have suitable judgements, and be wofully destroyed, 1. For his intemperance, pride and insatiableness, *ver.* 5. *to* 9. 2. For his covetousness, hurtfulness and cruelty, *ver.* 9, 10, 11. 3. For his bloodshed and iniquity, *ver.* 12, 13, 14. 4. For his drunkenness, *ver.* 15. *to* 18. 5. For his notorious gross idolatry, *ver* 18, 19. *In reference to the just People of God are declared* 1. Their priviledge of life and a safe state in midst of troubles; *The Lord being in his Holy Temple.* 2. Their duty. *All the earth should quietly adore his Majesty, but his people should silently acquiesce in him, and in his dispensations*, ver. 20.

III. **The Prophet Habakkuks Prayer** penned by him in his own and the Churches name, upon **Occasion** of the Babylonish captivity long before threatned, and now coming upon *Iudah*; The **Scope** whereof is to instruct himself and the people when they should come into *Babylon*, By Prayer to implore the Lords mercy in midst of their miseries, both from his former experienced Favours to his people, and his Promises; and triumphantly to glory over all distresses by confident acquiescence in their God alone.

Principal parts herein are

I. The *Inscription* denoting 1. The *Penman*, 2. The *Nature of the Prayer*, *Ch.* III. 1.

II. The *Prayer it self*, wherein consider

1. **The Occasion** of it, *viz.* The Lords Word touching the captivity, *ver.* 2.

2. **The Petitions**, 1. For reviving the Church in trouble. 2. For making himself and glory known in *Babylon*. 3. For remembring mercie in midst of the Churches miseries, *ver.* 2.

3. **The Arguments** whereby these Petitions are urged; drawn 1. From that famous experience of *his bringing Israel out of* Egypt; where are set forth, 1. His glorious presence on *Mount Sinai*, ver. 3, 4. 2. His active power is set forth under *horns out of his hand*, ver. 4. evident gloriously to his people by many Signes, *ver.* 5, 6. and terrible to forreign Nations, *ver.* 7. 3. The glorious acts or effects of his power, *Partly* in the waters, *viz.* dividing the Red-Sea and *Jordan*, *ver* 8, 9, 10. *Partly* in the Heavens, making Sun and Moon stand still, in *Joshuahs* time, *ver.* 11. *Partly* in the Earth, subduing the Canaanites, before *Israel*, ver. 12, 13, 14, 15. II. *From his promise of delivering his people from their fears and enemies*, ver. 16.

4. **The glorying Triumph** of the faithful in God alone, and his promises over all imaginable straits, *ver.* 17, 18, 19.

III. The *Direction of this Prayer*, as to the musick of it, *ver.* 19.

CHAP. III.

(This may be sung as Psal. 113.)

HAB. III.

1. A Prayer of Habakkuk the Prophet upon Shigjonoth.

2. LORD, I thy report I heard with fears:
Thy work m revive amidst the years,
O LORD, n Amidst the years make known:
In wrath remember mercy-dear.

3. God came from Teman (*his to chear,*)
o From Paran Mount the Holy one: Selah.
His Glory covered p Heaven *with rayes*.
And Earth was filled with his praise.

4 Then was *his* brightness as the light,
And q he had horns *which forth did stand*
Out of his *all-prevailing* hand:
And there the hiding of his might.

5. The Pest did walk before his face:
And at his feet went-forth *a spark*
The-burning-coale (*to bring foes under*)

6. He stood, and *all* the earth did measure;
He did behold, and *at his pleasure*
The Nations he did drive asunder:
And r the everlasting Mounts did rend,
s Perpetual hills themselves did bend:
From t everlasting *are* his wayes.

7. u In trouble Cushan's Tents I saw;
Of Midian land (*surpriz'd with aw*)
The Curtains trembled *in those dayes.*

8. With rivers was the LORD x displeas'd?
Thine ire wish rivers *unappeas'd?*
Against Sea was thy y wrath *displaid*,
That thou thine horses rod'st upon,
z Thy Chariots of Salvation?

9. Thy Bow was a wholly naked made
For Oaths of Tribes, *thy faithful* word Selah:
Thou didst earth's Rivers cleave, *O Lord.*

10. The Mountains saw thee, b tremblingly:
The waters inundation pass'r.
The deep gave *forth* his voyce *at last*,
And did lift up his hands *on* high.

11. Sun *and* Moon stood still in their c Tent:
They at light of thine arrowes went,
At shining d of thy glittering spear. (laud:

12. In e wrath thou didst-march through the-
nesse of thy sprare

p *Heb.* Thy hearing I heard, I feared.
m *Heb.* Revive it in the midst of the yeares.
n *Heb.* In the midst of the yeares.
o *Heb.* And from——
p *Heb.* The Heavens.
q *Heb.* To him horns.
r *Heb.* Mountains of eternity.
s *Heb.* Hills of perpetuity.
t *Heb.* ways of eternity to him.
u *Heb.* under vanity.
x *Heb.* inceas'd with anger, *or* hotly, displeas'd.
y *Heb.* surpassing wrath.
z *Or*, thy chariots were salvation.
a *Heb.* denuded in denuding.
b *Heb.* They trembled.
c *Heb.* Habitable.
d *Heb.* Of the bright indignation.
e *Heb.*

The Heathen (*that durſt thee-withſtand*)
In Anger thou didſt threſh *and teare.*
13. Thou went'ſt forth for ſalvation
Of thy Folke, for ſalvation
With thine Annointed, Thou didſt break
The head from houſe of th' wicked one,
By making the foundation
Quite naked ev'n unto the neck. Selah.
14. Struck'ſt with his ſtaves his villages Head:
They f ſtormed, me-abroad-to ſpread:
g They joy'd cloſely to eat the poore.
15. Thou walk'dſt thine Horſes through the ſea:
The heap of waters great *their way.*
16. I heard, h my belly trembled *ſore*;
My lips did quiver at the i ſame;
Into my bones ev'n rott'neſſe came;
And in my ſelf I quak'd; that I
Might reſt in day of ſtraits *and wo*;
k When to the folk he up ſhall go,
l He with-his-*troopes*-ſhall-them-deſtroy.
17. Although the fig tree ſhould not flouriſh,
Nor fruit *be* in the vines, *to nouriſh*;
The Olive's labour m ſhould-deceive,
n And ſhould the fields *their* meat withhold:
Should flock be cut-off from the fold,
And o *ſhould* the ſtals no herd *receive*:
18. Yet in the LORD exult-will-I,
In my ſalvation's God I'le joy.
19. The LORD God *is* mine *only* ſtrength,
And as Hindes *feet* my feet p hee'l make,
And make-me walk(*for his own ſake*)
On mine-high-places, *at the length.*

To-him-that-excelleth on-my-ſtringed-Inſtruments.

f Heb. whirl. winded; or ſtormed as a whirle. winde to diſperſe me. g Heb. Their exultation as to eate the poor in ſecret. h Heb. And i Heb. voice.

k Heb. in aſcending to the People. l Heb. he-ſhall-cut-them-off. with troops. m Heb. ſhould lie. n Heb. And fields not make meat. o Heb. Not herd in the ſtalls. p Heb. He-ſhall-ſet.

Zephaniah.

§. I. Order and Time.

THis Book is the [a] *ninth in Order of the twelve leſſer Prophets,* (ſaith *Hierome,*) and thus alſo he is ranked in our Bibles.

The **Time** wherin he flouriſhed and prophecied, is not preciſely defined, but only more generally. *viz.* [b] *In the dayes of* Ioſiah *ſon of* Amon *King of* Iudah, [c] *Auguſtine* ſaith, *Zephaniah prophecied with Ieremiah.* And its likely they were partly coetaneous, *Zephaniah* prophecying the ſame things for ſubſtance and in like phraſe that *Ieremiah*, but farre more briefly and ſuccinctly; and therefore he may profitably be compared with *Ieremiah*, till *Ch.* XXI. *&c.* where his prophecies during *Ioſiahs* reign ſeem to ceaſe. But at what time of *Ioſiahs* reign *Zephaniah* prophecied is not ſo evident, only this is obſervable; that whereas [d] *Ioſiah* reigned thirty one years, (in the [e] thirteenth of which *Ieremiah* began to prophecy,) and made his ſolemne Reformation in his [f] eighteenth yeare, reſtoring Gods worſhip, and aboliſhing idolatry, [g] *putting down the* Chemarims (or *idolatrous Prieſts*,) *and them that burnt incence to* Baal, *to the Sun, and to the Moon, and to the Planets, and to all the Hoſt of Heaven.* And this Prophet *Zephaniah* prophecieth againſt ſuch, ſaying, [h] *I will cut off the remnant of the Houſe of* Baal *from this place, and the name of the* Chemarims *with the Prieſts; and them that worſhip the Hoſt of Heaven upon the Houſe-tops.* Therefore hence its more then probable that this Prophet prophecied not after, but before *Ioſiah's Reformation*, which was in his eighteenth year: before theſe ſuperſtitions were removed; as *Druſius*, *Tarnovius*, and others have obſerved; unleſſe we ſay that after this Reformation, ſome of the Princes and people hankered after their ſuperſtitions, and ſecretly ſerved their idols.

a Nonus eſt in ordine 12. Prophetarum. *Hier. Prolog. in Sophon.*
b Zeph. 1. 1.
c Aug. de Civit Dei l. 18. c. 33. Tom. 5.
d 2 King. 22. 1.
e Jerem. 1. 2, 3.
f 2 King. 22. 23. and 23. 23.
g 2 King. 23. 5. &c.
h Zeph. 1. 4, 5, 6.

§. II. Name and Penman.

This Book is called ספר צפניה *Sepher Tzephaniah*, i.e. *The Book of Tzephaniah*, from *Tzephaniah* the inſtrumentall Author and **Penman** of it.

Tzephaniah צפניה is (ſaith [i] *Hierom*) *as it were a Prophetical name*, it ſignifies (as ſome think) *The North-wind de-of-the-Lord*, from צפון *Tzephon*, i.e. *The North-winde*; and

i Nomine ut ita dicam Prophetico. *Hier. Com. in Soph.* 1. 1. *Tom.* 6.

and this because of the force of his sharp Prophecy threatning *Iudah's* captivity by the Chaldeans out of the *North-Countrey*. As [k] others, *The-watch-tower-of-the LORD*. or, *The-watchman-of-the-LORD*, from צפה *Tzapha*, *to watch*; the Prophets being *watchmen* by office, Ezek.3.2. *and*.33.7. but by reason of different pointings of these words, some dislike this Etymon. Or rather it signifies, as [l] *Hierome* interprets it, *The-hidden-one-of-the LORD*; from צפן Tzaphan, *To hide*: and so it notes one whom the Lord hide, and protects, (as *Psal.*27.5.) revealing also his *hidden secrets* and comforts to him, which he should make known to others, as *THE LORDS SECRETARY*. Thus its apposite to this Prophet, who foretels the captivity, though latent to the secure, and who promises great happinesse to the godly under Christs Kingdome in times of the Gospel, though the Iews oppressed with deep bondage could hardly perceive it by the eye of faith.

This *Tzephaniah*, 1. *For his Progeny*, is described to be the [m] *son of* Chushi, *the son of* Gedaliah, *the son of* Amariah, *the son of* Hizkiah. Hereupon saith *Hierome*, [n] *He was begotten of a glorious stock of Ancestors*,——And there he adds; *This Prophet which was set on his watchtower, and on his heights, and knew the Mysteries of the Lord, was the son of* Cushi, *which is interpreted* Humility, *or* my-Ethiopian; *His Grandfather was* Gedaliah, *who is called* The greatnes of the LORD; *His great Grandfather Amariah which may be rendred* The-Speech of the LORD: *And his great great Grandfather* Hizkiah, *which sounds* The fortitude of the LORD. *Therefore of the* fortitude of the LORD, *is born* The Word of the LORD; *and of* the Word of the LORD, The greatnes of the LORD; *and of* the greatnes of the LORD, Humility. So he. The Hebrewes have a Tradition, *that when the Parents names of any Prophet are mentioned, those Parents were Prophets also.* But that all these four Ancestors of *Tzephaniah* were Prophets, *its scarce credible* (saith [o] *Calvin*;) *and the Scripture hath not a word of any such thing. It may be all these four excelled in Piety; but that's uncertain also.* 2. *For his Office*, doubtlesse he was a *Prophet* of the Lord, because he preached not his own will, but [p] *The Word of the LORD which came unto him.* More concerning him I find not in Scripture.

k *Hier.. ib.*

l Sophonia κεκρυμμένος ὑπὸ κυρίου, hoc est, arcanus Domini *Hier. Proœm. in Joel. Tom.6.* Absconditum Domini. *Hier. Com. in Soph.* 1.

m Zeph. 1. 1.

n Gloriosa majorum sucrum stirpe generatus est. *Hier. Com. in Soph.* 1. *Tom.*6.

o Jo. *Calvi. Com. in Zeph.* 1. 1.

p Zeph. 1. 1.

§. III. Occasion and Scope.

Upon **Occasion** of the manifold and great wickednes of the Kingdome of *Judah*, (not *Israel*, or the ten Tribes were long before carried captive to *Assyria*,) from which they would not be reclaimed by the Ministry of the Prophets, promising mercies or threatning judgements, especially the *Chaldean Captivity*; This Prophet as well as *Jeremiah* is raised up in the dayes of *King Josiah*, who might mutually confirm one anothers Doctrines and Prophecies, and the more effectually reclaim *Judah*, or more clearly leave them without all excuse.

Scope, 1. To invite *Judah* and *Jerusalem* to repentance, by threatning the approaching captivity and ruine by the Chaldeans for their idolatrous Apostacy, Pride, Oppression, Security, and other sins of all degrees among them; that so if possible the judgements might be prevented. 2. To denounce judgements and destruction against the deadly enemies of the Church, *viz. Philistines, Moabites, Ammonites, Ethiopians* and *Assyrians* for their sins, and particularly their proud and cruel usage of Gods People. That so the Church might be *warned* by their woes, and *comforted* in Gods vengeance upon her adversaries. 3. To support and comfort a faithful remnant of the Jewes, after their enemies destruction, and their deep afflictions, with promises of calling the Gentiles, returning their captivity, restoring their Prosperity, and bestowing Evangelical blessings upon them in Jesus Christ.

§. IV. Principal Parts.

In this Book consider 1. *The Inscription*, 2. *The Prophesie it self.*

The Inscription declaring 1. The Authors of the Prophesie, Principal, *The LORD*: Instrumen-

CHAP. I.

tall, *Tzephaniah*, described by his Progeny. 2. The time of it, *in dayes of King Josiah, Ch.I. ver.1.*

II.

The Prophecy it self, wherein are principally 1. *A severe Denunciation of Judgments against* Judah *and* Jerusalem. 2. *An earnest invitation of* Judah *to repentance.* 3. *A sweet Consolation of the faithful with gracious Promises.*

I. **A severe Denunciation of judgments against Judah and Jerusalem.** 1. More Summarily propounded, *God will consume all, ver.2,3,4.* 2. More fully expounded, I. *Partly* by the impulsive or procuring causes thereof, their sins, *viz.* 1 The **Peoples** idolatry and apostacy from God, *ver.4,5,6.* 2 The **Princes** pride in strange apparel, *ver.7,8.* 3 **The Merchants** violence deceit and covetousnesse, *ver.9,10,11.* 4 The security of all, Atheistically putting off Gods judgments, *ver.12,13.* *II. Partly* by the grievousnesse of the judgments, being 1 Hastening apace, *ver.14.* 2 Woful and terrible by the sword, *ver.14, 15, 16, 17.* And 3 Irresistible, *ver.18.*

CHAP. II.

II. **An earnest invitation of Judah and Jerusalem to repentance**, before the Decree bring forth, that they might be hid in the day of the Lords anger, *Ch.II.1,2,3.* This is urged *I. Partly* from the formidable exemplary judgments, which God would execute upon forreign nations in sight of the Jews, for their warning, *viz.* upon 1 Philistines, *ver.4. to* 8. 2 *Moab* and *Ammon*, *ver.* 8. *to* 12. 3 Ethiopians, *ver.12.* 4 Assyrians, and *Nineveh* the Metropolis thereof, *ver.13,14,15.* *II. Partly* from threatned Judgments against *Judah* and *Jerusalem* themselves for their sins, *viz.*

CHAP. III.

1 Oppression, *Chap.III.ver.1.* 2 Disobedience, 3 Incorrigibleness, 4 Unbelief, 5 Impenitency, *ver.2.* 6 Cruelty and Oppression of her Princes and Judges, *ver.3.* 7 Corruption of her Prophets and Priests, *ver.4.* 8 And her incurableness by all the exemplary judgments of God upon the Heathens, *ver.5,6,7.*

III. **A sweet Consolation of the faithful with gracious promises**, which is as the *Conclusion* of the Prophecy. Here are *promised I.* The Conversion of the Gentiles (after he should have destroyed his enemies,) and their union to, and Communion with the Church in Gods worship, *ver.* 8,9,10. *II.* The happy state and condition of the Church, in her 1 Purity, 2 Faith, 3 Secure safety, *ver.11,12,13.* 4 Enjoyment of the Lords Presence, the King of *Israel* in the midst of her, who will Save her, Love her, Joy over her, Gather her for the solemn Assembly, Destroy her afflicting adversaries, Restore her captivity, and Make her glorious before all People, at all which he is incited to all enlarged joy and exultation, *ver.14. to the end of the Book.*

Haggai.

§. I. Order, and Time.

THis Book is in **Order** the tenth among the Lesser Prophets.

The **Time** of this Prophecy was after the Jewes were brought back from the Babylonish captivity, *viz.* [a] *in the second year of* Darius *the King, in the sixth moneth, in the first day of the moneth*; understand here not *Darius Histaspis* (as some do,) but rather *Darius Nothus*, as hath formerly been more particularly cleared in the [b] **Chronology** *of the Persian Monarchs*; and seems most consonant to the Scripture there alledged, if they be judiciously considered and compared together.

[a] Hag.1.1.
[b] See the **Chronology** of the *Persian Monorchs*, before Ezra.

§. II. Name, and Penman.

By the Hebrewes this Book is called סֵפֶר חַגַּי *Sepher Chaggai*, i.e. *The Book of Haggai*; from *Haggai* the Prophet, **Penman** thereof.

Haggai חַגַּי signifies (as [c] *Hierom* noteth,) *A-Feast-observer*; or *A-solemne-festival-keeper.* And this signification well agreeth to this Prophet, who exhorted the people vigorously to rebuild the Temple of the Lord, wherein *festival solemnities* were to be *observed.*

[c] Aggeus ἑορτάζων, quem nos *festivum*, sive *Solennem* possumus dicere. *Hier. Proœm. in Joel. Tom.6.*

Of this *Haggai's Descent* Scripture is silent. He was by *Office*, [d] *A Prophet of the*

[d] Hag.1.1.

the Lord. That promiſe of the Lord in his Prophecy, [e] *yet once it is a little while and I will ſhake the heavens and the earth,* &c. is alledged in the New Teſtament as the Lords, and intimates the Authority of him [f] *whoſe voice then ſhook the earth, but now he hath promiſed, ſaying, yet once more I ſhake not the earth only, but alſo heaven.* When the Temple-building was hindred by King *Artaxerxes* Decree, procured by the Nations planted in *Samaria* and beyond the River, and ceaſed till the ſecond year of *Darius*; [g] *Then the Prophets,* Haggai *the Prophet, and* Zechariah *the ſonne of* Iddo *prophecied unto the Jewes that were in* Judah *and* Jeruſalem *in the name of the God of* Iſrael, *unto them. Then roſe up* Zerubbabel *the ſon of* Shealtiel, *and* Jeſhuah *the ſon of* Jehozadak, *and began to build the houſe of God which is at* Jeruſalem: *and with them were the* Prophets *of God helping them.* Of theſe Prophets, hereupon ſaith *Hierom,* [h] *Haggai and Zechariah were Prophets of great ſpirit, who againſt the Edict of King* Artaxerxes, *and the Samaritanes, and all the nations round about, hindring the building of the Temple, commanded the Temple to be built.* Zerubbabel *alſo and* Jeſhuah *ſon of* Jehozadak, *and the People that was with them was of no leſſe faith; who rather hearkened to the Prophets commanding, then to the Mandate of the King prohibiting.*

e Hag. 2. 6.
f Heb. 12. 26.
g Ezra 5. 1, 2.
h Sciendumq; eſt interim juxta literam *Magni Spiritus* & Aggæum fuiſſe & Zachariam Prophetas: Ut adverſum Artaxerxis regis edictum, & Samaritanos genteſque cunctas per circuitum, ædificationem Templi impedientes juberent Templum extrui: Zorobabel quoque & Ieſum filium Joſedech & populum qui cum eis erat, *non minoris fidei*, ut Prophetas magis audirent jubentes, quàm prohibentis regis imperium. *Hier. Prolog. in Aggæum Tom. 6.* Vid. etiam *Hier. Paulino Tom. 3.*

§. III. Occaſion, and Scope.

Occaſion. The Jewes in the [i] *firſt year of* Cyrus, releaſed from the Babyloniſh captivity, returned to *Hieruſalem* to build the Houſe of the Lord, according to his Proclamation. In the ſeventh moneth they built the [k] *Altar,* and *ſacrificed thereon, and kept the Feaſt of Tabernacles.* In the ſecond year of their coming to *Hieruſalem,* the [l] *foundation of the Temple was laid*; But the perfecting of the building was [m] interrupted by the *adverſaries of* Judah *and* Benjamin, and by the Edicts of the Perſian King ſucceeding *Cyrus, till the ſecond year of* Darius *the King*: by reaſon of which impediments the people were diſcouraged from making further progreſſe in the building of Gods Houſe, and regardleſſe thereof, (*as if the time were not yet come,*) they only minded their own houſes and affairs; Hereupon the Lord inclined King *Darius* to renew *Cyrus* his Decree, and raiſed up [n] firſt the Prophet *Haggai*, who ſharply reproved them for ſeeking their own, and not the things of the Lord for which the Lord had ſent divers afflictions upon them; and exhorted them to build the Houſe of the Lord, and prevailed; and about two moneths after the Prophet *Zechariah*, who much encouraged and ſtrengthened them.

i Ezra. 1. 1. &c.
k Ezr. 3. 1, 2, 3, 4
l Ezra 3. 8. &c.
m Ezra 4. 1. *compared with* verſe 24.
n Ezra 5. 1, 2. *compared with* Hag. 1. 1. *and* Zech. 1. 1. *and* Ezra 5. *and* 6. *throughout.*

Scope. I. *Immediately in reſpect of the Jewes returned from* Babylons *captivity*, 1. To reprove them for their ſelf-ſeeking and minding only their own houſes, whileſt they ſluggiſhly neglected the perfecting of the Houſe of the Lord upon carnal pretences, whoſe foundation was long ſince laid, by reaſon of which ſins many heavy judgments (ſince their return from *Babylon*) fell upon them. 2. To quicken them ſpeedily to build and perfect the Temple, by promiſes of Gods preſence and aſſiſtance. 3. To comfort the Godly, who were exceedingly troubled in ſpirit, that this ſecond Temple was likely to come ſo farre ſhort of the firſt in magnificence and glory. Aſſuring them that *the glory of this latter Houſe ſhould excell the glory of the firſt*, by reaſon of the Meſſiahs incomparable preſence in it, in our fleſh, who as Head and King over all the world for the good of his Church, (typified by the Temple) ſhould deſtroy all oppoſite power in the world, and make his Church perfect in Holineſſe and Glory. II. *Mediately in reſpect of Gods People in after ages*, 1. To convince them how great a fault it is to neglect the repair of Gods Houſe, and Reformation of Religion once begun, more minding their own houſes and temporal affairs, for which Gods People may be afflicted with great judgments, after they

have had wonderful deliverances. 2. To shew, that true zeal and deligence in repairing and reforming Gods house, shall be crowned with Gods special presence and assistance; and is the right way to bring all temporal blessings upon us and our Houses. 3. To comfort the Church under the New Testament, by the coming of Christ already in the flesh, by whom her glory farre surpasseth the glory of the Jewish Church, and shall be more and more perfected, all contrary power being overthrown.

§. IV. Principal Parts.

In this Book are 1. *The Inscription.* 2. *The Prophecy it self.*

I. **The Inscription**, denoting 1. The time. 2. The Authors of the Prophecy, Principal, *the* LORD. Instrumental, *Haggai the Prophet.* 3. The Persons to whom it was chiefly directed, *Chap.*I.*ver.*1.

CHAP. I. II. **The Prophecy it self**, wherein consider,

1. **Gods sharp Reprehension** of the ingratefull and sluggish Jewes for their great sin, in not perfecting the building of the Temple, wherein 1. Their vain excuse for not building is detected, *v.*2. 2. Their neglect is taxed and aggravated, *Partly* by their inequal dealing with God, *minding their own houses while his house lies waste*, *ver.*3,4. *Partly* by the judgments of God inflicted on them, wherein they might read as it were their sin, *ver.*5,6

2. **Gods Invitation and Command** to them, so to *consider their wayes*, as to build his house, *ver.*7,8. This is urged 1. By propounding divers Promises to them for building of it, *v.*8. 2. By mentioning divers judgments inflicted on them, for not building it, *ver.*9,10,11.

3. **The obedience of the Governours and the People** to the Lords command, *ver.*12.

4. **Gods singular encouragements of the Jewes now obeying**, and setling to the building of the house of the Lord, by manifold *Promises*, viz. I. **Of the Lords Presence and Assistance**, *v.*13. which was performed, *ver.*14,15. II. **Of the surpassing glory that he would communicate to this later Temple beyond that of the former Temple**; where 1. Their doubt and discouragement is anticipated, who were troubled that the present foundation and structure was not so stately as of the former Temple, *Chap.* II.1,2,3. 2. The Lords Presence by his Spirit, according *to his Covenant when they came out of* Egypt, is assured them, for their encouragement in the work, *ver.*4,5. 3. *Gods shaking* o *of heaven and earth, sea and dry land, and all Nations* is promised in order to this Temples glory, *viz.* As God appeared in great Majesty and Power in giving the Law on *Sinai*, so he will manifest greater power to all the world in publishing the Gospel, whereat all nations shall be stirred and moved, *ver.*6,7. 4. The filling of the present Temple with more glory then the former, is promised, by the **coming of the desire of all Nations**, (which some interpret of the *calling of the Gentiles to the Church*; Others of *Christs coming personally in the flesh*, into the Temple. Why may not both be understood?) This is further confirmed, by Gods all-sufficiency to effect this Promise, *ver.*7,8,9. 5. Divine Peace with this glory is promised, *ver.* 9. III. **Of Gods singular blessing to them, from the day they began to build the Temple**. where 1. Under the type of a *Question propounded to the Priest*, touching legal cleanness or uncleanness, he convinceth the people that all their works in building the Altar, Temple, &c. hitherto were defiled with their sinful hearts and lives, *ver.*10. *to* 15. 2. From this their sinfulness of heart and life, and impenitency, he declares it was that hitherto Gods judgments came upon them, *ver.*15,16. 17. 3. He now promiseth to blesse the corne, and all the fruits of the earth to their use, from the day they began to build, *ver.*18,19 IV. **Of the glorious excellency of Christs Kingdome**, where are promised 1. Gods wonderful power and Providence, in the destruction of all power opposite to Christs, *ver.*20,21,22. 2. Gods making *Zerubbabel a Signet*, that is, making Christ, (who came of *Zerubbabel.*) his King in his Church, inviolably sealed up, as continually honoured, eyed, loved and cared for by God, as a Signet upon his own hand, *ver.*23.

CHAP. II.

o Hæc Prophetia partim jam completa cernitur: partim speratur in fine complenda. Movit enim cælum, Angelorum & siderum testimonio, quando incarnatus est Christus. Movit terram ingenti miraculo, de ipso virginis partu. Movit mare & aridam, quum & in insulis, & in orbe toto Christus annunciatur. Ita moveri omnes gentes videmus ad fidem; jam vero quod sequitur, *Et veniet desideratus cunctis gentibus*, de novissimo ejus expectatur adventu. Ut enim desideratus esset, expectantibus, prius oportuit eum dilectum esse credentibus. *Aug. de Civ. Dei l.*18.*c.*35.

ZECHE-

Zechariah.

§. I. Order, and Time.

THis Book which is the *obſcureſt and longeſt of all the twelve leſſer Prophets,* (as [a] *Hierome* noteth) is deſervedly placed in Order next unto *Haggai*. For as *Haggai* [b] began to Prophecy in the ſecond year of King *Darius*, *in the ſixth moneth, on the firſt day of the moneth*: So *Zechariah* [c] began for Time in the ſame year, but about two moneths after him, *viz. in the eighth moneth*; Therefore (ſaith [d] *Hierome*,) *according to the order of the Prophets*, Haggai *is rightly placed tenth*, Zechariah *the eleventh*. Now *Zechariah* is added to *Haggai*, as his colleague and coadjutor in the Prophetick office, (as [e] *Calvin* well obſerves,) *Partly* the more to confirme the Authority of one anothers Doctrine; *Partly* the more effectually to comfort and encourage the People againſt all preſent and future difficulties, which they were to wraſtle withall, leſt they ſhould be diſcouraged and faint under them.

a Obſcuriſſimus liber Zachariæ Prophetæ & inter 12 longiſſimus. *Hieron. Prolog. in Zac. Tom. 6.*
b Hag. 1. 1.
c Zech. 1. 1.
d *Hieron. Com. in Zach. 1. 1. Tom. 6.*
e *Jo. Calv. Præfat. in Prælect. in Zac.*

§. II. Name and Penman.

This Book is, amongſt the Hebrews called ספר זכריה *Sepher Zechar-jah*, i. e. *The Book of Zechar-jah*; from *Zechar-jah* the Preacher of the ſeveral Sermons, and Penman of the Book.

Zechar-jah זכריה being interpreted, ſignifies (as [f] *Hierome* hath noted) either *The-memory-of the-LORD*, or *Mindeful-of-the-LORD*; which name and interpretation agree well to him, who was not only himſelf *mindeful* of the Lords words and works, but alſo careful that the People brought out of Captivity ſhould be *mindeful of them* and remember them.

This *Zechar-jah* had a famous ſtock of which he naturally deſcended, being [g] *the ſon of* Barachiah, *the ſon of* Iddo. He had alſo a ſacred office wherein the Lord imployed him; He was [h] *a Prophet* flouriſhing after the Jews return from *Babylons* Captivity, and (as *Hierome* truely ſaith of him) he was [i] *manifold in Prophecy*, and (I may adde) in Prophetick viſions. But who this *Zechariah* was, Writers much diſpute; and in Scripture we read of divers *Zecharias*, viz. 1. Of [k] *Zechariah ſonne of Jehoiadah*, whom the People ſtoned to death at King *Joaſh* his Command *in the Court of the Houſe of the Lord*. This is thought by learned and judicious men to be the ſame of which Chriſt ſpeaketh, ſaying —— [l] *from the blood of righteous* Abel, *unto the blood of* Zecharias *ſon of* Barachias *whom ye ſlew between the Temple and the Altar*: for both the names and the ſtory of their death agree: onely that is called *ſon of* Jehoiada, this *ſon of* Barachias. But to this it may be Anſwered; *Jehoiada* is called *Barachias* by Chriſt, either for honour ſake, to ſignifie he was *The-bleſſed-of-the-LORD*; or becauſe *Jehoiada* had two names, being alſo called *Barachiah*; or inſtead of *Barachiah* ſhould be read *Jehoiadah*, as *Hierome* ſaith the *Nazarenes in their Goſpel read it*. But this Prophet *Zechariah* could not be *Zechariah ſon of Jehoiadah*, (though called in the Goſpel ſon of *Barachiah*,) 1. *Partly becauſe Scripture ſpeaks not of his being ſlain betwixt the Temple and the Altar, eſpecially ſeeing there ſcarce were the ruines of the Temple in his time*; as [m] *Hierome* well obſerves. 2. *Partly* becauſe

f Zacharias μνήμη κυρίου id eſt, Memoria Domini. *Hieron. Præfat. in Joel Tom. 6. & Hier. Paulino Tom. 3.*
g Zac. 1. 1.
h Ezra 5. 1, 2. and Zech. 1. 1.
i Zacharias, Memor Domini ſui; Multiplex in Prophetia. *Hier. Paulino Tom. 6.*
k 2 Chron. 24. 20, 21.
l Mat. 23. 35. *expounded.* See D. Fareus Com. *in loc.* B. *Hieron. Com. in loc.*
m *Hieron. Com. in Mat. 23. 35.*

because *Zechariah* son of *Jehoiadah* was slain in King *Joash* his days, which [n] was above 200 years before the Babylonish captivity. But this *Zechariah* lived after the Jews return from *Babylon*, yea in the time of *Darius*, *viz.* of *Darius Nothus*, which was above 100 years after their return. Therefore (if he were the same,) *he should have lived* 200 *or* 300 *years after his own death,* (as [o] *Calvin* argues) which were intolerably absurd. II. *Of* [p] *Zechariah* father of *John Baptist*. But this Prophet could not be father of *John Baptist*, because he lived in the time of the *Persian Monarchs*, in the days of *Darius*; but the father of *John Baptist* lived in the time of the *Roman Monarchy* in the days of *Augustus Cæsar*, as the Evangelical History shows; now betwixt the *Persian* and *Roman Monarchy*, the *Grecian* intervened, which continued [q] above 200 years, no man in these days living so long. Therefore all things considered, this Prophet *Zechariah* seems to be distinct from those other mentioned in Scripture, though we cannot determine further of him, then that he was *sonne of Barachiah*, *sonne of* Iddo. Whoever he was, this Prophecy is of unquestionable *Authority*, and is often [r] alledged and approved in the *New Testament*.

[n] See before in the Chronology of II. Kings.

[o] *Io. Calv. Com. in Zech.* 1. 1.

[p] Luke 1.

[q] See *Helvic. Chronol.*

[r] Act. Zech. 8. 16. in Ephe. 4. 25. Zech. 9. 9. in Mat. 21. 5. John 12. 15. — Zech. 11. 12 in Mat. 26. 15. & 27. 9, 10. — Zech. 12. 10. in John 19. 34. 37. Rev. 1. 7. — Zech. 13. 7. in Mat. 26. 31. Mark 14. 27.

§. III. Occasion, and Scope.

This Prophet was raised up to prophecy to the Jews, returned from *Babylon*, upon the same Occasion that [s] *Haggai* was. What *Haggai* speaks more *plainly* and *briefly*, he speaks more *mysteriously* and *fully*, with many additions, especially of *Evangelical Prophecies* touching Jesus Christ.

[s] See on Haggai § . III.

Scope, I. *As to the Jews*, 1. To invite them to repentance, whereby they might avoid judgements and obtain mercies. 2. To encourage and incite the People returned from captivity, especially their Governours *Zerubbabel* and *Jehoshuah*, to the building of the Temple, and settling of the Common-wealth, wherein the Church might have a seat till Christs coming; and this by many excellent Promises, whereof the truely pious should be partakers. 3. To raise them up from terminating their thoughts in *Zerubbabel* and *Jehoshuah*, and their repair of the Temple and the City, which were but Types of *Christ* and his *Church*, he passeth on to many Evangelical Promises, touching **Jesus Christ** and his Church particularly, as his Kingdome, *Priesthood*, *Price for which he should be betrayed*, *Death*, *Effusion of his spirit*, *efficacy of his Gospel*, *Vocation of the Gentiles*, *and many spiritual Priviledges of the Church in Grace and Glory*. And thus he leads them from earthly to heavenly, from corporal to spiritual, from present to future things. 4. To forewarne the carnal Jews, enemies to Christs Kingdome, how for their sins their City and Kingdom should be ruined by the *Romans*, till the time of their last conversion, when God will restore, enlarge and *purifie* his Church, that all shall be *Holy to the Lord*, and the *Canaanite no more in the House of the Lord*. II. *As to us, to instruct us*. 1. How useful repentance is before we set upon publick Reformation. 2. How zealously and hopefully we should act in the Repair and Reformation of the Church of God, (where the *Temple* and *Jerusalem* were but shadows,) knowing how wonderfully the Lord can effect the same by weakest and unlikeliest means against greatest difficulties. 3. How great cause we have to accept Jesus Christ by faith, in whom these particular Prophecies were so punctually fulfilled. 4. How confidently we should expect the promised purity, victory and happiness of the Church of Christ in the latter dayes.

§. IV. Principal Parts.

In this Book consider 1. *The Inscription*, 2. *The Prophecy it self*.

The INSCRIPTION, describing 1. The Time, 2. The Authors of this Prophecy; Principal, *The LORD*; Instrumental, *Zechariah*; described by his Descent and office. *Ch.* I. *ver.* 1.

The PROPHECY it self comprizing the sum of 5 Sermons severally preached by the Prophet, *viz.* his 1 *Penitential.* 2 *Visional.* 3 *Casuistical.* 4 *Prophetical, and* 5 *Evangelical Sermon.*

CHAP. I. I. II.

I. His **Penitential Sermon** calling the Jewes to repentance. 1 *Partly* from Gods displeasure at their impenitent forefathers. 2 *Partly* from his judgments on them for impenitency. This is prefixed as *a Preface*, before the following Sermon of mercy and judgment, to prepare for the receiving of *that*, the avoiding of *this*, *ver.2.to 7*.

II. His **visional Sermon**, *viz.* His **Prophetical visions**, which are in all eight, and some of them very abstruse; some light may be brought to them by comparing them with *Daniels* Prophecy. These Visions seem to be delivered at once; and are 1 Visions of **Mercy**, 2 Visions of **Judgment**, 3 Visions of **Comfort**.

I. **Visions of Mercy**, as

1. *The Vision of a man on horseback among the myrtle trees in the bottome*; pointing out Christs singular presence with, and providence over his Church in lowest state, *ver.7.to 18*. Here consider *I.* **The Vision it self**, described by the *Time* and *Manner* of it, *ver.7,8*. *II.* **The Interpretation and application of it**, for comfort of their present state; *Dialogue-wise*, 1. The Prophet desiring information about it, *ver.9*. 2. An inferiour Angel instructing him, *ver.9*. 3. Christ the chief Angel informing him that these were Angels sent as Spies and Intelligencers up and down the world, *ver.10*. 4. These Angels report to Christ of the secure, and quiet state of the world, *v.11*. 5. The *chief Angel* Christ hereupon prayes to his Father for his long afflicted Church, and receives a comfortable answer touching her Restauration, but her secure enemies destruction, *ver.12, to 18*.

2. *The Vision of foure horns, and four Carpenters, &c.* intimating how God would break and scatter the horns of his Churches enemies, *ver.18.to the end*.

3. *The Vision of the man with the measuring line in his hand to measure* Jerusalem, promising the Restauration and re-peopling of *Jerusalem*, wherein note *I. The Vision* it self, *Ch.II.v.1,2*. *II. The Interpretation* of it by two Angels and *Zechary*, promising 1. Re-peopling, 2. Safety, 3. Glory to *Jerusalem*, *ver.3 to 6*. *III The Accommodation* of it, 1 By inviting the remnant of the Jews that still lingered in *Babylon*, to hasten out, and this by divers Arguments, *ver.6.to.10*. 2. By comforting the Jews already returned home, with Promises 1 Of his Presence, 2 Of her enlargement by forreigners added to her; and 3 Of his gracious Covenant with her, *ver.10,11,12*. 3. By charging all the earth to be silent before the Lord, thus working for his Church, *ver.13*. CHAP. II.

4. *The Vision* of Jehoshua *the high-Priest in filthy garments* and Satan *at his right hand accusing him*; showing, though sins of people and Priest might be objected against them and their Intercessors, yet they had another High-Priest, who would plead their cause, pardon their sin, build the Temple, and quiet his Church, *viz.* **Christ the Branch**. Here are described, *I. The Type*, wherein consider 1. The Party accused *Jehoshuah*. 2. The Party before whom he was accused, *viz. The Angel of the Lord*, Christ. 3. The Accuser, *Satan*, *Chap.III.ver.1*. 4. The Apology for *Jehoshuah*, Satan being rebuked, *ver.2*. *Jehoshuah* being absolved, and his filthy raiments changed, *ver.3,4*. yea established in his office, *ver.5,6,7*. *II. The Anti-type* by whom Temple, Priesthood and People should be restored and preserved, *viz.* Jesus Christ, promised to *Jehoshuah* and his fellows, wondred at as monsters for their faith and obedience to God in these desperate times. Christ is described 1. By his double name, **Branch** and **Stone**, *ver.8,9*. 2. By his double Property as a Stone, *viz* Perfect Providence, and Compleatness of grace, *ver.9*. 3. By the two fruits of his Priesthood, *Pardon* of sin, and *Peace* of conscience, *ver.9,10*. CHAP. III.

5. *The Vision of the golden Candlestick, and the two Olive trees standing by it*: declaring that Gods grace alone is sufficient for the Reparation and Preservation of his Church, without all other created means, against greatest mountains of opposition. *Where are* 1. **The Prophets Preparation** to attend the vision, *Ch. IV. ver.* 1. 2. **The Vision it self**, described, *ver.* 2, 3. 3. **The interpretation of the vision**, which is either *General*, or *Particular*; *I. The General interpretation of the whole vision*, and of *Zecharyes* request, *viz.* That as the Candlestick was supplyed with oyle naturally dropping from the two olive trees standing thereby, without mans help or Art: so the Spirit of the Lord was sufficient without all humane means to rebuild and maintain both his Temple and Church, *ver.4,5,6*. God promising to that end. 1 *Partly* the removal of greatest impediments, *ver.7*. 2 *Partly* the perfecting of the Temple-building, though then very small, to the joy of the People, by the vigilant seven-eyed Providence of the Lord, *v.7.to 11*. *II. The particular interpretation* of part of the vision, *viz.* the two olive-trees, *ver.11,12,13,14*. CHAP. IV.

II. **Visions of Judgment**, *viz. The Vision of the flying Book*, and *the vision of the Ephah*; In generall evidencing to the Jews, that though their state should be restored, his Temple and Church re-established among them, according to the former visions: yet he would notwithstanding severely punish them for their sins and corruptions at present, according to the *vision of the flying book*; and would utterly destroy them if their sins grew riper and riper, when they had fulfilled the measure of their iniquity for the future, according to *the vision of the Ephah*. More particularly. CHAP. V.

1. *The vision of the* **flying book**, is 1. *Described* 1. By the speedinesse of it, *flying*, *Ch.* V. 1. 2. By the largenesse of it, containing curses enough for all sorts of sins, *ver.2*. II. *Expounded* 1. By the sins threatned with the curse in this Book, *viz.* The sacrilegious Thievery *against the second Table*, And false-swearing or Periury *against the first Table*. By which *synechdochically* understand all other their grosse sins, wherof at present they were guilty. 2. By the Author of the curse, *The Lord of Hosts*. 3. By the manner of the curses execution, *Entring*, *Remaining in midst of*, *and consuming their houses*, ver.3,4.

2. *The Vision of the* **Ephah**, &c. described and expounded by parts, *viz. I. An* t *Ephah*, w hereby the Jews were resembled in respect of the filling up of the measure of their sins, *ver.* 5, 6. *II.* A

t **An Ephah** is among the Jews their largest of dry measures containing ten Homers. *Exod.16. last.*

u Talent weighed 3000 shekels, *Exod.* 38.25,26. or 125 pound. x Gen. 10.10. and 11. 2. Jer.29.5,28.

u **Talent** of lead lift up over the *Ephah*,*ver.*7. *III. A woman ſitting in the midſt of the* Ephah,*v.*7. This *woman* ſignifying the ſinful nation of the Jews, whoſe wickedneſſe grew to a full meaſure; The *Talent of lead lift up*, Gods heavy judgments hanging over them. *The caſting the woman into the midſt of the Ephah, and the Talent of lead upon her*, the ſinful Jewes total overwhelming by Gods Judgments,*ver.*8. *III. Of two women carrying away the* Ephah, with the woman in it, and talent upon it into the land of *Shinar*, [that is x *Chaldea*, *Babylon* or *Meſopotamia*, for there the Jewes chiefly reſide, though generally diſperſed throughout the world,] denoting the Jewes ſpeedy and final diſperſion throughout the world,*ver.*9,10,11.

III. **Viſions of Comfort**, *viz.*

1. *The viſion of foure chariots*, &c. where note *I.* The Deſcription of the viſion, *viz.* four chariots,coming out from between two mountains of Braſſe,drawn by four ſorts of horſes,*Ch.VI.*1,2,3. *II.* The interpretation of the viſion given by the Angel in a threefold deſcription, 1. Of the nature of the chariots and horſes,*ver.*4,5. 2. Of their imployment whither they ran,*v.*6,7. 3. The effect of this their employment,*viz.* they *quieted Gods Spirit in the North-country*,ver 8. This viſion comfortably pointing out, the provident Decrees and Counſels of God, immoveable as *mountains of Braſſe*; and directing (for his Providence begins and ſteers all actions.) the courſe and motion of *the four chariots and horſes*, (*viz.* either the four *Empires* of the earth; or, as ſome think, the Angels of heaven, thoſe miniſtring *ſpirits*,) for the fulfilling of his will for his Churches good; ſo that whatſoever his Church had or ſhould further ſuffer under them, was fore-ſeen and fore-appointed by God himſelf; a great comfort to them that were come out of captivity already, and to them that as yet remained in captivity.

CHAP. VI.

2. *The Viſion*, or rather *the Hiſtorical Prediction of what was really to be done for his Churches comfort*, viz. under the *Type* of the oblation of ſome Jews which came from *Babylon* as Embaſſadors from the reſt, and the Coronation of *Jehoſhuah* the High-Prieſt, is declared the Kingdom and Prieſthood of *Chriſt*, together with the re-eſtabliſhment and enlargment of the Church under him; *Here note I.* The external or viſible type, deſcribed by ſeveral circumſtances, *ver.*9,10,11. *II.* The explication of this type, and the application of it to the Antitype. *Partly* in reſpect of Perſons, *Jehoſhuahs* Perſon repreſenting the Perſon of Chriſt the BRANCH,*v.*12. *Partly* in reſpect of ſeveral properties in the Antitype,*viz.* 1. *He ſhall grow up out of his Place.* 2. *He ſhall build the Temple of the Lord.* 3. *He ſhall bear the glory.* 4. *He ſhall ſit and rule upon his Throne, and he ſhall be a Prieſt upon his Throne.* 5. *The counſel of Peace ſhall be between them both*, ver.12,13. *III.* The publike memorial of this Solemnity, by conſecration of theſe Crowns to the Temple as a Monument, *ver.* 14. *IV.* A Promiſe of Forreigners acceſſe from far to the Jews in *Judea* to help forward the Temple-building,*ver.* 15.

CHAP. VII.

III. **His caſuiſtical Sermon**, wherein the Prophet at large reſolves the Jews in a caſe of conſcience touching **Faſting**, propoſed to him and the Prieſts, with many other Leſſons excellently inſerted; *wherein conſider I.* The time of this Sermon, *Ch.VII.*1. *II.* The *Occaſion* of it, *viz.* The captives embaſſage to the Temple, ſending Embaſſadours to pray in the Temple, and there to be reſolved in a caſe of conſcience, touching the **Fifth Moneths Faſt**, obſerved for many years, whether they ſhould continue it,*v.*2,3. *III.* The *Sermon* it ſelf, wherin are, 1. **The Preface**, 1 *Partly* reproving their hypocriſie and prepoſterouſneſs, in ſtanding ſo much upon their own inventions and outward obſervations of faſting, mean while neglecting Gods Commands, and refuſing to obey them, for which all their calamities came upon them, *v.* 4. *to the end of the chap.* 2 *Partly* comforting them againſt their unbelief and diſtruſt of the good ſucceſs of things by divers promiſes, *viz.* Of Gods reconcilement with *Zion* for preſent, *Ch.VIII.*1,2,3. Of her peaceable and ample ſtate, *ver.* 4,5,6. Of his recollecting her diſperſed ones, and bringing them to their own homes,*v.*7,8. from all which Promiſes they are exhorted to take courage againſt all difficulties to go on with the building of the Temple; and this is further preſſed by many Arguments,*v.*9. *to* 18. 2. **The Anſwer it ſelf to the caſe propounded**, *Partly* by Gods abrogation of their Faſts, *ver.*18,19. *Partly* by his inunction of the more neceſſary and ſubſtantial duties of religion, *v.* 19. which is urged from the approach of ſuch times, wherein Ceremonies ſhould ceaſe, and Truth ſucceed them; and wherein Gentiles ſhould be converted to make up a glorious Church with the Jewes, *ver.*20. *to the end of the chap.*

CHAP. VIII.

IV. **His Prophetical Sermon**, foretelling future events, wherein are principally conſiderable, 1. *Threatnings* of deſtruction to the Churches enemies; Land of *Hadrach*, *Damaſcus*, *Hamath*, *Tyre*, and *Zidon*, and the *Philiſtines*, *Ch. IX.* 1. *to* 7. 2. *Promiſes* of Deliverance and Protection to his Church againſt all their enemies,*ver.*7,8. 3. Promiſſory predictions of Chriſts *Incarnation*, *Kingdom*, and the *Benefits* thereof to his People, from whom all comfort and ſalvation principally flows,*ver.*9. *to the end of the chap. and Ch. X. throughout.* 4. Denunciations of dreadful judgments, even to the Jews themſelves, for their ingrateful and abominable rejection of Chriſt and his Goſpel, *Chap. XI. throughout.*

CHAP. IX.

CHAP. X.

CHAP. XI.

V. **His Evangelical Sermon**, peculiarly belonging to the Church which Chriſt had gathered by his Goſpel, wherein are laid down many ſweet Priviledges of the Church, 1. The Churches victory over all her enemies to whom ſhe ſhall be *A Cup of trembling*, *A Burdenſome ſtone*, *A Torch of fire in a ſheaf*, Ch. *XII.* 1. *to* 7. 2. The Churches ſafety and protection only from the Lord, *ver.* 7,8. 3. The benefits enwrapped in this ſalvation for the Church, *viz.* 1 Heart-wounding repentance for their ſins that pierced Chriſt, *ver.*9. *to the end.* 2 Remiſſion of all ſins to the penitent by faith in the blood of Chriſt, *Ch. XIII.* 1. 3 Purifying of the Evangelical Doctrine and Miniſtry from all pollution and defilement, *ver.*2. *to* 7. 4 A ſelect ſeparation of the remnant appertaining to the E-

CHAP. XII.

CHAP. XIII.

lection

lection from the drossy multitude, *ver.7. to the end, and Ch. XIV. ver.1. to 12.* 4. The removal of all the Churches ruined enemies, from offending the Church any more; or subduing them to the Church, and consecrating all their wealth to holy uses, *ver.12. to the end of the Book.* CHAP. XIV.

Malachi.

§. I. Order and Time.

MAlachi is in Order *the last of all the twelve Prophets,* (as [a] *Hierom* intimateth,) yea deservedly he is ranked the last of all the Prophets of the old Testament, 1 *Partly* because in the close of his Prophecy, he so cautions the Jewes to be mindful of the written [b] *Law of Moses,* till the Messiahs coming in the flesh, and to cleave to the pure Doctrine thereof; which he therefore doth, (saith [c] *Calvin*) *because now the Series and continued Succession of Prophets was to cease, till Christ the great Prophet himself should come, that by this intermission and want of Prophecy, the Jewes might be stirred up, and pressed more intentively and earnestly to desire the Messiahs coming.* 2. *Partly* because he concludeth his Prophecy with such an eminent Promise of [d] *Elijah* the Prophet, (i.e. *John Baptist* in the *spirit and power of* Elijah,) to be Christs Harbinger to prepare his way before him. Now what Prophet so fit as he who is the last Prophet of the Old Testament, to indigitate and point out as with the finger, *John Baptist* the first Prophet of the New Testament?

Time of his Prophecy is not particularly expressed, but the current of his Prophecy intimates it was not onely after the Jewes return from the *Babylonish Captivity,* but after their *building of the Temple* also, inasmuch as herein is no mention at all of the *Temples lying waste,* and unbuilt, nor is there any exhortation to the People, (as in *Haggai* and *Zechariah,*) to perfect the building, but rather the Temple being now finish'd, and the Temple-worship erected; the *Sacriledge* of the People and the *corruption* of Gods worship by the Priests is here taxed. How long time *Malachi* prophecied after the perfecting of the Temple is hard to define; [e] *Helvicus* thinks *he began to prophecy about the 19 or last year of* Darius Nothus, *which was about foure hundred and four years before Christ.* The Temple was finished in *Darius Nothus his* [f] *sixth year.* So that after *Malachi,* according to this account Prophecy ceased for about 400 years.

a *Hier. Proœm. in Mal. Tom.6.*

b *Mal.*4 4,5.

c *Jo. Calv. Præfat. in Mal.*

d *Compare* Mal.4.5,6. *with* Luke 1.16, 17.

e *Helvic. Chronolog.*

f Ezra 6.13,14 15.

§. II. Name and Penman.

This Book is called among the Hebrewes ספר מלאכי *Sepher Malachi,* that is *The Book of Malachi,* and in the text, [g] *The Burden of the Word of the LORD to* Israel, *by the hand of* Malachi; from *Malachi* the Preacher and Penman thereof.

Malachi מלאכי signifies properly, *My-Angel,* or *My-Messenger,* (as [h] *Hierome* interprets it, who elsewhere [i] blames the LXX. for rendring it *His Angel,* viz. in those words, *The Assumption of the Word of the LORD against Israel by the hand of his Angel.*) And this interpretation well agrees to any Prophet, or Minister of God, being

g Mal.1.1.

h Malachias ἄγγελος μ᾽, *id est,* Nuncius meus. *Hier. Proœm. in Joel Tom.6.*

i *Hier. Proœm. in Mal. Tom.6.*

being the Lords *Angel* or *Messenger* to his Church and People. Though *perhaps* (as [k]*Calvin* intimates) *this name might for honour sake be given to this Prophet in respect of some special service, unknown to us.* The *Hebrews* and *Origen* (because *Malachi* signifies, *my Angel*,) have an Opinion, *That Malachi was an Angel that came down from heaven, and assuming an humane body preached to* Israel. But [l] *Hierome* rejects this, and [m] *Calvin* counts it *an absurd fiction*, and deservedly; 1. *Partly* because in these times God did not use to speak by Angels, yea, scarce by Prophets, because of the Peoples obduration, and because of the approach of Christs incarnation; but by ordinary ministry. 2. *Partly* because the last letter [י] as here, is usually annexed to proper names of men; therefore he was a man, not an Angel. [n] Some think he was *Zechariah* or *Haggai*, he being thus termed [o] an Angel or Messenger, but without any convincing ground for that Opinion. *Hierom* and *Calvin* (in the places fore-alledged) incline to think he was *Ezra*, but gives us no cogent Arguments to perswade thereunto. Their Opinion seems most probable, who take him to be a Prophet distinct from them all. Whoever he was, his Prophecy is Authentique, and the Authority of it notably confirmed by the *New Testament* [p] *Allegation* of it.

k *Calv. Præfat. in Mal.*

l *Hier. Proœm. in Mal. Tom. 6.*

m Absurdum Commentum. *Calv. Præfat. in Mal.*

n *Ternov. Prolog. in Malach.*

o Hag. 1.13.

p *See* Mat. 11. 10. Mar. 1. 2. Luke 1. 16. 17.

§. III. Occasion and Scope.

Occasion. The Jews being newly returned from captivity, did a little while more heartily serve God, and build the Altar, and lay the foundation of the Temple, and so for a long time the work ceast, *Partly* through opposition, *Partly* through their own sluggishnesse, till that in the days of *Darius*, *Haggai* and *Zechariah* encouraged them, and *Darius* countenanced them, they finished it, and erected the worship of God therein aright; But after *relapsing* to hypocrisie in Gods service, *corruption* and *sacrilege* in his worship, and *loosenesse in their lives* by mixt Marriages, Polygamies, Divorces, abuse of Gods Providences, &c. Hereupon God raises up this Prophet to endeavour to reform these corruptions by his ministry.

Scope. 1. *To convince and reprove* the Jewes for their great unkindnesse, walking so unworthy of Gods electing love and Covenant with them, and this by their *irreligiousnesse, prophanenesse, idolatry, adultery, challenging of Providence, Rebellion, Sacriledge, Infidelity*, and other corruptions abounding not only among the *People*, but among the *Priests* also: for which he sharply threatens them with Gods judgments. 2. *To invite them to Repentance and Reformation* of all these grosse evils, by promises of grace and manifold blessings which should especially be performed by the *Messiah*, the great *Reformer* and *Refiner* of his Church, at his coming in the flesh, which hastned; who would save the penitent, but destroy the obstinate sinners; who would abolish the typical ceremonies and worship, and set up a pure spiritual service throughout the world; before whom the *New Testament Elijah*, *John the Baptist* should be sent to prepare his way, and to fit a People for him.

§. IV. Principal Parts.

In this Book are, 1. *The Inscription.* 2. *The Prophecy it self.*

I. *The Inscription* or *Title* denoting 1. The nature of the Prophecy; *A Burden.* The Authors of it, Principal, *the LORD.* Instrumental, *Malachi.* 3. The Persons against whom this Burden was especially intended, *viz. Israel, Chap. I. 1.*

CHAP. I. II. *The Prophecy it self*, wherein are wrapped up in one continued Sermon, these Particulars principally.

I. A Preface, (aggravating the ingrateful wickednes of the Jews) drawn from Gods singular love in election of them in *Jacob*, when he rejected the *Edomites* in *Esau*, *ver. 2. to 6.*

II. A sharp Contestation against the people, especially the Priests, the Keepers of the Law for their corruptions, *viz.* 1. Against their contempt and pollution of the worship of God, which Priests

Priests should have vindicated by office, *ver.6. to the end.* and *Chap.II.1.to* 10. 2. Against their corrupt marriages, both marriages with Infidels, and Polygamies, *ver.* 10. *to* 17. 3. Against the wickednesse and perversenesse of many, that made a mock at Gods Justice and Judgments, *ver.17. to the end, and Chap. III. ver.* 1. *to* 7. 4. Against their Sacriledge in robbing God of Tithes and Offerings, &c. *ver.* 7. *to* 13. 5. Against their Atheistical contempt of Gods fear, worship and true repentance, *ver.*15. *to the end, and Chap. IV. ver.*1. *to* 5.

III. **An earnest invitation of all to Repentance**, that so they might be prepared duly to entertain the *Messiah*, who (with his forerunner *John* the Baptist, in the spirit and power of *Elias*,) was now immediately to appear in humane flesh, *ver.*4,5,6.

CHAP. II.

CHAP. III.

CHAP. IV.

Thus farre of the Old Testament, *wherein* (as t *Augustine* saith,) *the New Testament is* Veiled: *Come we next to consider of the* New Testament, *wherein the Old Testament is* Revealed.

t In veteri Testamento est occultatio novi: In novo Testamento est manifestatio veteris. *Aug. de Catechizand Rudibus lib Cap.*IV. *Tom* 4.

FINIS.

II.

THE

New Testament.

AND

The Order of the Books therein.

THE NEW TESTAMENT, revealing fully and clearely the NEW COVENANT in Christ, and the spiritual Administrations thereof; is contained in the Books written since Christs manifestation in the flesh. a *In reading of the Old Testament, the veile is untaken away: But* (in the NEW TESTAMENT,) *the veile is done away in Christ.——And we all with open face, beholding as in a glass the glory of the Lord are changed into the same image from glory to glory; even as by the Spirit of the Lord.* In the Books of the *Old Testament*, God describes to us, *The Old Covenant of Grace* in Christ veiled under *Promises, Prophesies* and *Types:* In the Books of the *New Testament*, The Lord delineates to us *The New Covenant of grace* in Christ, *un-veyled, actually exhibited* and *performed*; b Christ being the truth, the body and substance of all those antient Types and Shadows, the Center and meeting place of all the c Prophecies and Promises.

The Books of the New Testament are either 1 *Historical*, 2 *Epistolical*, or 3 *Prophetical*, as further appears in the annexed *Table*.

a 2 Cor. 3. 14. 18.

b Joh. 1. 17. Heb. 10. 1. Col. 2. 17.

c Luk. 1. 70. and 24. 27. Act. 10. 43. 2 Cor. 1. 20.

The Books of the *New Testament*, are either

I. **Historical**, describing unto us the History of

1. *Christ* the Head of the Church; whose Genealogy, Birth, Life, Doctrine, Miracles, Death, Resurrection and Ascension are recorded by foure *Evangelists*.
   - *Matthew.*
   - *Mark.*
   - *Luke.*
   - *John.*
2. *The Church*, Christs body, whose Primitive plantation, state and augmentation both among Jewes and Gentiles, is declared in the
   - *Acts of the Apostles*

II. **Epistolical**, as all the Epistles written by the Apostles, either

1. To believing *Gentiles*, as *Pauls Epistles*
   1. *Generall*, which *Paul* wrote unto whole Churches about matters of general and publick concernment, as the *Epistles* to the
      - *Romanes.*
      - I. *Corinthians.*
      - II. *Corinthians.*
      - *Galatians.*
      - *Ephesians.*
      - *Philippians.*
      - *Colossians.*
      - I. *Thessalonians.*
      - II. *Thessalonians.*
   2. *Particular*, to particular persons touching
      1. *Publique* Ecclesiasticall affaires, as the Epistles to
         - I. *Timothy.*
         - II. *Timothy.*
         - *Titus.*
      2. *Private* Oeconomical affaires, as his Epistle to
         - *Philemon.*
2. To the believing *Jewes*, as it is probable all these Epistles were, viz.
   1. The Epistle (probably written by *Paul*) to the
      - *Hebrews.*
   2. *The 7. Epistles* commonly called, *General*, or the *Catholique Epistles* of
      - *James.* — *James.*
      - *Peter* — I. *Peter.* — II. *Peter.*
      - *John* — General — I. *John.* — II. *John.* — III. *John.*
      - *John* — Particular.
      - *Jude.* — *Jude.*

III. **Prophetical**, foretelling what shall be the future state and condition of the Church of Christ to the end of the World, written by *John* the Apostle, viz.
- *The Revelation.*

I. HISTORICAL BOOKS.

THE HISTORICAL BOOKS of the *New Testament*, are such as contain principally matters of *Fact*, though matters of *Faith* and *Doctrine* are also interwoven. The *Histories* of the *New Testament*, are *I. Of Christ the Head* of the Church. *II. Of the Church* of Christ, his body.

I. The HISTORY OF JESUS CHRIST himself is set forth by the *four Evangelists*; wherein Christs *Genealogy*, *Nativity*, *Life*, *Doctrine*, *Miracles*, *Death*, *Resurrection* and *Ascension*, are described. *Matthew*, *Mark*, *Luke* and *John*, are usually called (by way of emphasis) **The four Evangelists**, because they alone wrote the *Evangelicall History* of Jesus Christ. [d] *Matthew* and *John* were Apostles, *Marke* and *Luke* were; (though not Apostles, yet) holy Apostolical men, the Apostles disciples, Companions and Assistants in the work of the Ministry, as after will appear.

[d] Mat. 10 23. Mark 3.17,18. [e] John 20. 31.

The General and common End of these four Histories, and of the writing of them is that which *John* expresseth in particular, *viz.* [e] *That we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name*; Particular ends and occasions may be noted in the particular consideration of the Histories.

This History of Jesus Christ not onely incomparably surpasseth all humane, but also (as [f] *Augustine*

f *Auguſtine* hath noted,) *deſervedly excelleth even all Divine Authorities and Hiſtories in Sacred Scripture.* As the *Canticles* are ſtiled *the Song of Sings*; So may this, *the Hiſtorie of Hiſtories*. For 1 The *Subject-matter* of this Hiſtory is moſt ſublime and ſingular, *viz.* The lineal *Deſcent, Birth, Life, Death, Reſurrection and Aſcention of Jeſus Chriſt, God-man, the onely Saviour of ſinners, and Mediatour betwixt God and man. Whoſe Natures, Offices, Doctrines, Acts and Sufferings, are here on purpoſe fully deſcribed*, which in other Books are but briefly touched upon and hinted. And what Hiſtories can treat of a nobler Theam; 2. This Hiſtory contains the *accompliſhment* of both the Law and Prophets, Jeſus Chriſt being the *Truth* of all *the Types*, the *Center* or meeting place of all the *Promiſes*, and the chief *Performance* of all the *Prophecies* of the Old Teſtament, as is here teſtified by them that were eye and ear-witneſſes thereof. 3. This one Hiſtory of Chriſt is the onely Hiſtory in the ſacred Bible, which is written by *four ſeveral Penmen*, which eminently points out the unparalleld excellency of the Story, what ever other *Hyſtery* be implyed therein.

But why is Chriſts Hiſtory written by four ſeveral Penmen? Anſw. Antient writers (who much pleaſe themſelves with their fancies, about the myſteriouſneſs of numbers) have excogitated divers Reaſons thereof.

Irenæus ſaith g *Becauſe there are four Regions of the world wherein we are; and four principal winds or ſpirits, and the Church is ſown throughout all the earth, and the Goſpel is the pillar and ground of the Church and the ſpirit of life: conſequently ſhe muſt have four pillars ſtanding on every ſide incorruptibly, and enlivening men.*

Hierome ſaith, h *The Church which by the Lords word is founded on a Rock, whom the King brought into his Chambers; to whom he put his hand through the hole of his ſecret deſcention,— iſſuing forth four Rivers like Paradiſe,* (this is alſo *Origens* Argument,) *hath four corners and rings by which as it were the Ark of the Covenant, and Keeper of the Law of the Lord, is carried by immoveable ſtaves. The firſt of them all is* Matthew *the Publican, &c.*

Auguſtine ſaith: i *To ſe foure Evangeliſts, well known in the whole World, even for this perhaps foure, becauſe there are four parts of the Earth, throughout all which they in a ſort have declared, by the myſtery of their number, that the Church of Chriſt ſhall be enlarged, are ſaid to have written in this Order. Firſt* Matthew, *Then* Mark, *Thirdly* Luke, *Laſtly* John.

f Inter omnes Divinas Authoritates quæ ſanctis Literis continentur Evangelium meritò excellit. Quod enim Lex & Prophetæ futuri prænunciaverunt: hoc redditum atque completum in Evangelio demonſtratur, &c. *Aug. de Conſenſ. Evan. l. 1. c. 1. Tom. 4.*

g *Irenæus adverſ. Hæreſ. l. 3. c. 11. p. 259. Col. 1596.*

h Eccleſia autem quæ ſupra Petram, domini voce fundata eſt, quam introduxit rex in cubiculum ſuum: ad quam per foramen deſcenſionis occultæ miſit manum ſuam, ſimilis damulæ hinnuloque cervorum: quatuor flumina inſtar Paradiſi erudians: quatuor angulos & annulos habet, per quos quaſi Arca Teſtamenti & cuſtos legis domini, lignis immobilibus vehitur: Primum omnium Matthæus eſt Publicanus. —— *Hier. Proœm. in Mat. Tom. 9.*

i Illi igitur 4 Evangeliſtæ univerſo terrarum orbe notiſſimi, & ob hoc forraſſe 4 quoniam quatuor ſunt partes orbis terræ per cujus univerſitatem Chriſti Eccleſiam dilarari, ipſo ſui numeri Sacramento quodammodo declararunt, hoc ordine ſcripſiſſe perhibentur. Primò Matthæus, deinde Marcus, tertiò Lucas, ultimo Joannes. *Aug. de Conſenſ. Evangeliſt. l. 1 c. 2. Tom. 4.*

Thus the number of the four Evangeliſts is fetched from *the four Cardinal winds*: from *the four Regions or Corners of the Earth*: from *the four Rivers of Paradice*; and from *the four Corners and foure Rings of the Ark of the Covenant*. But moſt of them accommodate that of the k foure *living creatures* (which *foure had the face of a man, and the face of a Lyon on the right ſide: and they foure had the face of an Oxe on the left ſide: they foure alſo had the face of an Eagle*:) to the number of the four Evangeliſts, though ſeverally fitting them and interpreting them. *Irenæus* ſaith, l *The firſt living Creature like a Lyon, ſignifies Chriſts Efficacy, Principality, Regality*: viz. John: *The ſecond like a Calf ſignifies his Prieſtly ſacrificing Order*, viz. Luke: *The third having as it were a mans face deſcribes his coming in the fleſh as man*, viz. Matthew: *and the fourth like a flying Eagle, manifeſting the grace of the Spirit, flying into the Church*, viz. Mark. Hierom ſaith m *The firſt face of a man ſignifies* Matthew, *who began to write of Chriſt as of a man. The Book of the Generation of Jeſus Chriſt ſon of* David, *ſon of* Abraham. *The ſecond* Mark, *in which is heard the voice of a Lyon roaring in the wilderneſs, The Voice of one crying in the Wilderneſs, Prepare yee the way of the Lord, make his Paths ſtraight: The third of a Calfe, which prefigures* Luke *the Evangeliſt, taking his beginning from* Zacharie *the Prieſt: The fourth* John *the Evangeliſt, who having taken the wings of an Eagle, and haſtening to higher matters, diſputes of the* WORD *of God.* And the ſame *Hierome* upon this conſideration ſaith elſewhere, n Matthew, Mark, Luke *and* John, *the Lords chariot drawn of foure, and the true Cherubims, which is interpreted* the multitude of Science. *are full of eyes throughout, ſparkles ſhine forth, lightnings runne about, they have ſtraight feet and tending upwards, winged backs and flying everywhere: They hold one another, and are infolded in one another, and are rowled about as a wheele in a wheele, and they go whitherſoever the inſpiration of the holy Spirit leads them.*

k Ezek. 1. 5. &c. 10. &c. *compared with* Rev. 4. 6, 7, 8.

l *Irenæus adverſ. Hæreſ. l. 3. c. 11. p. 259. Colon. 1596.*

m *B. Hier. Proœm. in Matth. Tom. 9.*

n Matthæus, Marcus, Lucas & Joannes, Quadriga domini: & verum Cherubim, quod interpretatur. ſcientiæ multitudo, per totum corpus oculati ſunt, ſcintillæ emicant, diſcurrunt fulgura pedes habent rectos, & in ſublime tendentes, terga pennata & ubique volitanti. Tenent ſe mutuo ſibique perplexi ſunt, & quaſi rota in rota volvuntur, & pergunt quocunque eos flatus ſancti ſpiritus perduxerit *Hieron. Paulino Tom. 3.*

Ambroſe alſo tells us, o *That many think our Lord in the four Books of the Goſpel is figured by the four formes of the living Creatures: becauſe he is a Man, a Lyon, a Calf, an Eagle; A man becauſe he was born of* Mary: *A Lyon, becauſe ſtrong: A Calf, becauſe a Sacrifice, An Eagle, becauſe he is the Reſurrection.* And to mention no more, *Auguſtine* ſaith, p *Among them that out of the Revelation have interpreted thoſe foure living Creatures, for the underſtanding of the four Evangeliſts, thoſe ſeem to me to have conſidered ſomething more probable, who underſtand the Lyon in* Matthew, *the Man in* Mark, *the Calfe in* Luke, *the Eagle in* John: *then thoſe who give the Man to* Matthew, *the Eagle to* Mark, *the Oxe to* Luke, *and the Lyon to* John: *for they would take a kinde of conjecture, from the beginnings of the Books, not from the whole intention of the Evangeliſts, &c.* —— Whereupon he afterwards calls the foure Evangeliſts, *The Lords holy chariots drawn of foure, wherein being carried throughout the world he ſubdues People to his eaſie yoake, and light burden.*

o Plerique---- putant ipſum Dominum noſtrum in 4 Evangelii libris 4 formis animalium figurari, quod idem homo, idem leo, idem vitulus, idem aquila. Homo. quia natus ex Maria eſt: Leo, quia fortior: vitulus, quia hoſtia: aquila, quia reſurrectio eſt, &c. *Ambr. Prefat. in Lucan. Tom.* 5.

p Mihi videntur, qui ex Apocalypſi illa 4 Animalia, ad intelligendos 4 Evangeliſtas interpretati ſunt, probabilius aliquid attendiſſe illi qui Leonem in Matthæo, hominem in Marco, Vitulum in Luca, Aquilam in Joanne intellexerunt: quam illi qui Hominem Matthæo, Aquilam Marco, Bovem Lucæ, Leonem Joanni tribuerunt. De Principiis enim librorum quandam conjecturam capere voluerunt, non de tota intentione Evangeliſtarum, &c.—— Has domini ſanctas Quadrigas, quibus per orbem vectus ſubigit populos leni ſuo jugo & ſarcinæ levi. —— *Aug. de Conſenſ. Evangeliſt. l.* 1. *c.* 6. *Tom.* 4. *& Tract.* 36. *in Joan. ad init. Tom.* 9

Sedulius the Presbyter elegantly deſcribes this reſemblance of the four Evangeliſts in his verſes: wherein he thus ſpeaks to Chriſt.

Hoc Matthæus agens hominem generaliter implet,
Marcus ut alta fremit vox per deſerta Leonis,
Jura Sacerdotii Lucas tenet ore juvenci,
More volans Aquilæ verbo petit aſtra Joannes.
Quatuor hi preceres una te voce canentes,
Tempora ceu totidem latum ſparguntur in orbem.
Iren. adverſ. Hereſ l. 3. *c.* 11. *in Annot.*

But leave we theſe ſubtilties and notions of wit, which ſeem to be *Similitudes, Alluſions* or *Allegories* uſed for illuſtration, rather then Arguments for demonſtration, why theſe four ſhould write our bleſſed Saviours Hiſtory;

We may rather conceive Chriſts Hiſtory was written by theſe foure.

1. Becauſe God, who appointed many q *witneſſes* of Chriſts doctrine and works, &c. not only to *Jeruſalem, all Judea and Samaria*, but *to the utmoſt parts of the earth*, did peculiarly ſtirre up theſe four perſons by his ſpirit to this work: for r *holy men of God* writ who were moved, and *as moved by the Holy Ghoſt.*

2. This Hiſtory of Chriſt is the choiceſt of all Hiſtories: of greateſt worth in it ſelf, of moſt concernment to us, and likely to be moſt oppoſed by the Devil, and the wicked world, &c. therefore God (that requires s *two or three witneſſes for confirmation* of things.) makes uſe of *foure witneſſes* to write Chriſts ſtory, that by the writings of foure every thing might be eſtabliſhed beyond ſuſpition.

3. That we may ſee the Authority of the Goſpel depends not upon the Penman thereof, but upon the Holy Ghoſt that indites it, and therefore this Hiſtory is written not onely by *Matthew* and *John*, Apoſtles, who were eye and eare-witneſſes of what Chriſt did and ſpake; but alſo, as t *Auguſtine* well noteth, by *Mark* and *Luke*, the Apoſtles followers, who u moſt ſurely and ſtedfaſtly *believed* the Apoſtles report, though not eye-witneſſes themſelves, yet were incited thereto by the ſpirit.

q Act. 1. 8. and 10. 39. 41. 42.
r 2 Pet 1. 20, 21.
s Deut. 17. 6. Heb. 10. 28. Num. 35. 30 Mat. 18. 16. John 8. 17. 2. Cor. 13. 1.
t Quorum quidam, hoc eſt Matthæus &, Joannes etiam ſcripta de illo quæ ſcribenda viſa ſunt, libris ſingulis ediderunt. At ne putaretur, quod attinet ad precipiendum & prædicandum Evangelium, intereſſe aliquid utrum illi annuncient, qui eundem Dominum hic in carne apparentem diſcipulatu famulante ſecuti ſunt, aut ii qui ex illis fideliter comperta crediderunt, divina Providentia procuratum eſt per ſpiritum ſanctum, ut quibuſdam etiam ex illis qui primos Apoſtolos ſequebantur, non ſolùm annunciandi, verum etiam ſcribendi Evangelium tribueretur authoritas. Hi ſunt Marcus & Lucas. *Aug. de Conſenſ. Evan. lib.* 1. *c.* 1. *Tom.* 4.
u Luke 1. 1, 2.

4. That this Goſpel-Hiſtory might be complcated, one explaining what another left obſcure, for matter or order, one ſupplying what another had omitted. For, (as that acute x *Chemnitius* hath learnedly obſerved:) **Matthew** who wrote firſt, *viz.* in the ninth year after Chriſts aſcention, as is commonly thought, y for the moſt part relates the things done, but ſeldom inſiſts upon the order of doing them. **Mark** who wrote next, *viz.* in the tenth or eleventh year after Chriſts aſcention, briefly relates what *Matthew* did more largely, (*Mark* being an Abſtract or Epitome of *Matthew*) but withal he inſiſts more upon the ordering and timing of things done. **Luke** who wrote in the fifteenth year after Chriſts aſcention, having ſeen others writings, propounds to himſelf to write of things from the very firſt, and that methodically. z *It ſeemed good to me alſo, having had perfect underſtanding of things from the very firſt to write unto thee in order*: in many things he ſhews

x *Chemnitius in Prolog. Harm. c.* 1.
y Vid *D. Pareum Proœm. in Matthæum.* §. II. Yet *Nicephorus* ſaith, *Matthew* wrote in the 15th year after Chriſts aſcention, *Marke* and *Luke* a long time after *John* 36 years after Chriſts aſcention, *Niceph. Hiſt. l.* 2. *c.* 45.
z Luke 1. 1, 3.

the

the order of things by circumstances, and in most agrees with *Mark*: (whence *Tertullian* calls *Lukes* Gospel a *An orderly digesting of the Evangelical story*:) but sometimes things manifest in *Matthew* and *Mark*, he puts not in their own place. John who wrote his Gospel in the two and thirtieth year after Christs ascension, professedly addes the Acts of Christ in the first year of his ministry, omitted by the rest as b *Eusebius* testifies. And in the rest of his History he not onely insists much upon Christs Doctrine, formerly not spoken to, but also expressely notes the *Feasts* of certain distinct years, incident in the times of Christs ministry, intimating that the Evangelical History, penned by others, should be distributed into certain years, according to those *Feasts*, which being duly considered and compared together, may be of great use for the right timing of the Evangelical Story.

5. Finally though the Holy Ghost could by one and the same contexture of words, have given us the History of Christs words and deeds, (as c *Chemnitius* noteth out of *Gerson*.) yet not without some great mystery therein, he pleased *under a certain Harmonius and concording dissonancy (if we may so speak) to excite the mindes of the faithful, to the more humble and vigilent investigation of the truth, that so it might appear*, the foure Evangelists, *did not speak by mutual* Conspiration, *but by divine* Inspiration. Whence d *Augustine* hath well observed. *They are not so much foure Gospels, as one Gospel in foure Books.*

The **Summe** and principal **Scope** of all these *foure Evangelists* is to demonstrate, *That Iesus Christ the sonne of the Virgin Mary, is that very Messiah the son of* David *and* Abraham, *that seed of the woman, from the beginning of the world promised, typified and fore-prophecied of in the whole Old Testament*. This demonstration may be comprized in such a Syllogisme as this.

Whosoever he be, in whom all the Promises, Types and Prophecies of the Old Testament, concerning the Messiah are actually fulfilled: he, and he alone, is the true Messiah. This *Proposition* is undeniable; for in those Promises, Types and Prophecies onely the true Messiah is described and revealed under the Old Testament in many particulars. Here all the particulars of those Promises, &c. may be enumerated out of the Old Testament.

But in Jesus Christ, the Son of the Virgin Mary, all the Promises, Types and Prophecies, of the Old Testament, concerning the Messiah are actually fulfilled. This *Assumption* is proved by the History of the four Evangelists, purposely declaring how they were accomplished in him particularly. Here the Scriptures of the Old Testament, mentioned by the foure Evangelists as fulfilled in Christ, may be enumerated out of all the Gospels clearely.

Therefore Jesus Christ, Son of the Virgin Mary, and he alone, is the true Messiah.

Seeing therefore this is the primary Scope of these foure Evangelists, to bring Christ the onely true Messiah in their armes unto us, that we might know him certainly; believe in him onely; and be saved by him eternally: with what desire and delight should we exercise our selves in these Histories night and day, that therein we might spiritually kiss, embrace, adore and admire the blessed Babe, JESUS? *Chemnitius* professeth * *That he loved, even from his tender age, the saving History of the life and acts of our sweetest Saviour Jesus Christ.* **And what sincere soul that ever truly tasted Christs sweetness in youth or age, can chuse but think himself in heaven, while he reads and meditates upon this heavenly Story?**

Besides these foure Evangelists divers others have written Gospels, (as e *Hierome* noteth,) both from *Lukes* Testimony, *Luke* 1. 1. &c. and from monuments thereof remaining till his dayes: *which Gospel* (saith he,) *were the beginnings of divers Heresies: as that of the* **Egyptians**: *of* **Thomas**: *of* **Matthias**: *of* **Bartholomew**: *of the twelve Apostles, of* **Basilides**: *of* **Apelles**: *and of others whom it would be too long to enumerate: onely its necessary to say this at present: There have been some who without the Spirit and Grace of God, have endeavoured rather to frame a Narration, then to compile the truth of History* These and other spurious, adulterate and Apocryphal Gospels devised by subtile Heretiques, for the patronizing of their Heresies, the Church rejects, as f *Eusebius*, and g *Nicephorus*, have long since testified.

a Vnde Tertullianus scriptum Lucæ non invenustè vocat. *Digestum historiæ Evangelicæ Chem. Harmon. Prolegom. c. 1.*

b *Euseb. Hist. Eccles. l. 3. c. 18. And Nicephor. Hist. Eccles. l. 2. c. 45.*

c Sub concordissima (si ita dici potest) dissonantia. *Chemnit. Prolegom. in Harm. Evan. c. 1.*

d *August. in Joan. Tract. 36. in init. Tom. 9.*

e *B. Hieron. Proœm in Mat. Tom. 9.*

* Cum salutarem Historiam de vita & actis dulcissimi salvatoris nostri Iesu Christi à teneris amaverim. *Chem. Prolegom. in Harm. Evan. c. 1.*

f *Euseb. Hist. Ecclesiast. l. 3. c. 19.*

g *Niceph. Hist. Ecclesiast. l. 2. c. 46.*

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Matthew.

§. I. Name and Penman.

THE GOSPEL ACCORDING TO MATTHEW.] The English word [Gospel] comes from the old Saxon word [God-spel] i. e. *Good-Speech*. The Greek word signifies *Good-tydings*, or a *Good-Message*: This word *Gospel* in New Testament, is of several acceptations; both in *bad* and *good sense*.

The word Gospel is used
- 1. *In bad sense*, for a false pretended *Gospel*, *Gal.* 1. 6, 7.
- 2. *In good sense*, and that either
  - 1. *Properly*, and so the word is used, either
    - 1. Generally for the Doctrine or promise of Salvation freely by Christ to all that will believe. Thus the *Gospel is everlasting*, *Revel.* 14. 6. one and the same under Old and New Testament, *Gal.* 3. 8.
    - 2. Specially, for the Doctrine of Grace in accomplishing the promise by Christ exhibited; this is peculiar to the New Testament, *Rom.* 1. 1. 2. 2 *Cor.* 4. 4.
  - 2. *Metonymically.*
    - 1. For the *Preaching* or Ministery of the Gospel, 1 *Cor.* 9. 12, 14.
    - 2. For the *History of* Christ, who is the prime Subject of the Gospel. Thus the Books of *the four Evangelists* are called Gospels.

This Book is called *The Gospel according to Matthew*, because he was Penman of it. Matthew, an Hebrew name; in Syriack, מתא *Matthæ*. Some derive it from מס *Mas*, i. e. *Tribute*. Others from מחה *Mathach*, i. e. *To extend, to explain* &c. So that *Matthew* should sound as much as, *An explainer*, viz. of Scripture. But [a] rather it is to be derived from נתן *Nathan*, i. e. *He hath given or bestowed*, whence מתן *Matthan*, *A gift*; so *Matthew* notes *A gift*, viz. of God. *Matthew* was also surnamed in Hebrew [b] *Levi*, i. e. *Associated*. (The first reason, and original of the name *Levi*, see in *Gen.* 29. 34.) so he had two names. He was the son of [c] *Alpheus*; by Profession a [d] *Publicane*, sitting at the receipt of Custome, so that his calling was very infamous among the Jews; yet Christ [e] calls him from the Receipt of Custome to be a Disciple, who presently obeyed, and made Christ a *great feast*, inviting also other Publicans, whom he doubtless brought along with him, that they also might heare Christs Sermons and repent. He was one of the twelve [f] Apostles. Penman of this Book, Authority whereof was never questioned by the Church of Christ. He is called by [g] *Tertullian*, *A most faithful Commentator of the Gospel*. He [h] preached the Gospel to sinners, not only by word, but by exemplary correcting his own life. He preached as some [i] think in a City of *Ethiopia* called *Naddavar*; as others, in *Myrmena*, a City of the *Anthropophagi*; where he is reported to work many strange wonders; and divers unsound Doctrines are falsly ascribed to him, too tedious to relate. At last he is reported to be fastned with nails or spears to the earth.

[a] Vide *Greg. Gregorii Lexicon Sanctum.* §. 858. p. 641.
[b] Mark 2. 14. Luke 5. 29.
[c] Mat. 2. 14.
[d] Luke 5. 27. & Mar. 2. 14.
[e] Mat. 9. 9. Luke 5. 27, 28, 29. Mar. 2. 14. 15. Mat. 9. 9, 10.
[f] Mat. 10. 3.
[g] Matthæus fidelissimus Evangelii Commentator. *Tertul. de carne Christi*, l. c. 22. p. 310. Fran. 1597.
[h] *Chrysost. in Præfat. oper. imperfect.*
[i] Vid. *Hist. Eccl. Centur.* 1. l. 2. c. 10. *Niceph. Hist. Eccl. l.* 2. c. 41. *Acts & Mon. vol.* 1. p. 43. Lon. 1641.

§. II. Time of his writing.

Matthew *wrote* his Gospel, as [k] *Irenæus* thinks, at that time when *Paul* was preaching the Gospel at *Rome*, and founding a Church there. Or in the fifteenth year after Christs Ascension, as [l] *Nicephorus*. Or in the ninth year after Christs Ascension as others observe out of *Eusebius* & *Theophylact*. By this difference of opinions it

[k] *Iræn. adverss. Hæres. l.* 3. c. 1.
[l] *Niceph. Hist. Eccles. l.* 2. c. 45.

it appears the punctual time of his writing, is somewhat uncertain. But the most received opinion of Fathers and Historians is (saith m *Pareus*) *That* Matthew *wrote in the ninth year after Christs Ascension*, Mark *two years after him*, Luke *in the fifteenth year after Christ*, *and* John *in the two and thirtieth year*. And as for the former place of *Irenæus*, *Pareus* upon good ground suspects it to be corrupted, for the establishing of the Popish foppery of *Peters* Primacy at *Rome*.

m *Pareus Proœm. in Mat.* §. II. *Hen. Alsted. Præcogn. Theol. l.* 2. *c.* 103.

§. III. Language in which he wrote.

The Language in which *Matthew* wrote is worth the enquiring after, that so we may satisfie our jugements touching the Authentique copy whether it be the *Hebrew* or the *Greek*, which we are to follow. Some think he being an Hebrew, wrote in Hebrew to the Hebrews, among whom he had preached: Many ancient Writers embrace this Opinion. *Irenæus* saith, n *Matthew published the Writing of the Gospel among the Hebrews in their Tongue, when* Peter *and* Paul *preached the Gospel and founded a Church at Rome.* o Eusebius saith, *Matthew having preached the Gospel to the Hebrewes and minding to go to other Nations, wrote his Gospel in his own Countrey Language.* So also p *Nicephorus*, and q *Augustine* think.

n *Irenæus adverſ. Hæreſ. l.* 3. *c.* 1. Vide etiam *Athan. in Synopſ. p.* 141.

o *Euſeb. Hiſt. Eccl. l.* 3 *c.* 18.

p *Niceph. Hiſt Eccl. l.* 2. *c.* 45.

q *Aug. de Conſenſ. Evang. l.* 1. *c.* 2.

And r *Hierome* saith, *Matthew in* Judea *first composed the Gospel of Christ in Hebrew letters and words, for them of the Circumcision that believed. Which who after translated into Greek, is not sufficiently certain. Further that Hebrew Gospel is had to this day in the Cæsarean Library, which* Pamphilus *the Martyr most studiously made; and I had liberty of copying it out, granted from the Nazaræans, who use this Volume in* Beroea *a City of Syria*, &c.

r *B. Hier. Catalog. Script. Eccl. Tom.* 1. And *Præfat. in* 4. *Evang. Tom.* 3.

But notwithstanding this opinion of divers ancient and learned Fathers: Divers modern Writers, and those of no small learning and judgement dissent from them, and judge, *that Matthew wrote not his Gospel originlly in* Hebrew, *but in* Greek, *and that upon these grounds.* 1. The Hebrew Gospel of *Munsterus* his Edition is such for language, as it is improbable it should be written by *Matthew*, or any other skilful in the Hebrew Tongue, and *Munsterus* himself confesses he amended it in many places 2. The Greek Gospel of *Matthew* was received as Authentique in the purest primitive times. *It is certain* (saith that Learned s *Rivet*,) *that even from the first times the Primitive Church used* Matthews *Gospel written in Greek, and accounted the Greek Text for Authentique.* Athanasius in Synopſ. invita Matth. writes, *The Greek Exposition was made by* James *the brother of the Lord according to the flesh. By* John *the Evangelist*, saith *Theophylact. By* Luke *and* Paul, thinks Anastasius Serm. 8. in Genes. 3. The other Apostles originally wrote in the Greek Tongue, (as then most common) and that not onely promiscuously to all both Jewes and Gentiles, but peculiarly when they wrote to the Jewes. *As Author of the Epistle to Hebrews*, *Peter*, *James*. And their Apostolical function required then to write in the most known Tongue, as most to edifying. 4. *Matthews* stile plainly agrees with *Marks*, differs not much from *John's*; and though therein there be some *Hebraismes*, so there are in most Books of the *New Testament*. 5. *Matthew* interprets *Hebrew* names by *Greek*, therefore he wrote in Greek not in Hebrew; as for instance, t *Immanuel*, u *Golgotha*, x *Eli*, *Eli*, *Lamasabachtani*. 6. None can certainly tell who should be the Author of the *Greek version*, if *Matthew* wrote in *Hebrew*, it being translated into Greek by *John* the Evangelist, as some; By *James*, as others; By Luke and *Paul*, as others; By *Mark*, as others are of opinion. Some y think that he wrote not in pure *Hebrew*, but in *Syriack*, being the Dialect then most commonly used; and this opinion tends to destroy the credit and authority of *Matthew's* Gospel in Greek.

s *Rivet. Iſag. ad Sacr. Script. c.* 8. §. 4.

t Mat. 1. 23.

u Mat. 27. 33.

x Matth. 46.

y *Alsted. Præcogn. Theol. l.* 2. *c.* 123.

§. IV. Occasion and Scope.

Matthew, having preached the Gospel of Christ to the Hebrews, and being to depart from them to preach the Gospel to other people, upon this Occasion, (as

z *Euseb. Hist. Eccl. l.* 3. *c.* 18. *Nicephor. Hist. Eccl. l.* 2. *c.* 45.

z Ecclesiastical Writers observe) he committed his Gospel to writing, that so he might supply and compensate his absence from them, by his written Gospel left with them; whereby he helped the memory of his hearers; preached to them though absent, and preacheth yet to all after ages, though himself be dead.

Scope, *To evidence to all, but especially to the believing Hebrews, (with whom he had preached) that this Jesus Christ was the true* Messiah, *the true promised seed of* a David *and* Abraham, *in whom all the Nations of the world should be blessed.*

a Mat. 1. 1.

§. V. Principal Parts.

This Gospel History by *Matthew* principally describes Christ's 1 *Birth*, 2 *Life*, 3 *Death*.

I. CHRISTS BIRTH, where are laid down 1 *His Pedigree*, 2 *The Manner of his Birth*, 3 *His Education in Infancy*.

CHAP. I. I. **Christs Pedigree** according to the flesh drawn down from *David* and *Abraham* of whom he descended. This Pedigree contains, 1. The Title or Inscription of it, *Ch.* I. *ver.* 1. 2. The Genealogy it self, or the several Generations in it, *ver* 2. *to* 17. 3. The summary Recapitulation or Enumeration of those Generations, *ver.* 17.

CHAP. II. II. **The manner of Christs Birth,** described I. By the **Antecedents,** *viz.* 1 His Conception by the Holy Ghost during his Mothers Espousals, *ver.* 18. 2. Hereupon *Joseph* minding to put her away privily, suspecting her for fornication, *ver.* 19. 3. An Angel's satisfying of *Joseph* in a dream, about *Maries* conception, that he might take her to *wife*, promising Christs Birth, forenaming him **Jesus,** and interpreting that Name, *ver.* 20, 21. 4. The end of all this, that Scripture-Prophecies might be fulfilled, *ver.* 22, 23. 5. *Josephs* obedience in taking his Wife, and his continency till Christ's Birth, *ver.* 24, 25. II. By the **Concomitants** or Circumstances, accompanying Christs Birth, *viz.* 1. Place where Christ was born, in *Bethlehem*. 2. Time when, in *Herods* days, *Ch.* II. *ver.* 1. III. By the **Consequents** following his Birth, *viz.* 1. The wise-mens coming from the East to *Jerusalem*, to worship Christ, having seen his **Starre,** *ver.* 1, 2. 2. The trouble of *Herod* and *Jerusalem* hereupon, *ver.* 3. 3. *Herods* finding out by consulting with the chief Priests and Scribes, that Christ should be born in *Bethlehem*, *ver.* 4, 5, 6. 4. *Herods* sending the wise-men to *Bethlehem*, to find out Christ, (pretending himself to worship him) who were conducted to Christ by the Starre, *ver.* 7. *to* 11. 5. The wise-men's worshipping Christ, and giving presents to him, *ver.* 11. 6. The wise-men's departing into their own Country, (being warned of God,) not returning to *Herod*, ver. 12.

III. **Christs Education in his Infancy,** 1. In *Egypt*, till *Herods* death, whither his Parents fled with him at Gods appointment, for fear of *King Herod*, that so the Scripture might be fulfilled, *ver.* 13, 14, 15. This is amplified by *Herods* slaying all the Children in *Bethlehem*, and thereabouts, from two years old and under, that so he might murther Christ, *ver.* 16. 17, 18. 2. In *Nazareth* ver 19. *to the end.*

II. CHRISTS LIFE, *viz* not his *Private* but his *Publique* life; which is principally described by his publick Ministry, or **Prophetick Office;** Touching Christs *Prophetick Office*, note 1. *The Preparation to it.* 2. *The Execution of it.*

CHAP. III. I. **The preparation to Christs Prophetick Office,** whereby 1. **The people are prepared** to be Christs hearers, *viz.* By the Ministry of *John Baptist*, (as Christs Harbinger) described 1. *By* the time and place of his Ministry, *Ch.* III. *ver.* 1. 2. By the substance of his Doctrine, *ver.* 2. Amplified by the Prophets testimony thereof, *ver.* 3. 3. By his food and rayment, *ver.* 4. 4. By the effect of his Ministry upon them of *Jerusalem* and *Judaa*, whom he baptized, instructing the Scribes and Pharisees unto repentance; to whom he commends Jesus Christ, as far surpassing himself both Person and Office, *ver.* 5. *to* 13. II. **Christ himself is prepared** for his publick Ministry, 1. By being baptized of John B. *ver.* 13, 14, 15, 16. 2. By the Spirits resting upon him in form of a Dove, *ver.* 16. 3. By his Fathers Testimony of him from Heaven, *ver* 17. 4. By his temptation, the Devil tempting him, *in the wilderness*, to distrust Providence; *On the pinacle of the Temple*, to murder himself; *On the Mountain* to worship the Devil in Person; in all which Christ foiled the Devil, obtaining a signal victory, *Ch.* IV. 1. *to* 12

CHAP. IV. II. **The execution of his Prophetick Office.** Here are declared

I. **His beginning of his publick Ministry** in Galilee, where consider 1 When he preached there, *ver.* 12, 13. 2 Why, *viz.* That the Prophecy might be fulfilled, *ver.* 14, 15, 16. 3. What was his doctrine, *v.* 17. 4. How there he called **Peter** and **Andrew James** and **John,** *v.* 18 *to* 23. 5. How he confirmed his Doctrine with miracles, *v.* 23, 24. 6. How people resorted to him, *v.* 25.

II. **His Sermon on the Mount,** where consider 1. *The Occasion.* 2. *The Substance.* 3. *The Effect of it.*

1. *The Occasion, Ch.* V. *ver.* 1.

2. *The Substance* of the Sermon it self, wherein Christ I. **Comforts** all the godly, and particularly his new called Disciples, against all the miseries and persecutions in this life with blessedness promised them both in this and the life to come, *ver.* 2. *to* 13. II. **Exhorts** his Disciples by Arguments set out in divers similitudes, to preach pure Doctrine and live holy lives, *ver.* 13. *to* 17.

III. **Declares**

III. **Declares** 1. The immutability of the Law, which the Gospel destroyes not, but establisheth, *ver.* 17, 18, 19. 2. The true sense and meaning of the Law, that it requires not only external and corporal observance in the outward man, (as the Scribes and Pharisees corruptly taught,) but also and especially the internal and spiritual obedience of the heart. And this *is done*, *Partly* More generally, *ver.* 20. *Partly* More specially, in expounding some particular Laws, *viz.* 1 The sixth Commandment touching murther, *ver.* 21. *to* 27. 2 The seventh Commandment touching Adultery, *ver.* 27. *to* 33. 3 The third Commandment touching swearing, *ver.* 33. *to* 38. 4 The Law of Retaliation, *ver.* 38 *to* 43. 5. The Law of loving our Neighbour, *ver.* 43. *to the end of the chapter.* IV. **Warns** against the hypocritical Pharisees corruptions in divers Religious duties, directing withal how they ought to be managed, *viz. Almes, Prayer and Fasting.* 1. *Almes* to be given not with publick ostentation, but secretly, *Ch.* VI. 1. *to* 5. 2. *Prayer* to be made, not with open Ostentation, but private Devotion; not with vain repetitions, but according to the *b* Lords own Directory or Pattern of Prayer, *ver.* 5. *to* 16. 3. *Fasting* to be performed, not with hypocritical shews, but with sincerity, *ver.* 16, 17, 18. V. **Directs** his hearers and us in them, 1. How to lay up treasures not in Earth, but in Heaven, *ver.* 19, 20, 21. 2. How to guide themselves and actions by the *c* eye of the mind, enlightned, not darkned, *ver.* 22, 23. 3 To avoid covetous asking for food and rayment, (disswaded by many Arguments) and primarily to seek Gods Kingdome, and his Righteousnes Jesus Christ, *ver.* 24. *to the end of the chapter.* 4 To avoid censorious perverse hypocritical reproofs, *Ch.* VII. 1. *to* 6. 5 To forbear propounding holy things and Pearls to Contemners and Persecutors, *ver.* 6. 6. To ask necessary good things of God, *ver.* 7 *to* 12. 7. To observe that general golden Rule of Justice, *To do to others, as we would they should do to us*, ver. 12. 7. To enter the strait Gate of life with few, rather then the wide gate of destruction with many, *ver.* 13, 14. 8. To avoid false Prophets, though in sheep-skins, and to detect them by their fruits, *ver.* 15. *to* 21. 9. To adde true piety to a Christian Profession, *ver.* 21, 22, 23. 10. *Finally*, To do, as well as hear his words, *ver.* 24. *to* 28.

3. *The effect of his Sermon, viz.* The peoples astonishment and the Raeson thereof, *ver.* 28, 29.

III. **His confirmation of his Doctrine by Miracles**, *viz.* 1. Cleansing a Leper with his touch, *Ch.* VIII. 1. *to* 5. 2 Curing the Centurions servant of the Palsie, by his word, *ver.* 5. *to* 14. 3. Healing *Peters* mother in law of a Fever, by touching her hand, *ver.* 14. *to* 18. 4. (Having rejected a Scribe that would have followed him, *ver.* 18, 19, 20. And commanding a Disciple presently to follow him, that made some delay, *ver.* 21, 22. as he was going to ship) He calmed the winds and waves with his word, *ver.* 23. *to* 28. 5. Casting Devils out of two men possessed in the country of the *Gergesens*, permitting the devils to go into an herd of swine, *ver.* 28 *to the end of the chapter.* 6. Healing a Palsie man with his word, that he presently carried his bed, *Ch.* IX. 1. *to* 9. [Here among his miracles are inserted 1 His calling of **Matthew** *ver.* 9 *to* 14. 2 His excusing of his Disciples, for not fasting as *Johns* Disciples did, they being but as old garments and old bottles, too weak for such austere employments, *ver.* 14. *to* 18.] 7. Staunching the womans issue of blood upon her touching the hemme of his garment. 8. Raising to life the Rulers daughter, *ver.* 18. *to* 27. 9. Restoring to two blind men their sight by his word, *ver.* 27. *to* 32. 10. Casting out a dumb Devil, *ver.* 32, 33, 34. This Paragraph is closed up with a general condemnation of Christs Doctrine taught, and miracles wrought round about, *ver.* 35.

IV. **His sending his 12 disciples to preach to the house of Israel.** Here are described, 1. The Occasion of it, *viz.* The greatness of the harvest, and fewness of the labourers, *v.* 36, 37, 38. 2. The power of miracles wherewith they were furnished, *Ch.* X. 1. 3. **The names of the 12 Apostles**, *v.* 2. *to* 5. 4. Christs instructions to them for the right managing of their office, *v.* 5. *to* 16. 5. The consolations wherewith he arms them against all troubles and persecutions, *v.* 16. *to* 40. 6. Christs Promises to such as receive them, *ver.* 40, 41, 42.

V. **His preaching and acts in their Cities after he had sent forth his twelve Apostles into Judea**, *Ch.* XI. *ver.* 1. Many particulars whereof are mentioned, *viz.*

1. He answers *John Baptists* Disciples question about himself, *ver.* 2. *to* 7.

2. He preacheth to the Multitudes, (as *Johns* Disciples departed) 1 Commending *John Baptist* and declaring him to be Elias that was to come, *ver.* 7. *to* 16. 2. Complaining of the Peoples perverseness against both *John Baptist* and himself, *verse* 16. *to* 20. 3. Upbraiding *Chorazin*, *Bethsaida* and *Capernaum* for their impenitency, *ver.* 20. *to* 25. 4. Comforting himself and his faithful Disciples against the scandal of so great blindness, *ver.* 25, 26, 27. 5. And sweetly inviting all labouring and heavy laden sinners to come to him, take his yoke and imitate him, with promise of Soul's rest, *ver.* 28, 29, 30.

3. He vindicates his Apostles act of plucking the ears of Corne and eating them on the Sabbath, against the Pharisees; proving it lawful, 1. By Scripture-examples, *Ch.* XII. 1. *to* 6. 2. By reason, *ver.* 6, 7, 8. 3. By miraculous restoring of a mans withered hand on the Sabbath-day, *ver.* 9. *to* 14. This is amplified, 1 By the Pharisees consultation hereupon to destroy him, *ver.* 14. 2 By Christs withdrawing thence, and charging them that he healed to conceal him, that so the Prophecy might be fulfilled, *ver.* 15 *to* 22.

4. He heals one possessed with a devil blinde and dumb, *ver.* 22. *Consequents whereupon were*, I. The Peoples amazement, *ver.* 23. II. The Pharisees blasphemy, saying, that he cast out devils through *Beelzebub*, ver. 24. Whereupon Christ 1 Confutes their calumny, *ver.* 25. *to* 31. 2 Pronounces the unpardonableness of that their **Blasphemy against the Holy Ghost**, *ver.* 31, 32. 3 Declares that evil hearts are the fountain of evil words, which shall at last judge men, *ver.* 33. *to* 38.

5. He

CHAP. VI.

b See the *LORDS Prayer*, Expounded in the close of this §.

c Calv. Com. in loc. & Diod. Annot.

CHAP. VII.

CHAP. VIII.

CHAP. IX.

CHAP. X.

CHAP. XI.

CHAP. XII.

5. He refuſeth to gratifie the Scribes and Phariſees with any ſign, ſave that of the Prophet Jonas. Threatning them, 1. With condemnation, 2. With final blinding and obduration, *ver.*38. *to* 46.

6. He declareth the doers of his fathers will to be dear to him as his Brother, Siſter and Mother, *ver.*46. *to the end of the chap.*

CHAP. XIII. 7. He preacheth, I. **Out of a ſhip to the people on the ſhore in Parables**, *Ch. XIII.*1,2,3. Theſe Parables were 1. Of the ſower, the ſeed and four grounds, *ver.*3 *to* 10. which is amplyfied *Partly* by his reaſons why he preached in Parables, *ver.*10. *to* 18. *Partly* by his interpretation of this Parable, *ver.*18. *to* 24. 2. Of the good ſeed and tares, *ver.*24. *to* 31. 3. Of the grain of muſtard ſeed, *ver.*31,32. 4 Of Heaven, *ver.*33. All this that the Scripture might be fulfilled, *ver.* 34, 35. II. **To his Diſciples, the multitude being ſent away**, *I. Expounding* the Parable of the Tares *ver* 36. *to* 44. *II Uttering more Parables* to them, *viz.* 1 Of the treaſure hid in the field, *ver.*44. 2 Of the Pearl, *ver.*45,46. 3 Of a Net; expounded, *v.*47. *to* 51. *III. Concluding his Sermons*, with an exhortation of his Diſciples, faithfully to diſpenſe heavenly myſteries, new and old, &c. *ver.* 51,52.

IV. **His teaching and acts in his own Country**, (*viz. Galilee*, compare *Mat* 13.53,54. *and* 15. 29. *with* 17.22. *and* 19.1.) *ver.*53 54. where

1. His Country-men were offended at him, knowing his kindred, *ver.*54. *to the end.*

2. *Herod* ſuppoſeth him to be *John Baptiſt*, whom he had beheaded, riſen from the dead, *Ch.*

CHAP. XIV. XIV.1,2. This is amplyfied by a Narration, 1. Of the cauſe of *Johns* beheading, *ver.*3. *to* 13. 2. Of Chriſts departure thence upon the occaſion, *ver.*13.

3. He having healed their ſick, feeds five thouſand beſides women and children, with five loaves and two fiſhes, *ver.*14. *to* 22.

4. He walks on the Sea to his Diſciples, &c. *ver.*22. *to* 34.

5. He heals in *Geneſaret* all that touched his garments, *ver.*34,35,36.

6. He confutes the Scribes and Phariſees, blaming his Diſciples for eating with unwaſhen hands,

CHAP. XV. *Chap.*XV.1,2. 1. Reproving them ſharply for tranſgreſſing Gods Commandments by their traditions, *ver.*3. *to* 10. 2. Inſtructing the People and his Diſciples, that man is not defiled by meat from without, but by heart-corruptions from within, *ver.*10. *to* 21.

7. He diſpoſſeſſeth the daughter of the Canaanitiſh woman, *ver.*21. *to* 29.

8. He healeth many diſeaſed, *ver* 29. *to* 32.

9. Hee feedeth four thouſand beſides women and children with ſeven loaves and a few little fiſhes, *ver.*32. *to the end.*

CHAP. XVI. 10. He refuſes to give the Phariſees and Sadducees any Sign, but that of *Jonas*, *Chap.* XVI.1. *to* 5.

11. He warneth his Diſciples of the leaven of the doctrine of the Phariſees and Sadducees, *ver.*5. *to* 13.

12. He upon *Peters* confeſſion of him, premiſeth the ſure building of his Church on that Rock, and the **Keys of the Kingdome of Heaven** to *Peter*, *ver.*13. *to* 21.

13. He begins to foretell his death at *Hieruſalem* to his Diſciples, *ver.*21. 1. Sharply reproving *Peter* for diſſwading him from it, *ver.*22,23. 2. Warning all his *Diſciples* to take up their croſſe and follow him, *ver.*24. *to* 28. 3. Promiſing to his Apoſtles, that they ſhould, before they die, ſee Chriſt come in his Kingdome, *viz.* after his death, *ver.*28.

CHAP. XVII 14. He is gloriouſly **Tranſfigured** on an high mountain before *Peter*, *James*, and *John*, to encourage both himſelf and his Diſciples againſt his Paſſion, *Ch.*XVII.1. *to* 9.

15. He declares *John Baptiſt*, to be the promiſed *Elias*, *ver.*9 *to* 14.

16. He heals the lunatick which his Diſciples could not cure, *ver.*14. *to* 22.

17. He again foretels his Paſſion and Reſurrection, *ver.*22,23.

18. He payes **Tribute** for himſelf and *Peter*, who take the mony out of a fiſhes mouth, *ver.*24 *to the end of the chap*

CHAP. XVIII. 19. He teaches his Diſciples, (aſking him who is greateſt in the Kingdom of Heaven,) 1. To be humble and moſt inoffenſive to his little ones, *Ch.*XVIII.1 *to* 15. 2. How to deal with a trespaſſing or offending brother, that he might be gained, *ver.*15. *to* 21. 3. How oft we ſhould forgive an offending brother, *ver.*21,22. further clearing this by the Parable of a King, who had forgiven his ſervant ten thouſand Talents, but after puniſhed him for his not remitting to his fellow-ſervant his one hundred pence, ſhowing we ſhould pity and pardon one another much, ſeeing God pities and pardons us farre more. *ver.*23 *to the end of the chap.*

III. CHRISTS DEATH is ſet forth, 1. *By the Antecedents*, 2. *The Manner*, 3. *The Conſequents of it.*

I. **The Antecedents**, or things going before his death, were 1. *In his journey from* Galilee *to Jeruſalem*, 2. *At Jeruſalem.*

I. **In his journey from Galilee to Jeruſalem**, through *Judea*, where

CHAP. XIX 1. He heals the diſeaſed, *Ch.XIX.*1,2.

2. He anſwers the Phariſees touching the caſe of **Divorce**, *ver.*3 *to* 10. And withal inſtructeth his Diſciples what Perſons have need of marriage, *ver.*10,11,12.

3. He puts his hands upon little children, as belonging to the Kingdome of Heaven, *ver.* 13. 14, 15.

4. He teacheth the young man how to attain to eternal life, who upon his Doctrine departed from him very ſorrowful, *ver.*16. *to* 23. whereupon 1. He declares how hard it is for a rich man to be ſaved

saved, *ver.* 23. *to* 27. 2. He promiseth to the Apostles and others great rewards, for forsaking these worldly things for him, *ver* 27 *to the end.*

5. Under the Parable of an Housholder, hiring Labourers at several houres for his Vineyard, &c. he showeth that all ought to be Labourers, and that God most freely both calleth and rewardeth, *Chap. XX.* 1. *to* 17. CHAP. XX.

6. He the third time forewarnes his Disciples of his death at Jerusalem, *ver.* 17. *to* 20.

7. He teacheth his Disciples humbly to serve one another, and not to strive for Superiority, *ver.* 20. *to* 29.

8. He recovers sight to two blind-men, by the high-way, *ver.* 29. *to the end.*

9. He rideth to *Jerusalem* on an *Asse*, with great acclamations of the People, all *Jerusalem* being moved at his coming. *Chap. XXI.* 1. *to* 12. CHAP. XXI.

II. **At Jerusalem**, where

1 He drives the Buyers and Sellers out of the Temple, *ver.* 12, 13.

2. He heals the diseased, that came to him in the Temple. *ver.* 14.

3. He justifies the children crying **Hosannah** against the Priests and Scribes, *ver.* 15, 16. These things done, he went to lodge in *Bethany*, and returning in the morning, he curseth the fruitlesse fig-tree by the way, *ver.* 17. *to* 23.

4. He teacheth in the Temple, and being asked by the chief Priests and Elders, by what Authority, He replies, 1. By propounding to them another question touching *Johns* Baptisme, *ver.* 23. *to* 28. 2. By shewing them under the Parable of the two sons commanded to work, in the vineyard, that the Publicans and Harlots go into the Kingdome of God before them, though they made greater Profession, *ver.* 28. *to* 33. 3. By threatning them with the losse of the Gospel, (which should be given to the Gentiles,) under the Parable of an Housholder, who let out his Vineyard to Husbandmen, who rendred not the fruits thereof, but abused the servants, and slew his Son, *ver.* 33. *to the end.* 4. By foretelling (under the Parable of the marriage of the Kings son, whereunto the ghests refused to come, &c.) the rejection of the Jews, and calling of the Gentiles, and the punishment of him that wanted the wedding garment, *Chap. XXII.* *ver.* 1. *to* 15. CHAP. XXII.

These Answers of Christ are further amplified by the consequents hereupon, viz. I. **His Adversaries** attempts to entangle him in his talk, all which he shunneth, As 1 The Pharisees Disciples and the Herodians, about the lawfulnesse of giving **tribute** to *Cæsar*, *ver* 15. *to* 23. 2 The Saddnces about the doctrine of the Resurrection, *ver.* 23. *to* 34. 3 The Pharisees about the great Commandment in the Law, *ver.* 34 *to* 41. II. **Jesus himself**, 1. *Propounds* a question to the Pharisees, touching Christ, how he could be *Davids* son, and yet *David* call him LORD, which they could not answer, *ver.* 41. *to the end.* 2 *Preacheth* against the Scribes and Pharisees a severe Sermon in the audience of his Disciples and the multitude, wherein 1. He directs the People and his Disciples to follow the Scribes and Pharisees good doctrine, but to fly their bad conversation, and this he urgeth by divers Arguments, *Chap. XXIII.* *ver.* 1. *to* 13. 2. He denounceth **eight woes** against them for their hypocrisie and corruptions, *ver.* 13. *to* 34. 3. He prophecieth *Jerusalems* destruction, for her contempt of Christ and his Gospel, and persecuting the Preachers thereof, *ver.* 34. *to the end.* CHAP. XXIII.

5 He preacheth his **Prophetical Sermons** privately to his Disciples, not many dayes before the Passeover, when he was betrayed, *viz.* 1. As they were before the Temple, he **Prophecieth**, the Temples destruction. *Chap. XXIV.* 1, 2. 2. As they were on the Mount of Olives, he **Prophecieth** I. *Of the grievous calamities which should befall the Jewes*, before the Temple's and Cities destruction, *v.* 3. *to* 15 and of the wofulnesse of that destruction, *v.* 15. *to* 20. II. *Of the coming of Christ to Judgment*, setting forth 1. The manner of his coming, *v.* 29. *to* 32 2. The certainty of his coming, and of the former judgments upon *Jerusalem*, *v.* 32. *to* 36. 3. The time of his coming which is wholly unknown to men or Angels, but it shall be when men are involved in deepest security, *v.* 36. *to* 40. 4. The event of his coming, accepting some, rejecting others, *v.* 40, 41. 5. The duty of watchfulnesse and preparation incumbent on all by reason of this uncertainty of Christs coming; urged by divers Arguments, *v.* 42. *to the end.* This *watchfulness* is urged and explained in two Parables, *viz.* 1. **Of ten Virgins**, taking their Lamps to meet the Bridegroom, whereof five were not furnished with oyle when the Bridegroom came at midnight, and so were shut out: So when Christ shall come to be eternally married to his Church in a time unexpected, all that are not furnished with grace shall be excluded, *Ch. XXV.* 1. *to* 14. 2. Of a man travelling to a farre Country, and delivering several **Talents** to his servants to improve against his returne, who at his coming rewarded the diligent, punished the negligent: So Christ gives gifts or Talents to all his servants that professe him, expecting they should improve them, who at his coming will reward the faithful improvers plentifully, but punish the non-improvers severely, *ver.* 14. *to* 31. 6. The Proceedings of Christ in the last and universal judgment, where are pathetically described, 1 The Judge, *Christ*, *ver.* 31. 2 The Parties to be judged; *All Nations*, *ver.* 32. 3 The manner of his Proceeding, in severing Sheep from Goats, and pronouncing of sentence, *ver.* 32. *to* 46. 4. The event or execution of his sentence, *ver.* 46. CHAP. XXV.

II. **The Manner of Christs death**, is described 1 *By the more immediate Harbingers or Preparatories to it.* 2. *By the judicial Progresse about it.* 3. *By the consummation of it.* And in these Christ exerciseth his **Priestly Office.**

I. **The more immediate Harbingers of Christs death**, were

1. His own Prediction of his death near at hand, *Ch. XXVI.* 1, 2.

2. The Conspiracy of the chief Priests, Scribes and Elders against his life, *ver.* 3, 4, 5. CH. XXVI.

3. The womans pouring an alabaster box of very precious ointment on his head, anointing him for his burial, *ver.* 6. *to* 14.

4. *Judas* his covenanting with the chief Priests for thirty pieces, to betray him, *ver.*14,15,16.

5. Christ eating his last Passeover with his twelve Apostles, *ver.*17. *to* 21. At which 1. He intimateth that one of them should betray him; and which of them, *ver.*21 *to* 26. 2. He instituteth the **Lords Supper** *ver.*26. *to* 30. 3. They conclude the whole solemnity with singing an Hymne, *ver.*30.

6. His warning of his Disciples, how they all that night should be offended because of him, and how *Peter* should thrice deny him, *ver.*30. *to* 36.

7. His Prayer and Agony in the garden of *Gethsemane*, *ver.*36. *to* 47.

8. *Judas* his betraying of him in the garden with a **kisse**, *ver.*47. *to* 57.

II. **The Judicial Progresse about Christs Death**, *both in their Ecclesiastical and Civil Consistory.*

CHAP.XXVII.

1. *In their Ecclesiastical Court*, at *Caiaphas* the High-Priests Palace, where consider 1. The many injuries he suffered, *ver.*57. *to* 69. 2. *Peters* threefold denial of him, for which he **wept bitterly**, *ver.*69. *to the end.* 3. The chief Priests and Elders delivering of him bound to *Pilate*, *Chap.XXVII.*1,2. These proceedings are amplyfied by the dreadful event they had upon *Judas* that betraved Christ, who troubled in Conscience, brought again the 30 Pieces, confesses his sinne, casts down the pieces of silver, and hangs himself; with which Pieces the Potters field was bought to bury strangers in, *ver.*3. *to* 11.

2. *In their Civil Court*, before *Pilate* their Governour, where 1. Christ confesseth himself to be King of the Jews, *ver.*11. 2. Christ answers not to his accusations, *ver.*12. *to* 15. 3. *Pilate*, admonished of his wife to have nothing to do with him, asks the people whether he should (*according to their custome*) release them *Barabbas* or *Jesus*, *ver* 15 *to* 24. 4. *Pilate* at the instant cry of the multitude, against his own conscience, releaseth *Barabbas*, and scourgeth *Jesus*, delivering him to be crucified, *ver.*24,25,26.

III. **The Consummation of Christs Death**, after his condemnation, where note the things that befell him.

1. *In the common Hall*, by the Soldiers many wayes miserably abusing him, *ver.*27. *to* 32.

2. *In the way to the Place of Execution*, *Simon* is compelled to bear his **Crosse** after him, *ver.*32.

3. *In Golgotha*, the place of execution; where 1. They gave him vinegar and gall to drink, *ver.*33,34. 2. They crucifie him, *ver.*35. 3. They part his garments, casting lots, *ver.*35 4. They watch him, *ver.*36. 5. They set his accusation over his head, *ver.* 37. 6. They crucifie two Theeves with him, one on each hand, *ver.*38. 7. Passers by, chief Priests, Scribes and Elders, and the Thieves mock him, *ver.*39. *to* 45. 8. Darknesse was over all the land from the fixth to the ninth houre, *ver.*45. 9. Christ cries and complains to God in his Desertion, *ver.*46. 10. One reacheth him vinegar in a spunge to drink, *ver.*47,48,49. 11. Jesus Cryes again, and yields up the Ghost, *ver.*50.

III. **The Consequents of his Death**, viz.

1. Divers miracles upon the dead Creatures, by which the Centurion was convinced that Christ was the Son of God, *As the Vaile of the Temple rent, &c. ver.*51. *to* 57.

2. His burial by *Joseph of Arimathea*, *ver.*57. *to* 62.

3. The sealing and watching of his Sepulchre by the Jewes, *ver.*62. *to the end.*

CH. XXVIII.

4. His resurrection from the dead, 1. *Declared* by an Angel to *Mary Magdalene* and the other *Mary*, *Chap.XXVIII.*1. *to* 9. 2. *Confirmed* to these women by Christs own appearing to them, *ver.*9,10. (After which, tidings of his Resurrection coming to the chief Priests, they with the Elders largely bribed the Soldiers to say, *That his Disciples by night stole him away while they slept*, ver.11. to 16.) 3. *Ratified*, to his Disciples by his appearing to them in *Galilee*, *ver.*16.17 where Jesus according to his **Mediatory Authority**, gives **Commission** to his Disciples to **dispense the Word and Sacraments to all Nations**; promising his *daily Presence with them to the end of the World*, Amen. *ver.*18,19,20.

A N

AN

APPENDIX

TO

MATTHEW,

VIZ.

The LORD's Prayer.

MAT. VI. *ver.* 9 *to* 14.

PRayer is an [d] offering up of our [e] desires to God in the Name [f] of Christ, [g] according to his will, for blessings upon our selves or [h] others with [i] Confession of sins, and [k] thankful acknowledgment of his mercies.

All these are in this *Prayer of Prayers*, usually called The LORDS Prayer; because the *Lord Christ* himself immediately framed it, and taught it to his Disciples, *Partly as a* Rule of Prayer, according to which all their Prayers were to be made, and the errours of their Prayers corrected, [l] *After this manner pray yee.* *Partly as a* Forme of Prayer, which they might use in praying. [m] *When you pray, say, &c.*

Principal Parts in this Prayer, are 1. *The Preface.* 2. *The Substance of the Prayer.* 3. *The Conclusion.*

The Preface, describing God to whom we pray, 1. *By his dear relation to us,* Our Father, therefore most [n] willing to succour us or others, with or for whom we pray. 2. *By his greatness and Majesty in himself.* Which art in Heaven. Therefore most [o] able to hear and help all his Children: and most justly to be [p] reverenced by them.

The Substance of the Prayer, which is 1. *Petitory.* 2. *Gratulatory.*

I. *Petitory*, containing *six Petitions*, wherein we ask things concerning 1. *God*, 2. *Our selves.* In Prayer we are to minde and seek the things of God, before, and more then our own.

1. *Concerning God*, we petition three things,

1. *That his Name*, [i.e. [q] All that whereby God makes himself known to his creatures, as men are known by their names] *may be hallowed*, [i.e. 1. That he will over-power and order all things for his own [r] glory. 2. That he would enable us and all his children to [s] glorifie him in all things.] Hallowed be thy Name.

2. *That his Kingdome may come*, [i.e. 1. That his [t] *Kingdome of Power* may be manifested in the destruction of Satan, and all Gods enemies. 2. That his [u] *Kingdome of Grace* may be advanced, both in our selves and in all belonging to the Election of grace. 3. That the [x] *Kingdome of Glory* may be hastned, that the Elects happinesse may be [y] full, Christ may [z] resign up the Kingdom to the Father, and God may be all in all. Thy Kingdome come.

3. *That his will may be done in earth as it is in heaven*, [i.e. That we, and all the Saints on earth, may 1 Purely, 2 Cheerfully, 3 Speedily, 4 Universally, 5 Constantly; Keep, Do and Submit to his [a] will, as [b] Angels and glorified Saints do in heaven.] Thy will be done on earth as it is in heaven.

II. *Concerning our selves*, we petition also three things, *viz.*

1. *That all temporal blessings may be bestowed upon us, ours, and his.* Give us this day our daily bread [Herein 1. We acknowledge God the [c] Author and disposer of all these things. 2. We desire them of him as a meere [d] gift of his grace: [*Give us.*] 3. We beg only [e] competent necessaries: [*daily bread*:] not superfluities 4. We pray only for [f] present necessaries, [*this day,*] and that we may not sinfully care for future Provisions, because we pray for them only for the present day, and that every day.]

2. *That all our sins may be pardoned,* And forgive us our debts as we forgive our debtors.

[d] Heb. 5 7 &13. 1 5 1 Pet. 2 5.
[e] Ps. 62.8.&37.4
[f] 1 Joh. 16.23,24, 26. Heb 13.15. 1 Pet. 2.5.
[g] 1 Joh. 5.14.
[h] Jam. 5.16. 1 Tim 2.1,2.
[i] Psal. 32.5,6. Dan. 9.4.
[k] 1 Sam. 2. 1. *to* 11.

I.

[l] Mat. 6. 9.
[m] Luke 11.2.
[n] Mat. 7. 11. Rom. 8.26,27.

II.

[o] Luke 11. 13.
[p] Mal. 1. 6.
[q] Ps. 138.2. and 67.2,3.
[r] Ps. 83. 18.
[s] 1 Cor. 6. 20. and 10 31.
[t] Ps. 68.1,18.
[u] Rev 12.10,11. 2 Thes. 3 1. Rom. 10.1. Joh. 17 9,20.
[x] Cant. 8. 14. Rev. 22.20.
[y] Mat. 13 18. Phil. 3.20,21. 1 Joh. 3 2.3. Rev. 19.7,8,9.
[z] 1 Cor. 15.24,28
[a] Psal. 67.1,2. Psal. 119. 36. Job 1. 21. 2 Sam. 15.25. Mat. 26 39.

[b] Ps. 103.20,21. [c] Gen. 28.20. 1 Tim. 4.4,5. [d] Deut. 8.17,18. Gen. 32.10. and 33 5. [e] Prov. 30. 8,9. [f] Matth. 6.34.

Here 1. *we confeſs*, 1. That we g have ſins; 2. That thoſe ſins are h debts, to which without Chriſts ſatisfaction, Gods eternal judgement is due 3. That our ſelves cannot i ſatisfie for them. II. *We pray*, that in Chriſt theſe debts may be k pardoned, *Freely, Fully, Daily.* And we had need to pray daily for pardon, for we ſin l dayly: our m faith is but weak, and our n aſſurance of Pardon but imperfect. III. *We profeſs* we ought, and do forgive our debtors freely, fully and daily, their o wrongs, or injuries to us, (though not alwayes the p damage,) whence we confirme our q hope that God doth and will forgive us.

g Pſal. 19. 12. Jam. 3. 2. 1 Joh. 1. 8, 9, 10.
h Rom. 6. 23. Gen. 2. 17. with Col. 1. 20
i Rom. 5 6, 7, 8.
k Pſ. 51. 1, 2, 7, 9. Dan. 9. 17. 18, 19
l Gen. 6. 5.
m Rom. 14. 1. Luke 24. 21, 22, 23. and 17. 5.
n 2 Sam. 12. 13. compared with Pſ. 51. 12.
o Mark 11. 25
p Compare together 2 Chro. 19. 6, 7. 1 Tim. 1. 8. Exod. 22. 1, 14. Acts 16. 37.
q Mat. 6. 14, 15. and 5. 23, 24. Mark 11. 25.

3. *That we may be preſerved from temptation to ſin, or at leaſt from the evil of thoſe temptations.* **And lead us not into temptation but deliver us from evil.** I. *Acknowledging*, 1 That we are r prone to evil: 2 That we are weak to withſtand ſ temptation: 3 That God hath t power over all corruptions, Tempters and temptations. II. *We pray* we may be 1. *Preſerved* from u Temptations to ſin: 2. *Kept* from the x evil of Temptations, 3. And at laſt wholly y *delivered* out of all Temptations.

r Rom. 7. 23, 18.
ſ Mat. 26. 35. and 69. to the end. Pſal. 103 14.
t Zech. 3. 1. Jude 9.
u Mat. 26. 41.
x 2 Cor. 12. 7, 8, 9.
y 1 Cor. 10. 13. 2 Pet 2. 9. Rom. 16. 20.

II. *Gratulatory*, **For thine is the Kingdom, the power and the glory for ever.** Wherein 1. *We thankfully* z *praiſe God*, acknowledging the perpetuity of his Kingdome, Power and Glory. 2. We *hopefully encourage* our ſelves, from theſe a Perfections of God to obtain of him what we have prayed for.

z 1 Chro. 19. 10 to 14.
a Dan. 9 4, 7, 8, 9. 16, 17, 18, 19.

The Concluſion, **Amen.** The ſealing up of Prayer, wherein we ſummarily teſtifie 1 Our b *deſire* of theſe benefits we have prayed for from God. 2. Our c *Zeal* to that Praiſe we have aſcribed unto God. 3. Our d *Faith* and aſſurance that God will accept both our Petitions and Praiſes.

b Rev. 22. 20 21.
c 1 Cor. 14, 16.
d Rev. 22. 20.

(This may be ſung as Pſal. 100. or X. *Command.)*

MAT. VI.

9. **Thus therefore pray ye.**

e Gr. which in the Heavens.

OUr Father e which in Heav'n (*thy Throne*)
Reſideſt, Hallow'd be thy name
10. Thy Kingdome come. Thy will be done
On earth, ev'n as in Heav'n *the ſame*.

11. Give us our daily bread this day.
12. And unto us, our debts remit:
As we alſo (*that to thee pray.*)
Our debtors *freely* f do acquit.

f Gr. do forgive.

And us into Temptation
Lead not: But us from ill deliver.
For thine is the g Dominion.
And, Power, and Glory, ev'n for ever.

g Gr. Kingdome.

Amen.

Mark.

§. I. Name and Penman.

THE GOSPEL ACCORDING TO MARK. So denominated from *Mark* the **Penman** of it.

MARK. Some derive from the Hebr. מרק *Marak*, i. e. *He hath poliſhed, &c.* As Hebrews. Others a rather take it to be a Latine name, (made Denizon in the Greek tongue,) and derived from the moneth of *March*, becauſe *Mark* was born in that moneth, it being uſual ſo to denominate men that were born in *March*. He was alſo called b *John*, viz. *John Mark*.

a Probus.

b Acts 12. 12, and 15. 37.

His

His father ſeems not to be mentioned in Scripture. His mother was that c *Mary*, in whoſe houſe they were praying for *Peter*, when *Peter* (brought out of Priſon by the Angel) came and knockt at the door. He was d Couſin to *Barnabas*; *his Siſters ſon*. Though he was not an Apoſtle, yet he was (as e *Tertullian* ſaith) *an Apoſtolical man*. Some f think he was one of the ſeventy diſciples; if ſo, he both heard and ſaw Chriſt. However, he was a great lover of the Apoſtles, the g follower of *Paul* and *Barnabas*; and h *they had him to their Miniſter*; afterwards when there aroſe a ſharp controverſie betwixt *Paul* and *Barnabas* about *Mark*, (who was with them at that famous Synod at *Jeruſalem*:) *Paul* and *Barnabas* departed aſunder, and i *Barnabas* took *Mark* along with him to *Cyprus*. *Paul* ſaith elſewhere of him, k *Take Mark and bring him with thee, for he is profitable to me for the Miniſtry*. And he was with *Paul*, when he was in priſon at *Rome*, under *Nero*; for he ſends his Salutation to l *Philemon*. As alſo to the Church at *Coloſſe*, ſaying, m *Ariſtarchus my fellow-priſoner ſalluteth you, and* Marcus *Siſters ſon to* Barnabas, (*touching whom ye received Commandments, if he come unto you receive him.*)

And after this (if there were not two *Marks*, which ſome n think there was,) *Mark* lived with *Peter*, who calls him o *Marcus my ſon*, either becauſe *Mark* was converted by *Peters* Miniſtry, or rather becauſe he was *Peters* companion and co-adjutor in the Goſpel, as an Evangeliſt, (an extraordinary Officer; *ſome* p *being Apoſtles, ſome* Prophets, *ſome Evangeliſts*; which Evangeliſts were employed by the Apoſtles to perfect and confirm the Churches which the Apoſtles had planted,) whom *Peter* made uſe of in the places where he had firſt planted the Goſpel, for the farther confirming and perfecting of the Saints. *Irenæus* ſaith thus of him, q *Mark the diſciple and Interpreter of* Peter, *writing thoſe things which were preached of* Peter, *delivered them to us*. Whereupon *Euſebius* r intimates, that *Mark had his Goſpel from* Peter, *whoſe it is reported to be*. Probably *Peter* might dictate this Goſpel to *Mark* as a ſummary Abridgement of that doctrine which he was to preach to thoſe Churches, whither *Peter* ſent him. He is ſaid *firſt* s *to go into Egypt, and to have preached there the Goſpel which he had written; and to the Churches of* Alexandria, *and that ſuch a multitude of men and women, embracing the faith at his firſt coming, was won by his grave, holy, and ſevere example of living; That* Philo *himſelf thought it worth his labour to deſcribe in his writing, their ſtudies, exerciſes, manners, frequent meetings, the common way of maintenance among them, and all the manner of their living*. To like purpoſe alſo *Hierom*, t *Mark taking the Goſpel which he had writ, he went into* Egypt, *and firſt preaching Chriſt to* Alexandria, *he conſtituted a Church; He was ſuch for doctrine and continency of life, that he compelled all the followers of Chriſt to imitate him. And* Philo *the skilfulleſt of the Iews, ſeeing the firſt Church of* Alexandria, *yet Judaizing, as it were, in praiſe of his Nation, wrote a Book of their converſation. And as* Luke *ſaith, Believers at* Jeruſalem *had all things common. So he commemorates what he ſaw done at* Alexandria, *under* Mark *the Teacher there*. The ſame *Hierom* alſo elſewhere thus deſcribes and commends him, u Mark *the Evangeliſt of God, the diſciple of* Peter, *A Levite and Prieſt by ſtock wrote this Goſpel in* Italy; *who taking the beginning of his Goſpel from the words of the Prophets, proving* John, *Chriſts Forerunner by the Teſtimony of* Malachi, i. e. *The Angel, ſignifying the Word was made fleſh, from the Word of* Iſaiah, *he begins his Goſpel preaching; and findes in the VVord of the Voice what in Conſonants, that is, the Genealogies of God and man he had loſt. VVhence wholly he begins to preach at firſt from the*

c Acts 12. 12.

d Col. 4. 10.

e Nobis fidem ex *Apoſtolis*, Joannes & Matthæus inſinuant, ex *Apoſtolicis* Lucas & Marcus inſtaurant, iiſdem regulis exorſi, quantum ad unicum Deum attinet Creatorem, & Chriſtum ejus, natum ex virgine, Supplementum Legis & Prophetarum. *Tert. Adv. Marcion l. 4. c. 2.*

f Ut ſcribit *Gerh. in Loc. Com. c. 9. §. 244 in Exeget.*

g Acts 12. 25.

h Acts 13. 5.

i Act. 15. 37, 38, 39.

k 2 Tim. 4. 11.

l Philem. 24.

m Col. 4. 10.

n Jacob. Laurent. Com. in 1 Pet. 5. 13.

o 1 Pet. 5. 13.

p *Compare* 1 Cor. 12. 28. with Eph. 4. 11

q Μάρκος, ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου καὶ ἄυξας τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε. *Iren. Adv. Hæreſ. l. 3. c. 1.*

r *Euſeb. Eccl. Hiſt. l. 2. c. 14. & l. 5. c. 8.*

s *Euſeb. Hiſt. Eccl. l. 2. c. 15.*

& *Nicephor. Hiſt. Eccleſ. l. 2. c. 43.*

t *Hier. Catal. Scriptor. Eccleſ. Marc. Tom. 1.*

u Marcus Evangeliſta Dei, Petri diſcipulus, Leviticus genere & ſacerdos, in Italia hoc ſcripſit Evangelium. — Qui ſeminat poſt Matthæum, qui fremit ut Leo, qui volat ut aquila, qui diſcit ut homo, qui immolat ut ſacerdos, qui irrigat ut flumen, qui floreſcit ut ager, qui ſervet ut vinum: Chriſtus etenim de quo loquitur, homo naſcendo, vitulus moriendo, Leo ſurgendo, Aquila eſt aſcendendo. *Hier. Præfat. in Evang. ſecund. Marc. Tom. 9*

Perfection of Christs Age: nor labours he about the Birth of the Infant, who speaks of the Perfection of the Son of God. But mentioning the Fast of the legal number, the Repulse of the Devil, the ministery of Angels, he comprehends much in a little: who was the first Bishop of Alexandria, *whose work it was to know and dispose all the sayings of the Gospel in it self, and to know the discipline of the Law in it self, and to understand the Divine Nature in the flesh of the Lord. Who sowes after* Matthew, *who roares as a Lion, who soares as an Eagle, who learns as a man, who sacrificeth as a Priest, who waters as a River, who flourisheth as a field, who is hot as wine: for Christ of whom he speaks, was a man in being borne, a Calfe in dying, a Lyon in rising again, an Eagle in ascending.* This *Mark* (as he [x] testifyeth,) *died in the eighth year of* Nero, *and was buried at* Alexandria, *Ananius succeeding him.* [y] Nicephorus saith, *Mark at last returned to* Alexandria, *where he dwelt with certain brethren, freely preaching Christ. But there the idol-worshippers suddenly make force against him, binde his feet with ropes, and so in cruel manner drag him through the City. His body therefore being dashed against the stones, was exceedingly cut, and thence blood flowed out abundantly. That done, they shut the holy man in prison. There the Lord appeareth to him, declaring to him the future glory. But forthwith plucking him out of Prison, they draw him through the streets most barbarously. And being dragged in this sort, he at last commends his spirit unto God.* Master *Foxe* reports thus of him, *Mark the Evangelist, and first Bishop of* Alexandria, *preached the Gospel in* Egypt, *and there drawn with ropes unto the fire was burned, and afterwards buried in a place called there* Bucolus *under the reign of* Trajanus *the Emperour.* But the time, place, and manner of his death, we must be content to leave in some uncertainty, the infallible Scripture being silent herein.

x Hier. Catalog. Script. Eccles. Tom 1.

y Niceph. Hist. Eccl. l. 2. c. 43.

y Act. and Mon. vol. 1. l. 1. p. 42. Lond 1641.

§. II. Time *when, and* Language *wherein Mark wrote his Gospel.*

As for the **Time** when *Mark* wrote his Gospel, (as hath [z] formerly been mentioned,) it was about two years after *Matthew* had written his, as Writers do conceive, though it be hard positively to determine herein.

Touching the **Language** wherein he wrote. Some of the Papists, (as [a] *Baronius*) think, *That Mark wrote not his Gospel in Greek but in Latine, and that the Original Copy is reserved at* Venice, *among the Reliques of* Saint *Mark.*

Answ. But as [b] *Gerhard* hath well observed, 1. The same Arguments whereby it was [c] formerly proved that *Matthew* wrote not his Gospel in Hebrew, may convince that *Mark* wrote not his Gospel in Latin. 2. *Baronius* proves not this opinion by any Author of sufficient credit. *Damasus*, whom he citeth, hath many things fabulous in him. 3. The Copy pretended to be reserved at *Venice*, we leave among their Romish Reliques, wherewith they delude the simple. 4. *Bellarmine* [d] himself (who thinks that *Mark wrote his Gospel in Latine at* Rome, yet) ingenuously confesseth, *That it was turned into Greek by Mark himself* — and at last concludes, *Therefore the whole Greek Edition of the New Testament have the Apostles or Evangelists Authors therof.* Let us therfore with the whole stream of ancient and modern Orthodox Authors, eminent for Piety, Learning and Fidelity, receive and account only the Greek Gospel of *Mark* Authentick; especially when adversaries themselves so far subscribe thereunto.

a Baron. Annal. Tom 1. Ann. 45

b Gerh. loc. Com. de Sacr. Script. in Exeges. c. 9. §. 244.

c See. 1 Lon Mat.

d Marco verò librum Latinè ab ipso Marci Romæ scriptum esse, ac deinde ab eodem Aquilæ in Græcam linguam conversum, docet Arianus &c. Itaque Græca editio Testamenti novi universa Apostolos, & Evangelistas Authores habet. Bellarm. de verb. Dei l. 1. c. 7.

e B. Hier. Catal. Script. Eccl. in Marc. Tom. 1.

f Vid. Epiph. Hæres. 51. Euseb. Hist. Eccl. l. 2. c. 14. 15. and l. 6. c. 1. Niceph. Hist. Eccl. l. 2. c. 45. and l. 4. c. 33

§. III. Occasion, and Scope.

The request of some brethren at *Rome*, is thought to be the **Occasion** of *Marks* writing this Gospel. *Hierome* thus declares it; [e] *Mark the disciple and Interpreter of* Peter, *being intreated of the Brethren at* Rome, *according to what he had heard* Peter *relate, he wrote a short Gospel, which when* Peter *had heard he approved, and by his Authority published it to the Church to be read.* As Clement writes, lib. 6. *Hypotyposeon.* The same for substance also is reported by divers [f] Ancient Writers.

Scope

Scope, (As of *Matthew*,) To evidence *That Jesus is the Christ, the Promised* Messiah: *And to describe this Jesus Christ both in his life and death, in whom alone sinners are to believe for Salvation.* Now as *Matthew* before had done this more copiously, So *Mark* here doth it more compendiously; noting also the series and order of the History; and yet in some things as in *Christs Apparition after his Resurrection, &c. Mark* is more full then *Matthew.*

§. IV. Principal Parts.

In *Mark's* Gospel, An Historical narration of Christs life (*Chap.* 1. *to Chap.* 10.) and Death (*Chap.* 10. 1. *to the end*) is orderly and compendiously laid down; and therein how he discharged his *Prophetical, Priestly, and Kingly* Office.

CHRISTS LIFE (*viz.* his *Publick*, not his *Private life*) is described, *Partly* by the Preparation to; *Partly* by the Execution of his publick Ministry. I.

I. **Preparation to his Publick Ministry**, contains, I. **The Preparation of hearers for Christ** by the Ministry of John Baptist his Harbinger and forerunner, which is set forth. 1. By Title or Preface to it, and the whole History, *The begining of the Gospel of Jesus Christ the Son of God*, *Ch.* I. *ver.* 1. 2 By the Prophetical Prediction of it, *ver.* 2, 3. 3. By his Execution of it, *ver.* 4, 5. 4. By his singular habit and diet, *ver.* 6. 5. By his singular testimony to Christ, *ver.* 7, 8. CHAP. I.

II. **The Preparation of Christ himself for Preaching to his hearers**, which was done. 1. By his Baptisme of John, *ver.* 9. 2. By the Fathers sending the spirit, and giving Testimony to him, whereby he was both qualified, and approved for his Office, *ver.* 10, 11. 3. By the Spirit's driving him into the Wildernes to be **tempted** of Satan, that he might vanquish him by the Word, *ver.* 12, 13. II. Execution of **Christs publick Ministry** in his *Oracles* he preached, *Acts* and *Miracles* he wrought, is declared and described, as 1. *Before his Ordination of his twelve Apostles.* 2. *From their Ordination till their sub-Mission, or sending forth.* 3. *At, and after their Mission.*

1. **Before Christs Ordination of his twelve Apostles**, we have divers particulars of Christs publick Ministry; as his, 1. Preaching in Galilee, *ver.* 14, 15. 2. Calling **Simon** and **Andrew**, **James** and **John**, *ver.* 16. *to* 21. 3. Teaching in the Synagogue at Capernaum on the Sabbath day, *ver.* 21 22. 4. Dispossessing a man of an unclean Spirit in the Synagogue, *ver.* 23. *to* 29. 5. Curing *Simons* wives Mother of a feaver, *ver.* 29. *to* 32. 6. Healing many Diseases, and casting out many Devils, *ver.* 32, 33, 34. 7. Preaching after he had prayed in a private place) in the Synagogues throughout all *Galilee*, *ver.* 35. *to* 40. 8. Clensing the Leper, *ver.* 40. *to the end.* 9. Curing one sick of the Palsie, let down to him through the roof of the house, *Chap.* II. 1. *to* 13. 10 Calling **Levi.** *i.e.* **Matthew** sitting at the receipt of custome, *ver.* 13. to 18. 11. Apology for his Disciples not fasting as *Johns* did, *ver.* 18. *to* 23. 12. Justification of his Disciples act of rubbing ears of corne on the Sabbath, and eating them, *ver.* 23. *to the end.* 13. Restoring the mans hand on the Sabbath, that was withered, *Chap* III. 1. *to* 6. *Amplyfied by the consequents hereupon*, viz. 1. The *Pharisees* and *Herodians* conspiracy to kill him, *ver.* 6. 2. His with-drawing to Sea, *ver.* 7. 3. The great concourse of People flocking after him for healing, *ver.* 7. *to* 13. CHAP. II. CHAP. III.

II. **From his Ordaining of his twelve Apostles till his sending of them forth**; divers other particulars of his publick Ministry are recorded; As his

1. Ordaining twelve Apostles; named, *ver.* 13. *to* 20. *Amplyfied*, 1. By the flocking of the **multitude** after him, *ver.* 20. 2. By the ill construction his friends made thereof, *ver.* 21.

2. **Convincing** the *Scribes* of their unpardonable **Blasphemy against the Holy Ghost**, because they challenged him maliciously to cast out Devils through *Belzebub*, *ver.* 22. *to* 31.

3. Declaring the Doers of his Fathers will, to be his brother, sister and mother, *ver.* 31. *to the end.*

4. Sermon at the Sea-side out of a ship, instructing the people in divers Parables, *Ch.* IV. 1. 2. *viz.* 1. Of the **Sower**, propounded, *ver.* 3. *to* 10. Expounded to his Disciples, *ver.* 10. *to* 21. 2. Of a **Candle** not under a Bushel or Bed, but on a Candlestick; thereby teaching the Disciples to impart their light to others, *ver.* 21. *to* 26. 3. Of **Seed** growing up insensibly, *ver.* 26. *to* 30. 4. Of a **Grain of Mustard seed**, *ver.* 30, 31, 32. with divers like Parables, expounding all privately to his Disciples, *ver.* 33, 34. CHAP. IV.

5. Calming of the Tempest at Sea, *ver.* 35. *to the end of the chapter.*

6. Dispossessing a man of a **Legion of Devils** permitting them to go into the heard of Swine, *Ch.* V. 1. *to* 21. CHAP. V.

7. Staunching the womens issue of blood, at her touch of his Garments, as he was going to heale *Jairus* his daughter, *ver.* 21 *to* 35.

8. Raising from the dead *Jairus* his daughter, *v.* 35. *to the end.*

9. Preaching in his own Country, where he was despised, &c. *Ch.* VI. 1 *to* 7. CHAP. VI.

III. **At, and after his Mission or sending forth of his twelve Apostles**; other acts of his publick ministery are declared, As;

1 His sending forth of his twelve Disciples to preach and work Miracles, furnishing them with **power and instructions**, *ver.* 7. *to* 13. *This is amplyfied*; 1. By the Apostles execution of their Commission

Commission with success, *ver.* 13. 14. 2. By the great fame of *Jesus*, whom *Herod* supposed to be *John Baptist* risen from the dead, whom he had beheaded, whereupon the whole story of *Johns* beheading is here as in a parenthesis inserted, *ver.* 15. *to* 30. 3. By the Apostles return to Christ with reports of their acts, *ver.* 30.

2 His feeding 5000 with 5 loaves and 2 fishes *ver.* 30. *to* 45.

3. His walking on the Sea, *ver.* 45. *to* 53.

4. His coming to *Genesareth*, and healing their sick, *ver.* 53 *to the end.*

CHAP. VII. 5. His arguing against the *Pharisees* Traditions, *where* 1 The occasion hereof is noted, *viz.* the *Pharisees* blaming the Disciples for eating with unwashen hands, *Chap. VII. ver.* 1, 2. 2. *Pharisees* and *Jews* Traditions are described, *ver.* 3. *to* 6. 3. Their hypocrisie and laying aside of Gods Commandements by their Traditions, *ver.* 6. *to* 14. 4. He instructeth the people, and after his Disciples, what things defile a man, *ver.* 14. *to* 24.

6. His dispossessing of the daughter of the *Syrophenician* woman, *ver.* 24. *to* 31.

CHAP VIII. 7. His curing the deaf man that had an impediment in his speech, *ver.* 31. *to the end.*

8. His miraculous feeding of 4000 with 7 loaves and a few fishes, *Ch.* VIII. 1 *to* 10.

9. His refusing to give the Pharisees a signe, *ver.* 10. *to* 14.

10. His warning his Disciples of the leaven of the Pharisees, and of *Herod*, *ver.* 14. *to* 22.

11. His recovering of sight to a blind man, spitting on his eyes, &c. *ver.* 22. *to* 27.

12 His prediction of his own death and resurrection to his Disciples confessing him to be the Christ, *ver.* 27. *to* 32. *Amplified.* 1 By *Peters* rebuking him for that prediction, *ver.* 32. 2. By Christs sharp reproof of *Peter* for it v. 33. 3 By his teaching the people and his Disciples, to deny themselves, and take up their Crosse for Christ; *ver* 34. *to the end.* 4 By promising to some standing there, a sight of his Kingdome coming with power, before they dye, [*which was partly fulfilled by the effusion of the Spirit on the day of Pentecost, Act.* 2. *Ch.* IX. *ver.* 1.

CHAP. IX. 13. His **Transfiguration** on the Mount, before *Peter*, *James* and *John*, *ver.* 2 *to* 11.

14. His instructing of his Disciples touching the coming of *Elias*, *ver.* 11. *to* 14.

15. His casting out their Dumb and Deaf spirit which his Disciples could not cast out, *ver.* 14. *to* 30.

15 His prediction again of his *Death* and *Resurrection*, *ver* 30 31, 32.

17 His teaching of his Disciples 1 To be humble, by the example of little children, *ver.* 33. *to* 38.

2 Not to prohibit any from doing miracles in his Name, *ver.* 38. *to* 41. 3 How dear his Disciples were to him, *ver.* 41. 4 What care should be had not to offend the little ones that believe in him, *ver.* 42. 5 How they should resist those corruptions, that are occasioned by, or acted in, or as dear as their hand, foot or eye, *ver.* 42. *to* 49. 6. How every one, that he may be a fit Sacrifice to God, must be seasoned with fire and salt, *ver.* 49. 7. How the Disciples, and in them the Ministers of the Gospel, are to have salt in themselves, and peace one with another, *ver* 50.

II. CHRISTS DEATH *is described*, 1 *By the antecedents.* 2 *By the manner.* 3 *By the consequents thereof.*

I. **The Antecedents of Christs Death**, may be considered, as 1 *Before*, 2 *At*, 3 *After his coming to Jerusalem*

CHAP X. I. *Before Christs coming to Jerusalem*, in his journey thither, He I. Argueth against the Pharisees touching Divorce, *Ch.* X. 1. *to* 13. II. Gives leave to little children to be brought to him, and blesseth them, *ver.* 13. *to* 17. III. Instructeth the young man, how to attain eternal life, *ver.* 17. *to* 22. *which is amplified*, 1 By his sad departure thereupon from Christ, *ver.* 22. 2 By Christs inference hence; how hard it is for rich men to be saved, *ver.* 23. *to* 28. 3 By Christs Promise to them that forsake all for him, as the Apostles did, *ver.* 28. *to* 32. IV. Foretels again his death and resurrection at *Jerusalem*, *ver.* 32, 33, 34. V. Bids *James* and *John*, desirous to sit one at his right hand, the other at his left in his glory, rather to prepare for crosses and afflictions with him; and the Apostles not to seek preheminence, but to serve one another, *ver.* 35. *to* 46. VI. Gives sight to blind *Bartimeus*, *ver.* 46. *to the end.*

CHAP. XI. II. *At Christs coming to Jerusalem*, 1 He rides into the City upon a Colt, with the peoples acclamations and **Hosanna's**, *Ch.* XI. 1. *to* 11. 2 He views the Temple, and after departs to *Bethanie*, *ver.* 11.

III. *After Christs coming to Jerusalem*, He

1 Curseth the fruitlesse fig-tree going from *Bethanie* to *Jerusalem*, *ver* 12. *to* 15.

2. Purgeth the Temple of the Prophanations thereof, *ver.* 15. *to* 20.

3. Promises (upon *Peters* observing of the fig-tree which Christ cursed) great things to faith, Extraordinary in Miracles, Ordinary in Prayer, *ver* 20. *to* 27.

4 Justifieth the authority of his actions, by *John Baptists* Testimony, *ver.* 27. *to the end of the Chapter.*

CHAP. XII. 5. Forelleth (under the Parable of a **Vineyard** lett out to unthankful husbandmen) the destruction of the Jews, especially of their teachers, and the conversion of the Gentiles, *Ch. XII.* 1. *to* 12. *Amplified by the Events, viz.* I. The Chief Priests, &c. seeking to lay hold on him, *ver.* 12. II. their divers attempts to catch him in his words, *viz.* 1 By the *Pharisees* and *Herodians* question about paying Tribute to *Cæsar*, *ver.* 13. *to* 18. 2 By the *Sadduces* question touching the Resurrection, *ver.* 18. *to* 28. 3 By the *Scribes* question about the first Commandment, *ver.* 28. *to* 35

III. Christs question, how Christ could be the son of *David*, *ver.* 35, 36, 37.

6. Warneth

6. Warneth his hearers of the pride, avarice and hypocryſie of the Phariſees, *ver.* 38, 39, 40.

7. Commendeth the poor Widow for her caſting her two mites into the Treaſury, *ver.* 41. *to the end.*

8. **Prophecieth**, 1. Of the deſtruction of the Temple, *Ch. XIII.* 1, 2. 2. Of the grievous calamities which ſhall proceed, *ver.* 3. *to* 14. 3. Of the grievous ſiege and deſtruction of Jeruſalem, *ver.* 14. *to* 24. 4. Of the Lords coming to the general judgement of the World, *ver.* 24. *to* 32. amplyfied by an exhortation to conſtant watchfulneſs, and preparedneſs for his coming, and this is urged by many arguments, *ver.* 32. *to the end.* CHAP. XIII.

II. **The manner of Chriſts death** is ſet forth. 1 *By the more immediate harbingers of it.* 2 *By the proceedings to it.* 3 *By the conſummation of it.*

I. The more immediate harbingers of Chriſts death were 1 The conſpiracy of the Chief Prieſts and Scribes againſt his life, *Ch. XIV.* 1, 2. 2. The womans pouring upon his head an Alabaſter box full of precious ointment, aforehand anointing his body to the burying, *ver.* 3. *to* 10. 3. The engagement of *Judas* for mony to betray Chriſt to them, *ver* 10, 11. 4. The Celebration of his laſt Paſſeover with the twelve, *ver.* 12. *to* 18. *Amplyfied* 1 *Partly*, by Chriſts foretelling them at Supper, that one of them ſhould betray him, *ver.* 18. *to* 22. 2 *Partly*, by Chriſts Inſtitution of his **Supper**, as they were eating, *ver.* 22. *to* 26. 3 *Partly*, by the cloſe of all with a hymne, *ver.* 26. 5. Chriſts foretelling them how they all ſhould be offended becauſe of him that night, and particularly forewarning *Peter* of his three-fold denyall of him, *ver.* 27. *to* 32. 6. Chriſts Prayer in the Garden of *Gethſemane*, that if poſſible the bitter Cup might paſs from him, yet ſubmitting to his fathers will, *ver.* 32, *to* 43. 7. *Judas* his betraying him preſently thereupon with a Kiſs, *ver.* 44. *to* 47. CHAP. XIV.

II. The Jews proceedings in order to Chriſts death, viz. I. They apprehend him, *ver.* 46. *to* 53. *II.* They accuſe and condemn him before the high-Prieſt for Blaſphemy, becauſe he ſaid he was the ſon of *God*, *ver.* 53. *to* 66. *This is amplyfied*, by **Peters three-fold denyal of Chriſt** in the high Prieſts Palace, as Chriſt foretold him, *ver.* 66. *to the end of the chap.* *III* They deliver him bound to *Pilate*, *Ch.* XV. 1, where Chriſt is, 1 Examined, *ver.* 2. 2 Accuſed by the chief Prieſts, *ver.* 3. *to* 6. 3. Rejected by the people, and *Barrabas* a murtherer preferred before him, *ver.* 6, *to* 15. 4 Scourged and delivered by *Pilate*, at the importunate clamour of the people, to be crucified, *ver.* 15. *IV.* The Souldiers after his condemnation greatly abuſe him in the Hall called *Prætorium*, *ver.* 16. *to* 20 *V.* They lead him out to be crucified, compelling *Simon* to bear his Croſſe after him *ver.* 21, 22. CHAP. XV.

III. The conſummation of his death in Golgotha, deſcribed in many particulars; As 1 They give him wine mingled with myrrhe, *verſe* 22, 23 2. They crucifie him at the third hour, parting his garments, caſting lots, putting the ſuperſcription of his accuſation over his head, and crucifying two theeves with him, *ver.* 24. *to* 29. 3. By-ſtanders and the Chief Prieſts mock him, *ver.* 29 *to* 33. 4. Darkneſs was over all the land, from the ſixth to the ninth hour, *ver.* 33. 5 Chriſt cryes out to his father in his Deſertion on the Croſs, whereat (ſome thinking he called for *Elias*) one gives him vinegar in a ſponge, to drink, *ver* 34. *to* 37. 6. **Chriſt crying again with a loud voice, yeelds up the ghoſt**, *ver* 37 the veile of the Temple rending, the *Centurion* confeſſing him to be the Son of God, and the women that miniſtred to him looking on afar off, *verſe* 38. *to* 42.

III. **The conſequents of Chriſts death**, *viz. I.* His bodies **Burial** by *Joſeph* of *Arimathea*, *ver* 42. *to the end. II* His **Reſurrection**, declared by an Angel to three women coming to the Sepulcher when the Sabbath was paſt, *Ch. XVI.* 1. *to* 9. *III.* His **Appartition** after his reſurrection; 1. To *Mary Magdalen*, ver. 9, 10, 11. 2. Then to two going into the Country, *ver.* 12. 13. 3 Afterwards to the Eleven. 1 Upbraiding them for their unbelief and hardneſs of heart, *ver.* 14. 2 Giving them general Commiſſion to diſpenſe the Word and Sacraments to all the world, with divers promiſes annexed, *ver.* 15. *to* 19. *IV.* His aſcenſion into Heaven, *ver.* 19. *V.* **His Seſſion at Gods right hand**, *ver.* 19. *VI.* His **Cooperation** with, and **Confirmation** of his Apoſtles miniſtry, *ver.* 20. CHAP. XVI.

Luke.

§. I. Name and Penman.

THE *Goſpel according to* Luke] This Book is ſo denominated from *Luke* penman of it.

Luke, ſome [a] account an Hebrew name לוקם *Lokam*, which ſignifies *To-him-the-Reſurrection*, *viz.* To him the Reſurrection of Chriſt was made known, perhaps from the opinion of [b] *Theophilact*; who thinks *Luke* was one of the ſeventy Diſciples, and that Chriſt after his Reſurrection firſt appeared to *Luke* and *Cleophas*. But this is leſs probable, 1. *Becauſe* Luke himſelf intimates that he wrote this Hiſtory of Chriſt according as things were *delivered* by them [c] *which from the beginning were eye-witneſſes and Miniſters of the Word*, &c. 2. *Becauſe* Chriſt [d] firſt appeared to *Mary Magdalene* after his Reſurrection; afterwards to the two Diſciples. And *Ambroſe* ſaith it was one *Ammaon*, that was with *Cleophas*, but that is [e] uncertain. *Hierome* taking *Luke* for an *Hebrew* name, interprets it, [f] *Upriſing*; *Becauſe Luke riſing up, is daily increaſed, and makes Progreſs, whileſt the world is filled with his Goſpel: and he as often encreaſeth, as being heard and read he edifyeth.* But others take *Luke* or *Lucas* to be originally a Latine name, the ſame with *Lucius*; both derived (*à Luce Oriente*, i. e.) from the riſing light, or morning light. Theſe names being uſually impoſed on them, that were born in the morning about Sun-riſing; but enough of this name.

Who *Luke* was, is more conſiderable. For his Country he is [g] thought to be of *Antioch* in *Syria*, both by *Hierome*, *Euſebius* and others. For his Parents, probably they were honeſt and prudent, *Luke* being ſo brought up by them in literature. For his particular calling, he was a Phyſitian. [h] *Luke the beloved Phyſitian, of whom* [i] Hierome *elegantly*; *Luke the Phyſitian, who (leaving his Goſpel and the Acts of the Apoſtles to the Churches,) as the Apoſtles of Fiſhers of Fiſhes, were made Fiſhers of men of a* Phyſitian *of bodies turned Phyſitian of ſouls, Of whom alſo in another place* I have ſent with him the brother, whoſe praiſe is in the Goſpel throughout all the Churches; *whoſe Book ſo often as it is read in the Churches, ſo often his Phyſick is continued and imparted to them.* As *Paul* followed his *Tent-making*, ſo *Luke* followed his imployment of Phyſick, even after admiſſion to the publick miniſtry that the Churches might not be burdened, nor any advantage taken againſt their Miniſtry by falſe Apoſtles and Seducers. By [k] *Nicephorus*, he is ſuppoſed to be alſo an excellent *Painter* or *Limner*, and that he drew in colours the Pictures of *Chriſt*, *Mary*, *Peter*, *Paul*, and other Diſciples. But more antient Hiſtories ſpeak nothing hereof; and perhaps the [l] *Art of Painting is aſcribed to him, and the drawing of thoſe pictures*, (as the *Centuriators* obſerve,) *becauſe he doth ſo accurately and to the life deſcribe the Vir-*

a *Hen. Alſted. Præcog. Theol. l. 2. c. 123.*
b *Hiſt. Eccleſ. Magden. Cent. 1. l. 2. c. 10.*
c Luke 1. 1, 2, 3.
d Mar. 16. 9, 12,
e *Hiſt. Eccleſ. Magd. quo ſupra.*
f Lucas, *ipſe conſurgam. Qui per ſe ipſe conſurgens* quotidie augeatur, proceſſuſque habeat, dum ejus Evangelio orbis impletur: & toties creſcit, quoties auditus & lectus ædificat. *Hier. Com. in Philem. verſ. ult. Tom. 9.*
g *Hieron. Catalog. de Script. Eccleſ. Tom. 1. Euſeb. Hiſt. Eccleſ l. 3. c. 4.*
h Col. 4. 14.
i Et Lucam Medicum, qui Evangelium & Actus Apoſtolorum Eccleſiis derelinquers, quo modo Apoſtoli de Piſcatoribus Piſcium, Piſcatores hominum facti ſunt; ita de medico corporum, in medicum verſus eſt animarum: de quo & in alio loco; *Miſi*, inquit, *cum illo fratrem cujus laus eſt in Evangelio per omnes Eccleſias*; cujus liber quotieſcunque legitur in Eccleſiis, toties ejus medicina non ceſſat. *Hieronym. Com. in Philem. verſ. ult. Tom. 9.*
k *Nicepb. Hiſt. Eccleſ. lib. 6. c. 16. & l. 15. c. 14. & l. 2. c. 43.*
l *Hiſt. Eccleſ. Magdeb. Cen. 1. l. 2. c. 16.*

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gin Mary. *and Jeſus Chriſt in his Birth, Life and Death in his Goſpel, as alſo the Apoſtles, eſpecially* Peter *and* Paul *in the* Acts, *as if they had been repreſented to our very eyes. Luke* in all likelihood was a good Scholar, otherwiſe he could not have been a *Phyſitian*, which neceſſarily pre-requires ſome competent knowledge in *Natural Philoſophy*. That he was moſt skilful in the Greek Tongue, not onely [m] *Hierome* teſtifies, but alſo his very Language and Stile clearly evidenceth; whereupon ſaith [n] *Cauſabon*, *It is known to the Learned, that* Luke *obſerved a more pure Heleniſme, then the reſt of the Evangeliſts.*

For his ſpirituals; He is [o] thought to be converted by the Apoſtle *Paul* at *Thebes*, where he came to him, and was added to Chriſt; but whence *Nicephorus* had this information is uncertain. This is certain, [p] he was a faithful and conſtant companion of the Apoſtle *Paul*, who forſook him not, though in bonds at *Rome*, and that when others left him. He was moſt dear to *Paul*, who ſtiles him [q] *Luke the beloved Phyſitian*, and he elſewhere ranks him among his [r] *Fellow-labourers* in the Goſpel. Whereupon *Irenæus* ſaith, [s] *Luke was an inſeparable Companion of* Paul, *and his Fellow-labourer in the Goſpel.* And [t] ſome of the Antients think, that *Luke* is intended by that *brother, whoſe praiſe is in the Goſpel, throughout all the Churches*, 2 Cor. 8. 18. Though *Chryſoſtome* thinks it was *Barnabas*, to whom [u] *Calvin* ſubſcribes. Thus *Tertullian* ſpeaks of him [x] *Luke, not an Apoſtle, but an Apoſtolical man; not the Maſter, but the Diſciple, leſs then the Maſter, certainly ſo much after, as he is the follower of* Paul *an after-Apoſtle.* Thus *Hierome* deſcribes and commends him, [y] *Luke the Phyſician of* Antioch, *as his writings declare, not ignorant of the Greek tongue, the follower of the Apoſtle* Paul, *and Companion of all his travel. He wrote the Goſpel, of which the ſame* Paul *ſaith*; We have ſent with him the brother, whoſe Praiſe is in the Goſpel throughout all the Churches. *And to the Coloſſians*, Luke the beloved Phyſitian ſalutes you. *And to Timothy*; Onely, *Luke* is with me. *He publiſhed alſo another excellent volume, entituled* THE ACTS OF THE APOSTLES, *which Hiſtory comes even to* Pauls *two years abode at* Rome, *viz. To the fourth yeer of* Nero, *whence we underſtand that Book was compoſed in that City.* —— *Some ſuppoſe as oft as* Paul *ſaith in his Epiſtles*, (according to my Goſpel,) *he underſtands it of Lukes Volume*; *and that* Luke *learned not his Goſpel onely of the Apoſtle* Paul, *who was not with Chriſt in the fleſh, but alſo of the other Apoſtles, which in the beginning of his Book he Declares, ſaying,* As they delivered unto us, who from the beginning were eye-witneſſes and Miniſters of the Word. *Therefore he wrote the Goſpel as he heard, but Compoſed the Acts of the Apoſtles as he ſaw.* He exerciſed his Miniſtry (as *Pauls* fellow-labourer,) in [z] all theſe places, where he travelled with *Paul*, both in his journey from [a] *Philippi*, a City of *Macedonia* to *Jeruſalem*, and in his travels from [b] *Jeruſalem* to *Rome*; in the former whereof *Paul* was at liberty, in the latter in bonds. After *Pauls* deceaſe, as [c] *Epiphanius* thinks, he preached the Goſpel, not onely in *Macedonia* and *Italy*, but alſo in *Dalmatia* and *France*. His death is variouſly reported, [d] *Dorotheus* thinks he died at *Epheſus*. *Hierome* ſaith, [e] *He lived eighty foure years, having no Wife, was buried at* Conſtantinople, *to which City in the twentieth year of* Conſtantius *his bones with the Reliques of* Andrew *the Apoſtle, were tranſlated from* Achaia. *Nicephorus* reports of him; [f] *That having been before with* Paul *at* Rome, *he returned into* Greece, *illuminating many with the Light of divine Doctrine and Knowledge, and at laſt by the Contemners of Gods Word being hanged on a fruitful Olive-tree, becauſe they wanted dry wood to make a Gibbet of, he commended his ſpirit unto God, having lived, (as it ſaid,) eighty years*; * *where his body was among many other Monuments buried, is ſhewed by the Prayers of the faithfull. For God ſent down from Heaven wholeſome eye-ſalve upon his Monument, in token (I think) of his cure and healing*; *whence his Sepulchre was known of all the faithful.* Hierome ſaith, *That* [g] *Conſtantine tranſlated the Reliques of* Andrew, Luke *and* Timothy *to* Conſtantinople, *at which the Devils roare, &c.* Thus even in thoſe times they began to deal ſuperſtitiouſly with the Saints dead bodies. But enough of the Deſcription of *Luke* the **Penman**.

m *Hieron. Com. in Iſa.* 6. *Tom.* 5.
n *Cauſab Exe c.* 2. c. 1.
o *Nicph. Hiſt.* l. 2. c. 43.
p 2 Tim. 4. 10, 11.
q Col. 4. 14.
r Philem. 24.
s *Iren. adverſ. Hæreſ.* l. 3. c. 14.
t *Hieron. Com in Philem. verſ. ult. Tom.* 9.
u Calv. Com. in loc. & Piſcat. in loc.
x Porro Lucas non Apoſtolus, ſed Apoſtolicus; non Magiſter, ſed Diſcipulus; utique Magiſtro minor, certè tanto poſterior, quanto poſterioris Apoſtoli Sectator, Pauli fine dubio, &c. *Tertul. adverſ. Marcionit.* l. 4. c. 2.
y *Hieron. Catalog. Script. Eccleſ. Tom.* 1.
z Mentioned in Acts 16, &c.
a Acts 20. 6. and 21. 15.
b Acts 27. 1. and 28. 16.
c *Hiſt. Eccleſ. Magdeb. Cent.* 1. l. 2. c. 10.
d *Hen. Alſted. Praceg. Theol.* l. 2. c. 123.
e *Hieron. Catal. Script. Eccleſ. Tom.* 1.
f *Niceph. Hiſt. Eccl.* l. 2. c. 43.
* (*Fides ſit penes Authorem.*)
g *Hier. adverſ. Vigilantium. Tom.* 2.

§. II. Time *when Luke wrote.*

Luke penned two excellent Books, *viz.* The Hiſtory of Chriſt in the **Goſpel**; and the Hiſtory of the Primitive Church of Chriſt in the **Acts of the Apoſtles.** The Acts he penned probably as he was with *Paul* at *Rome*, in bonds, for that Hiſtory is brought down even till *Pauls* two yeares bondage at *Rome*. But the Goſpel he is thought to have penned before; *viz.* whileſt he accompanied *Paul* at liberty, travelling and preaching in *Macedonia* and *Aſia*. For in the [b] ſecond Epiſtle to the *Corinthians*, he makes mention (as [i] Claſſick Doctors think) of *Lukes Goſpel*. [k] *Hierome* ſaith, *He wrote his Goſpel in the parts of* Achaia *and* Bœotia. And [l] *Pareus* noteth out of *Theophylact*, (and ſaith it is the common opinion of Fathers and Hiſtorians,) *That* Matthew *wrote in the ninth year after Chriſts Aſcenſion*, Mark *two years after*, Luke *in the fifteenth year, and* John *in the thirty ſecond year; which opinion in a thing ſo indifferent we may follow, till we can meet with ſomething more certain.*

[b] 2 Cor. 8. 18.
[i] Vid. *Hiſt. Eccl. Magdenb. Cent. 1. 2. c. 10.*
[k] *Hieron. Proam. in Com. ſuper Mat. Tom. 9.*
[l] D. *Pareus in Proœm. in Matth. §. 2.*

§. III. Occaſion, Scope and Excellency of the Hiſtory.

Occaſion of his writing, both his Goſpel and the Acts, [m] Some ſay was the appointment of *Paul*; thats doubtfull. Probably the requeſt of *Theophilus* (ſuppoſed to be ſome eminent Senator,) to whom he [n] directs both his *Goſpel* and the *Acts*. Though ſome take this name *Theophilus* for any godly man, *Lover of God*. *Luke* himſelf clearly ſets down one [o] occaſion, *viz.* The unſucceſsful attempts of many who wrote falſe Goſpels. Whereupon ſaith [p] *Euſebius*, *Luke in the beginning of his Goſpel propounds the Cauſe, why he ſet upon the compiling of it: to wit, becauſe many others had imprudently and inconſiderately attempted a Declaration of thoſe things, of the truth whereof he had perfect knowledge: and as it were compelled thereunto by neceſſity, he withdrawes us from opinions which among others were doubtful and controverted: manifeſtly delivering in his Goſpel, a certain and ſure explanation of thoſe things the truth whereof he had abundantly underſtood, partly by his familiarity and cuſtome with* Paul, *partly by his frequent Conference with the reſt of the Apoſtles.*

[m] *Niceph. Hiſt. Eccl. l. 2. c. 43.*
[n] Compare Luke 1. 3, 4. with Acts 1. 1.
[o] Luke 1. 1, 2.
[p] *Euſeb. Hiſt. Eccl. l. 3. c. 18.*

Scope of this Hiſtory, (beſides the general aim of all the Evangeliſts formerly intimated from *John* 20. 31.) take as followeth. *Luke* ſeems particularly to intend the ſupply of what others had omitted; and to record things [q] from the very firſt, and that methodically in order; that *Theophilus* might know the certainty of things wherein he had been inſtructed. Nor is it to be neglected, which ſome ſay, *viz.* [r] *That* Luke *ſeems to have compiled this Evangelical Hiſtory for the uſe of the Gentile Churches, for whoſe uſe the Apoſtle*, (*viz.* Paul whom he ſtill accompanied,) *was eſpecially appointed: having to that end indited it in a ſtile, which retaineth the character and property of the pure Greek Tongue, more then the reſt of the Evangeliſts.*

[q] Luke 1. 3, 4.
[r] *Dod. Argument of* Luke.

The Excellency of this Goſpel therefore (as is implyed in all the premiſes) is very remarkable. For 1. The *Penman Luke* was not onely very learned, but ſingularly pious, a great lover of *Paul*, whom he conſtantly accompanied not onely in his Proſperity, but in his greateſt adverſity, in bonds and priſon at *Rome*, till the laſt; and in the midſt of all the ſhowers of Perſecution that fell upon *Paul*, it is ſcarce probable but that ſome drops fell upon *Luke* his dear Aſſociate. 2. The *Language* of *Luke* is more compt, accurate and elegant, then of the reſt. *Luke* was an expert Grecian. 3. The *Goſpel* of *Luke* hath been moſt anciently received by the Church as Authentique, and indited by the holy Ghoſt; and never contradicted, yea hath bin had in ſingular eſtimation. 4. But eſpecially this Goſpel of *Luke* ſurpaſſeth, (as [ſ] *Irenæus* and

[ſ] Things Recorded by *Luke*, which are not found in the other Evangeliſts. *Irenæus* himſelf thus reckons up, (to which many more might be added.) *Many and neceſſary things of the Goſpel we have known by Luke; As* John Baptiſts *Generation; The Hiſtory of* Zacharias; *The Angels coming to* Mary; Elizabeths *Exclamation; The Angels deſcending to the ſhepheards, and the things ſpoken by them; The Teſtimony of* Anna *and* Simeon *touching Chriſt: His being left at* Jeruſalem *being twelve years old, &c.* Irenæus *adverſ. Hæreſ. l. 3. c. 14.* where the Reader may ſee many more particulars enumerated.

divers

divers other Writers have well observed) *Partly* in the many particular Histories and notable Circumstances therein supplied, which none of the other Evangelists have recorded, nor should we ever have known them without *Lukes* Gospel. *Partly* in the continuation of the Story of Christs Resurrection and Ascension, and the State of the Primitive Church for many years after, in the times of the Apostles; and this in the *Acts of the Apostles* written also by him.

1 See also *Lukes* additions enumerated by the *Magdenburg. Centuriators. Cent.* 1. l. 2. c. 10. but especially by *Piscator in Præfat. in Luc. in* 4to. who hath notably gleaned them up out of *Lukes* whole Gospel.

§. IV. Principall parts.

In Lukes *accurate Evangelical History*, we are to consider, 1 The *Preface*, 2. The *body of the History*.

I. THE PREFACE to the whole History. 1 *Describing* the causes of *Lukes* writing, *viz.* 1 *Impulsive*, the false or unfaithful attempts of many, not acted by the Spirit of God in writing, whose errours were to be corrected by a true Narration. 2 *Final*, that *Theophilus* might know the certainty of things believed. II. *Commending* this ensuing History from 1 The truth of it, *delivered by them that were eye-witnesses and ministers of the word*. 2 The method of it; *in Order*. 3 The *perfection* of it, having had perfect understanding of all things from the very first, all this in *Ch.* I. *ver.* 1. *to* 5.

CHAP. I.

II. The BODY, or SUBSTANCE OF THE HISTORY it self, which principally contains a Narration of Christs, 1 *Birth*, 2 *Life*, and 3 *Death*.

CHRISTS BIRTH is described by the 1 *Antecedents*, 2 *Manner*, *and* 3 *Consequents thereof*.

I.

I. **The Antecedents, or things going before Christs Birth**, were 1 The conception of *John Baptist*; 2 The conception of *Jesus Christ*. 3 *The Birth of John Baptist*.

1. *The conception of John Baptist* Christs fore-runner, and first publick witness. Where note, 1 The time when this came to pass, in the dayes of *Herod* King of *Judea*, *ver.* 5. 2 His Parents of whom he descended, *ver.* 5, 6, 7. 3 The promise of *John's* Birth and Office, by an Angel appearing to *Zacharias* in the Temple, as he was in his Order executing the Priests Office, and burning incense, which promise was confirmed by a sign, *viz Zacharias* his dumbness, *ver.* 8. *to* 24. 4. The conception of it self, *ver.* 24, 25.

2. *The Conception of* JESUS CHRIST *himself*. Where are described, *The Antecedents*, *The Conception it self*, *and the consequent events*. I. **The Antecedents**, contained in the Angels promise of his conception, *viz.* 1 Time when, in the sixth moneth after *John Baptists* conception, *ver.* 26. 2 Place where, in *Nazareth* a Citie of *Galilee*, *ver.* 26. 3 The Messenger revealing these tidings from God, the Angel *Gabriel*, *ver.* 26. 4. The Person to whom he was sent, to the Virgin *Mary*, *ver.* 27. 5. The conference betwixt the Angel and the Virgin *Mary*, containing the Angels, 1 Salutation of her, *ver.* 28, 29. 2 Promise of conception to her, foretelling the Name and Office of her Son that shall be conceived, *ver.* 30. *to* 34. 3. Instruction of her about the possibility of her Conception, *ver.* 34. *to* 38. II. **The miraculous conception it self**, as *Mary* assented to the promise, *ver.* 38. III. **The consequent thereupon**, *viz. Mary's* going speedily to visit her cosen *Elizabeth* mother of *John Baptist*, which is described 1 by *Maries* coming to *Elizabeth* and saluting her, *ver.* 39, *to* 40. 2 By the effects of *Maries* presence and salutation upon *Elizabeth*, *viz.* 1 Her babes leaping in her womb, 2 Her own Prophecying, wherein she congratulates *Maries* happiness, and confirms her faith in the Angels promises, *ver.* 41. *to* 46. 3 By *Maries* **heavenly exultation** and **joyful thanksgiving** to God for his great mercies to her self, to *Elizabeth*, and to *Israel*, *ver.* 46, *to* 56. 4 By the time of *Maries* abode with *Elizabeth*, *ver.* 56.

3. *The birth of John Baptist is described*, 1 By the time thereof, *viz.* at *Elizabeths* full time, *v.* 57. 2 By her friends congratulation at Gods great mercy to her therein, *ver.* 58. 3 By the circumcision of the child the eighth day, *ver.* 59. 4. By the imposition of the name, not *Zacharias*, but *John*, *ver.* 59. *to* 64. 5 by the reneval of *Zacharias* dumbness hereupon, *ver.* 64. 6 By the fear and wonder that possessed all round about hearing these things, *ver.* 65, 66. 7 By *Zacharias* his **admirable Prophecy** both touching Christ and *John Baptist*, and the Offices of them both, *ver.* 67. *to* 80. 8 By *John's* education and growth both in body and spirit, till the time of his publick ministery, *ver.* 80.

II. **The manner of Christs Birth**, is set forth 1 By the Time, *viz.* when *Augustus Cæsar* sent out his Decree to tax the Roman Empire, *Cyrenius* being Governour of *Syria*, *Ch.* II. *ver.* 1. 2 By the place, *viz.* **Bethlehem** the City of *David*, and the occasion which drew *Joseph* and *Mary* from *Nazareth* to *Bethlehem*, at that time, *viz.* the taxing of all in their own City, *ver.* 2. *to* 7. 3. By the meanness of his Birth, 1 Wrapped in swadling-cloaths. 2 Laid in a Manger. 3 No room for him in the Inne, *ver.* 7.

CHAP. II.

III. **The consequents upon Christs birth**. *viz.*

1. *The Publication or Manifestation of his Birth*. 1 *By one Angel* to the Shepherds by Night, Declaring both Time and place of his Birth, and Confirming the same with a Signe, *ver.* 8. *to* 13. 2 *By many Angels* together in their Triumphant Hymne, *ver.* 13, 14, 15. 3 *By the Shepherds* having been Ear-witnesses of the Angels Tidings; and by Eye-witnesses of Christ New-borne, *ver.* 15. *to* 21.

2. The circumcision of Christ the eighth day, being named JESUS, ver. 21.

3. *The Presentation of Christ in the Temple by his Parents* described, 1. By the time when, *viz. Maries* dayes of Purification being accomplished, *ver.* 22. 2. By the reason why he was presented; to fulfill the Law, *ver.* 22, 23, 24. 3 By *Simeons* **Prophecy** touching Christ, taking him up in his Armes, with a ravished heart in the Temple, *ver.* 25. *to* 36. 4 By the **Prophecy** of *Anna* the Prophetess touching Christ at the same time, *ver.* 36, 37, 38. 5. By his Parents return after this solemnity to *Nazareth*, *ver.* 39.

4. *The growth of Christ*, both in body and spirit, *ver.* 40.

5. *Christs conferring and questioning with the Doctors in the Temple at* 12. *years old*, being left there through his Parents neglect at the Feast of the Passover, therein giving a Specimen of his Prophetick Office, *ver.* 41. *to the end of the ch.*

Hitherto of Christs Birth, the Antecedents, Manner and Consequents thereof.

II. CHRISTS LIFE, which was spent in his **Publique Ministry**; is described, 1 *Partly*, by the Preparation for; 2 *Partly*, by the execution of his publique Ministry therein.

I. **The preparation for Christs publique Ministry**, was

1 *By the Ministery of John Baptist his forerunner*, Preparing the people to be Christs hearers; where note, 1 When *John* began his Ministry, *viz.* in the 15 year of *Tyberius Cæsar*, &c. *Ch.* III. 1, 2. 2 Where he preached, *ver.* 3. 3 What he preached to several sorts of hearers, *ver.* 3. *to* 15. 4 What publick testimony he gave touching Christ, *ver.* 15. 5. How he reproved *Herod* for marrying *Herodias*, and was by him imprisoned for it, *ver.* 19, 20. 6 How he baptized his hearers; and Jesus Christ, ver. 21.

2. *By Christs Baptisme by John*; (which was as it were Christs solemne Inauguration into his Office) where consider, 1. Christs prayer at his Baptisme, *ver.* 21. II. The return of his Prayer, *viz.* 1 Heaven being opened, *ver.* 21. 2 The Holy Ghost descending like a Dove upon him. 3 The Fathers voice from Heaven, acquiescing in Christ, *ver.* 22. III. Christs age when Baptized, about 30. years. IV. Christs * Natural Line by *Mary*, (as *Matthew* had described his legal Line by *Joseph*) *ver.* 23. *to the end of the chapter.*

* According to the Jewes manner of reckoning Genealogies by men, not by women; *Mary* is not expressed here in the Genealogy, but her Husband *Joseph* is called the *Son of Heli*, i.e. his Son in Law, having married *Mary Heli's* daughter. *Joseph's* natural Father being *Jacob*, for it is said, *Jacob* begat Joseph, *Mat.* 1. 16.

CHAP. IV.

3. *By Christs signal victory over the Devil tempting him*, Where consider I. The place, the wildernes, *viz* of *Judea*. II. The time, viz. presently upon his Baptisme in *Jordan*. III. The impulsive cause, *viz.* the Spirit, *Ch.* IV. 1. IV. The continuance of his temptations, *viz.* 40 dayes. Amplified 1 By his miraculous fasting all that while. 2 By his hunger afterward, *ver.* 2. V. The temptations themselves, which were three, with Christs repulses of them all, *ver.* 3. *to* 13. VI. The Event of his temptation, *ver.* 13.

II. **The execution of Christs publick Ministry.** 1 *Before his last journey to Jerusalem*, 2 *In his journey.* 3 *After his journey, at Jerusalem.*

I. **Before Christs last journey to Jerusalem, from the time of his Baptism and temptation,** Christs Ministry is described in many particulars of his doctrine and miracles in *Galilee*, *ver.* 14, 15. As

1 At *Nazareth*, Where he had been educated, where note, 1 The time and place, *viz.* On the Sabbath day in their Synagogue, *ver.* 6. 2 His Text read, and Sermon preached, *ver.* 7. *to* 28. 3 The events of his preaching there, the people filled with wrath, would have cast him down the brow of the hill, but he escaped, *ver.* 28. 29. 30.

2 At *Capernaum*, Where 1 He taught on their Sabbath dayes to the peoples Amazement, *ver.* 31, 32. 2 He in the Synagogue dispossesses a man of an unclean Devil, *ver.* 33. *to* 38. 3 Going thence into *Simons* house, he cures his wives Mother of a Fever, *ver.* 38, 39. 4 About Sun-setting he cured many diseases, and cast out Devils, *ver.* 40, 41. 5 He when it was day, departed thence into a desert-place, declaring to the people that followed him, and would have stayed him among them, that he must preach to other Cities also, *ver* 42, 43, 44.

CHAP. V. 3. *At the Lake of Genneseareth*, 1 He out of *Simons* Ship teacheth the people, *Chap.* V. 1, 2, 3. 2 He by the miraculous draught of Fishes, encourageth **Simon, James** and **John** how they shall catch men, and so he calls them, *ver.* 4. *to* 12.

4. *In a certain City*, he cleanseth a Leper, *ver.* 12. *to* 15. Amplified by the events, *viz.* 1 Christs fame, 2 The people flocking after him to hear him, and be healed of him, *ver.* 15. 3 His withdrawing into the wilderness to pray, *ver.* 16.

* Mat. 9. 1, 2. 5 (In his own City, as * *Matthew* calls it, or thereabouts) he taught and healed, *ver.* 17. more particularly, 1. He cures the Palsie-man, let down through the tiling in his couch, *ver.* 18. *to* 27. II. He calls **Levi** sitting at the recipt of Custome, *v.* 27, 28. This is amplified; 1 By *Levi's* feasting him, and many Publicans, *v.* 29. 2 By occurrents following, *viz.* 1 Christs excusing his Disciples for eating with publicans and sinners, *v.* 30, 31, 32. 2 Christs Apology for his Disciples not fasting, as *John's* did; *Partly* by a parable of the Bridegrooms presence with the Children of the Bride-chamber, *v.* 33, 34. 35. *Partly* by a parable of a new piece in an old garment, and new wine in old bottles,

bottles, v. 36. *to the end.* III. He excuſeth his Diſciples act of plucking and eating the ears of corn on the Sabbath day, *Ch.* VI. 1. *to* 6. IV. He healed the mans withered right hand on another Sabbath, v. 6. *to* 12. V. He in thoſe dayes chooſeth out of his Diſciples 12. **Apoſtles**; where are declared, 1 His previous preparation to this great work, by continuing in a Mountain praying all night, v. 12. 2 His choice of his 12. Apoſtles next day with their names, v. 13. *to* 17. 3 His coming down afterwards into the plain, and preaching to them, and the multitude at the bottom of the mountain, *ver.* 17. *to the end of the chapter.* CHAP. VI.

In this large Sermon of Chriſt, conſider 1 The preparatory occaſions and circumſtances of it, v. 17, 18, 19. 2 The ſubſtance of the Sermon, which is directed, *To his Diſciples, To all the hearers together, To his hypocritical hearers.* I. **To his Diſciples** peculiarly, 1 *Comforting and encouraging them* now newly choſen, againſt all croſſes and perſecutions incident to their Office, by promiſes of bleſſedneſs, *ver.* 20. 24. 2 *Amplifying* theſe promiſes of Bleſſedneſs, by threatnings of contrary woes to all ſecure contemners of the Goſpel, as *Scribes* and *Phariſees*, *ver.* 24. *to* 27. II. **To all the hearers together**, directing and exhorting them; 1 How to love their Enemies, and to recompence good for evill, *ver.* 27, *to* 31. 2 To do to others, as we would they ſhould do to us, *ver.* 31. Theſe twos eſpecially the former are urged by divers Arguments, *ver.* 32. *to* 37. 3 To avoid raſh judging, *ver.* 37. 4 To forgive others, *ver.* 37. 5 To give to others, *ver.* 38. 6, To beware of following of blind guides, *ver.* 39. 7. To be content to be conformed to Chriſt in ſuffe-rings, *ver.* 40. 8. Not to be too ſevere in finding faults with others, whileſt they are more faulty themſelves, *ver.* 41, 42. but rather to evidence to others their inward goodneſs, By good fruits, *ver.* 43, 44. By good words, *ver.* 45. III. **To his hypocriticall Hearers**, directing them not only to profeſs him, and hear him, but to do his words; which he urgeth by a Parable of Builders on a Rock, and on the Earth, *ver.* 46. *to the end.*

6. *In Capernaum*, he healeth the Centurions ſervant at the point of death, *Chap.* VII. 1. *to* 11. CHAP. VII.

7. *At Naim*, 1 He raiſeth to life the Widows ſon, upon the Bier, *ver.* 11. *to* 19. 2 He anſwereth *John's* Diſciples, asking if he were the Meſſiah, charging them to tell *John* what they had ſeen and heard, *ver.* 19. *to* 24. Whereupon he takes occaſion, 1 *Partly* to commend *Iohn Baptiſt* and his Miniſtery, v. 24. *to* 31. 2 *Partly* to condemn that Generation for contempt both of *John's* and *Chriſt's* Miniſtery, *ver.* 31. *to* 36. 3 Being invited to eat with a Phariſee, He ſheweth in the example of the woman that waſhed his feet with teares, &c. How he entertaineth and pardoneth poor penitent and beleeving ſinners, *ver.* 36. *to the end.*

8. *As he went through every City and Village* preaching the Goſpel, the twelve being with him, *Ch.* VIII. 1, &c. *are recorded*, I. The women that miniſtered to Chriſt of their ſubſtance, *ver.* 2, 3. CHAP. VIII.
II. His Sermon to the people, containing, 1 The Parable of the **Sower** Propounded, *ver.* 4. *to* 9. Expounded, *ver.* 9 *to* 16. 2 The Parable of a **Candle on a candleſtick**, *ver.* 16, 17. 3 An admonition to take heed how they heare, *ver.* 18. III. His declaring them to be his Mother and Brethren that hear and do the Word of God, *ver.* 19, 20, 21. IV. His calming the Tempeſt by his Word, as he ſailed over the Lake, ver. 22. *to* 26. V. His caſting a Legion of Devils out of the Man in the *Gaderenes* Countrey; not ſuffering the Man to be with him, *ver.* 26. *to* 40. VI. After his return thence, are declared, 1 His ſtaunching of a womans iſſue of blood, at her touching of the hem of his Garment, as he was going to *Iairus* his Daughter that lay a dying. 2 His raiſing of *Iairus* Daughter being dead ere he came to her, *ver.* 41. *to the end.* 3 His ſending forth of the twelve with power and authority, and inſtructions, *Ch.* IX. 1. 17. 4 *Herods* perplexity about Chriſt, and his deſire to ſee him, *ver.* 7. *to* 10. 5 His Diſciples return and report, *ver.* 10. 6 His departure with them into a Deſert place belonging to *Bethſaida*, where (the people flocking to him) he preached to them, healed them, and fed five thouſand with five Loaves and two Fiſhes, *ver.* 10. *to* 18. 7 His private Conference with his Diſciples, 1 Asking them whom the people and they thought he was, *ver.* 18, 19, 20. 2 Charging them to conceal him, *ver.* 21. 3 Foretelling his own Paſſion and Reſurrection, *ver.* 22. 4 Forewarning them of Croſſes and Perſecutions, *ver.* 23. *to* 27. 5 Yet comforting them with a Promiſe, that ſome ſtanding there, ſhould ſee the Kingdome of God come with Power, before they dye, *ver.* 27. 8 His Tranſfiguration about eight dayes after on the Mount, before *Peter*, *John* and *James*, as he prayed, *ver.* 28. *to* 37. 9 His diſpoſſeſſing the mans ſon next day, whom his Diſciples could not diſpoſſeſs, *ver.* 37. *to* 43. 10. His prediction of his death again to his Diſciples, wondering at the things he did, *ver.* 43 to 46. 11. His teaching his Diſciples contending for Priority, by the example of a childe to practice Humility, *ver.* 46. *to* 49. 12. His charge to his Diſciples, not to forbid him that caſt out Devils in his name, *ver.* 49, 50. CHAP. IX.

Thus of Chriſts Doctrine and Acts from his Baptiſm, till his laſt journey to Jeruſalem.

II. **In Chriſts laſt Journey to Jeruſalem**, *Antecedent to his paſſion there, his Acts and Doctrine are further deſcribed*; As

1. His non-entertainment by the Samaritanes in his journey, * Becauſe going to *Jeruſalem*, whereupon the Apoſtles, deſiring to be revenged of them, are reproved by him, *ver.* 51. *to* 57.

* For there was much enmity betwixt Jewes and Samaritaner.

2. His dealing in the way with ſeveral Perſons ſeverally. 1. Repelling one that would have followed him, *ver.* 57, 58. 2. Commanding another to follow him, that would firſt have buried his father, *ver.* 59, 60. 3. Repelling another that would firſt bid them farewel at his houſe, *ver.* 61, 62.

3. His

CHAP. X.

3. His sending the seventy by two and two before him into all places, where himself would come to preach and do miracles, *Ch.* X. 1. *Described*, 1. By the occasion, *viz.* The greatness of the Harvest, *ver.* 2. 2. By his instructions to the seventy, both in reference to them that received them, *ver.* 3. *to* 10. and in reference to them that received them not, denouncing woe to certain Cities that profited not by the Gospel, *ver.* 10. *to* 17. 3. By the seventies return, and joyful report of their success, upon which Christ shewes, that to have their names written in Heaven is greater matter of joy, *ver.* 17. *to* 21. 4. By Christs exultation in Spirit at his Fathers Spirituall Dispensations, *ver.* 21, 22. 5. By Christs magnifying his Disciples condition, in respect of what they saw and heard, *ver.* 23, 24.

4. His instructing of the Lawyer tempting him how to inherit eternal life, and who was his neighbour, by the Parable of the man that fell among thieves, *ver.* 25. *to* 38.

5. His reproving *Martha* careful about many things, and commending *Mary* for minding the one thing needful, *ver.* 38. *to the end.*

* See the Lords Prayer exponnded *in the Appendix to* Matthew.

6. His instructing his Disciples about **Prayer**, 1 How to pray, where is laid down * **The Lords Prayer**, *Ch.* XI. 1. *to* 5. 2. To be instant in Prayer, encouraging hereto, *Partly* by promises of Audience; *Partly* with promises of best blessings upon Prayer, *verse* 5. *to* 14.

CHAP. XI.

7 His casting out of a dumb Devil, *ver.* 14 *Amplified by the consequent events, viz.* I. The dumbs speech. II. The peoples wonder, *ver.* 14. III. The Blasphemy and Temptation of others, *ver.* 15, 16. *To both which he replies*, 1. To the Blasphemy of those that said he cast out Devils through *Beelzebub. Confuting* their calumny by divers Arguments, *ver.* 17. *to* 23. *Reproving* such as took not his part against those blasphemies, *ver.* 23. *Declaring* the danger of Satans re-possessing a man through his security, after he was cast out, *ver.* 24. *to* 27. And showing them that hear and keep Gods Word, to be the truly blessed, *ver.* 27, 28. 2. To the temptation of those that sought a Signe from Heaven, He replieth, 1 *Partly* denying any signe to them, but that of *Jonas*, ver. 29, 30. 2 *Partly* threatning them with condemnation for contempt of Christ and impenitency, *ver.* 31, 32. 3 *Partly* admonishing them to communicate their Light, as a Candle on a Candlestick to others, *ver.* 33. 4 *Partly* warning them of an evill darke Eye, *ver.* 34, 35, 36.

8. His Sermon when he was invited to dine with a Pharisee, *wherein he sharply reprehends and threatens* I. *The Pharisees*, 1. For their Avarice, *ver.* 37. *to* 42. 2. For their want of Love to God and Man, *ver.* 42. 3. For their Pride, *ver.* 43. II. *The Scribes and Pharisees*, for their Hypocrisie, *ver.* 44. III. *The Lawyers*, or Expounders of the Law; 1. For their inequal dealing with the People, *ver.* 46. 2. For their cruelty against the Godly, *ver.* 47. *to* 52. 3. For taking away the Key of Knowledge, *ver.* 52. The Event of this Sermon is also mentioned, *ver.* 53, 54.

CHAP. XII.

9. His Sermon to his Disciples, wherein 1. He warns them of the leaven of the Pharisees, *Ch.* XII. 1. 2. He encourages them to preach the Word boldly, notwithstanding all danger of Persecutions for so doing, and this by many Arguments, *ver.* 2 *to* 13.

10. His Sermon occasioned by the mans request to Christ, to speak to his brother to divide the inheritance, *ver.* 13. *wherein* I. He refuseth that imployment, *ver.* 14. II. He dissuades his hearers from Covetousness, showing the vanity of Riches without Grace, *ver.* 15. *to* 22. III. He teacheth his Disciples, 1. To avoid carking and sollicitude about food and rayment, and to seek Gods Kingdome first, *ver.* 22. *to* 33. 2. To give Almes, *ver.* 33, 34. 3. To be vigilant and diligent in their Callings, till their Lords coming, *ver.* 34 *to* 41. 4. To dispense the Word of God, faithfully, wisely, diligently, till his coming: which is urged by divers Arguments touched in the Parable of a **Steward**, *ver.* 41. *to* 49. 5. To expect the fire of Persecutions after his departure, which fire is already kindled, *ver.* 49. *to* 54. IV. He instructeth the people, 1 To discern the present season of Grace, *ver.* 54. *to* 58. 2. To agree quickly with their Adversary, and not to persist in an ill cause, *ver.* 58, 59.

CHAP. XIII.

11. His Sermon occasioned by some who told him of the *Galileans*, *whose blood* Pilate *mingled with their Sacrifices*, Ch. XIII. 1. *wherein* 1. He exhorts them by Gods judgements to repent, *ver.* 2. *to* 6. 2. He warns them to bring forth Gospel-fruit, by a parable of the **Fruitless Fig-tree**, *ver.* 6. *to* 10.

12. His curing the crooked woman of her eighteen years infirmity, on the Sabbath day, in one of their Synagogues, and his defence of this act against the Ruler of the Synagogue, *ver.* 10. *to* 18.

13. His comparing the Kingdome of God; 1. To a **grain of Mustardseed**, *ver.* 18, 19. 2. To **Leaven**, *ver.* 20, 21.

14. His preaching as he journeyed on towards *Jerusalem*, ver. 22. 1. Exhorting to enter in at the strait gate, rather then curiously to enquire how many shall be saved, *ver.* 23. *to* 31. 2. Answering the Pharisees, telling him that *Herod* would kill him, that he fled not from *Galilee*, from *Herods* cruelty, but rather went to *Jerusalem* that he might suffer, upbraiding *Jerusalem* for her cruelty, *ver.* 31. *to the end.*

CHAP. XIV.

15. His eating bread on a Sabbath day with one of the chief Pharisees, *Ch.* XIV. 1. *where* 1. He healed a man of the Dropsie, *ver.* 1. *to* 7. 2. He teacheth the invited Guests Humility, *ver.* 7. *to* 12. 3. He teacheth the Pharisee to feast the poor and impotent rather then the rich, *ver.* 12. *to* 15. 4. Upon the Speech of one that sate at meat, *viz. Blessed is he that shall eat bread in the King-*

Kingdome of God, He ſhowed under the Parable of a **Great Supper**, that God invites many by the miniſtry of his Goſpel, to ſpiritual and eternal Communion with him, who yet upon vain pretences refuſe to come in; and notwithſtanding he will furniſh himſelf with Gueſts, even of the moſt deſpicable among the Jews, and of the miſerable Gentiles, *ver.* 15. *to* 25.

16. His inſtructing of the multitude following him, 1. To deny themſelves, *ver.* 25, 26. 2. To bear their Croſſe and follow Chriſt, caſting up what Chriſtianity will coſt them, like a man building a Tower, and a King going to war, *ver.* 27. *to* 34. 3. To retain the **Salt** of grace in themſelvs, leſt they be uſeleſſe, *ver.* 34, 35.

17. His Sermon to the Publicanes and ſinners, *Chap. XV.* 1, 2. wherein he declares what great joy there is in heaven, at the converſion of one ſinner, and how ready God is to receive them, and this in three pathetick Parables, 1. Of the man rejoycing at finding of his **Loſt ſheep**, *ver.* 3. *to* 8. 2. Of the woman rejoycing at finding of her **Loſt groat**, *ver.* 8. *to* 11. 3. Of the father rejoycing at the finding of his **Loſt Son**, *ver.* 11. *to the end of the chap.* CHAP. XV.

18. His Sermon to his Diſciples, wherein note I. His Doctrine, exhorting them 1. Under the Parable of the **Unjuſt Steward** dealing wiſely to make themſelves friends for eternity with the unrighteous Mammon, *Chap. XVI.* 1. *to* 10. 2. To be faithful in imploying of theſe Temporals, *ver.* 10. *to* 13. 3. To avoid worldlineſſe, *ver* 13. II. *The Event hereof*, the covetous Phariſees derided him, *ver.* 14. III. *His directing his ſpeech hereupon to the Phariſees*, 1. Reproving them for their abominable pride and hypocriſie, *ver.* 15. 2. Showing 1 The Efficacy of the Goſpel from *John Baptiſts* time, which they deſpiſed, 2 The permanent Authority of the Law, which they violated, as in the particular of Divorce, *ver.* 16, 17, 18. 3 Declaring under the Parable or Hiſtory, or rather Paraboliſcal Hiſtory of the **Rich man** and **Lazarus**, that in the life to come the godly-poor ſhall be moſt happy, when the graceleſſe rich ſhall be moſt remedileſſely miſerable; and that warnings from the dead will not bring men to faith and repentance, if the Word of God do not, *ver.* 19 *to the end.* IV. *His turning his ſpeech again to his Diſciples*, 1. Diſſwading them from offending the little ones, *Chap. XVII.* 1, 2. 2. Exhorting them to reprove and forgive one another, *ver.* 3, 4. 3. Showing the force of faith, *ver.* 5, 6. 4. Declaring how we are debt-bound to God, and not God to us at all, *ver* 7. *to* 11. CHAP. XVI. CHAP. XVII.

19. His cleanſing ten Lepers as he entred into a Village, paſſing through the midſt of *Samaria* and *Galilee* to *Jeruſalem*, *ver.* 11. *to* 20.

20. His Doctrine upon ſeveral occaſions: 1. Showing the Phariſees that Gods Kingdome comes not with obſervation, but is within, *ver.* 20, 21. 2. Inſtructing of his Diſciples of the coming of the Son of man, when the world ſhall be in deepeſt ſecurity, *ver.* 22. *to the end.* 3. Encouraging the Elect by the Parable of the **Unjuſt Judge**, and **the Widow**, alwaies to pray and not to faint, *Chap. XVIII.* 1. *to* 9. 4. Evidencing in the Parable of the **Phariſee and the Publican**, that they who truſt to their own righteouſneſſe, deſpiſing others, are not juſtified of God, like thoſe that humbly abhor themſelves, *ver.* 9. *to* 15. 5. Inviting little children to come to him, the Kingdom of God being of ſuch, *ver.* 15. *to* 18. 6. Directing a certain Ruler what to do to inherit eternal life, *verſe* 18. *to* 31. 7. Foretelling to his Diſciples his Death and Reſurrection, *verſe* 31. *to* 35. CHAP. XVIII.

21. His Acts and Doctrine as he approached nigh and paſſed through *Jericho*, *viz.* 1. His recovering ſight to the blind-men ſitting by the way-ſide-begging, *ver.* 35. *to the end.* 2. His Converſion of **Zacheus** the Publicane, who alſo made him a Feaſt, *Chap. XIX.* 1. *to* 11. 3. His Parable, the **Ten pounds** delivered to his ten ſervants, ſpoken to them that thought, he drawing nigh to *Jeruſalem*, the Kingdome of God would immediately appear, wherein 1 He refutes this opinion, ſhowing that his glorious Kingdome was afarre off, firſt to be obtained by his Death, Reſurrection, Aſcenſion, and preaching of the Goſpel to all Nations, 2 He ſhows how fruitfully every ſervant ſhould imploy his Talent in the mean time, 3 He comforts them againſt the ingratitude of many, *ver.* 11. *to* 28. CHAP. XIX.

Thus of Chriſts Acts and Doctrine in his laſt journey to Jeruſalem.

III **After Chriſts journey, at Jeruſalem**, are recorded his words and works moſt memorable, *viz.*

1. *His* entering into *Jeruſalem* with Kingly-ſtate, *ver.* 28. *to* 41.

2. *His* weeping over *Jeruſalem* for her preſent ſtupidity, and future ruine that ſhould come upon it, *ver.* 41. *to* 45.

3. *His* purging the Temple of Prophanations by buying and ſelling there, *ver.* 45, 46.

4. *His* preaching daily in the Temple, *ver.* 47, 48.

5. *His* implicit aſſerting of his Authority from heaven, by a queſtion propounded touching the Baptiſme of *John*, who bare witneſſe of him, *Chap. XX.* 1. *to* 9. CHAP. XX.

6. *His* Parable of the **Vineyard**, let out to unthankful *Huſbandmen*, wherein he ſhowes the deſtruction of the chief Prieſts and Scribes, with the Jews for killing Gods Prophets, and at laſt Chriſt his Son, *ver.* 9. *to* 19. *Amplyfied by the events*, viz. 1 The chief Prieſts and Scribes ſeeking to entrap him about paying Tribute to *Cæſar*, that they might deliver him to the Power of the Governour, *ver.* 19. *to* 27. 2. The Sadduces Caſe againſt the Reſurrection, againſt whom Chriſt aſſerts and proves the Reſurrection out of the Old Teſtament, *ver.* 27. *to* 39. which one of the Scribes approveth, after which none durſt aſk him any Queſtions, *ver.* 39, 40, 41. 3. Chriſts queſtion how Chriſt could be *Davids* ſonne, when *David* calls him Lord, *ver.* 41. *to* 45. 4. Chriſts Dehortation of the People, from the Ambition, Avarice and *Hypocriſie* of the Scribes, *verſe* 45, 46, 47.

CHAP. XXI.

7. His commending the Widow for her two Mites cast into the Temples Treasury, *Chap. XXI.* 1,2,3,4.

8. His Prophecies, 1. Of the Temples destruction, *ver.*5,6. 2. Of *Jerusalems* ruine, together with signes foregoing, *ver.*7. *to* 25. 3. Of the last coming of the son of man to judgment, *ver.* 25. *to* 29. *These Prophecies are amplyfied,* 1 *Partly* by an illustration and confirmation of them, *ver.*29. *to* 34. 2. *Partly* by an exhortation to watchfulnesse, *ver.*34,35,36.

9. His teaching in the Temple by day, his lodging in the Mount of Olives by night: and the peoples resort to the Temple to hear him, *ver.*37,38.

Hitherto of Christs life, and his Publick Ministry therein, before, in and after his journey to Jerusalem.

III. CHRISTS DEATH *is described by the* 1 *Antecedents,* 2 *Manner,* 3 *Consequents thereof.*

CHAP. XXII.

I. **The Antecedents or Passages more immediately forgoing his Death,** were

1. The conspiracy of the chief Priests and Scribes against him, *Chap. XXII.*1,2.

2. The treacherous contract of *Judas* to betray him to them, *ver.*3. *to* 7.

3 His last Paschal supper with his Disciples, *ver.*7. *to* 19. At which supper 1. He instituteth **The LORD'S Supper,** *ver.*19,20. 2. He telleth them that the Traytor was at the Table with him, *ver.* 21, 22, 23. 3. He dissuades them from ambition, *ver.*24. *to* 28. 4. He promises to them glory in his Kingdom. *ver.*28,29,30. 5. He promises their, and particularly *Peters* Perseverance against temptation, *ver.*31,32. 6. He forewarns *Peter* of his denial, *ver.*33,34. 7. He prepares the Disciples for their eminent Persecution, *ver.*35. *to* 39.

II. **The Manner of his Passion,** *is described* 1. *By the Beginning,* 2. *By the Progresse,* 3. *By the Period of it.*

1. *The Beginning of it,* in his Agony in the Garden, *ver.*39. *to* 47.

2. *The Progresse of his Passion,* I. In his **Apprehension** upon *Judas* his kisse, whereat he healed *Malchus* his ear smote off, *ver.*47. *to* 55. II. In his **Arraignment,** 1. *Before their Ecclesiastical Councel,* in the High-priests Palace, where 1 *Peter* denyed him thrice, and wept bitterly for it, *ver.*55. *to* 63. 2 They that held Jesus blasphemously abused him, *ver.* 63. *to* 66. 3 The Elders, Chief-Priests and Scribes examine and condemne him, *ver.*66. *to the end.* 2. *Before their Civil Power,* where 1 He is accused for sedition before *Pilate, Chap. XXIII.*1. *to* 6. 2 He is sent to *Herod,* and accused before him, mocked and remanded to *Pilate,* whereupon *Herod* and *Pilate* were made friends, *ver.*6. *to* 13. III. In his **Condemnation** by *Pilate* to be crucified, to satisfie the clamour of the People after *Pilate* had three times justified him, and desired to release him; instead of whom he released *Barabbas, ver.*13. *to* 26. IV. In their leading **him on to the place of execution,** described 1. By *Simons* carrying his Crosse after him, *ver.*26. 2. By Christs exhorting the people that lamented him, rather to weep for themselves and their children, in respect of the destruction that was coming upon them, *ver.*27. *to* 32. 3. By leading two other Malefactors to be put to death with him, *ver.*32.

CHAP. XXIII.

3. *The Period of Christs Passion* is set forth in divers particulars, *viz.* 1. He is crucified on *Calvary* betwixt two Thievs, and prayes for his executioners, *ver.*33,34. 2. His Garments are parted by lots, *ver.*34. 3. He is derided by People, Rulers and Souldiers, *ver.*35,36,37. 4. A Superscription was set over his head, *ver.*38. 5 He is reviled by one of the Thieves crucified with him, the other being miraculously converted, *ver.*39. *to* 44. 6. The Sun was dark from the sixth to the ninth hour, *ver.*44,45. 7. The vaile of the Temple rent, *ver.* 45. 8. **Christ yields up the Ghost,** the Centurion justifying him, the People smiting their breasts, and his acquaintance and followers beholding these things, *ver.*46. *to* 50.

III. **The Consequents of his Passion,** *viz.*

1. His **Burial** by *Joseph* of *Arimathea,* the women observing, who prepared spices and ointments for his body, *ver.*50. *to the end.*

2. His **Resurrection,** declared, 1. By two Angels to *Mary Magdalene* and other women, who report it to the Apostles, *Chap. XXIV.*1. *to* 13. 2. By himself appearing to the two Disciples travelling towards *Emmaus, ver.*13. *to* 36. 3. By himself to the Disciples together, 1 *Confirming* his Resurrection to them, by showing them his hands and feet, eating with them, *urging the Scriptures* for his death and rising again, and *opening their understandings* that they might understand them, *ver.*36. *to* 49. 2 *Promising* the Spirit to them, *ver.*49.

CHAP. XXIV.

3. His **Ascension,** set forth by the *Antecedents, Manner and Consequents* thereof, *ver.*50. *to the end.*

AN

AN APPENDIX TO LUKE.

VIZ.

The blessed Virgin MARY's Song of Praise, *after she had* Conceived JESUS CHRIST, *by the Holy Ghost.*

§. I.

PEnman, This thankful *Song of Praise*, The Blessed *Virgin Mary* inspired with the Holy-Ghost [a] *first uttered*; and *Luke* only Penned it, digesting it methodically into his Evangelical History.

a Luke 1. 46.

§. II.

Occasion *hereof, was as followeth*, The Angel *Gabriel* [b] appears to the *Blessed Virgin Mary* in *Nazareth*, a City of *Galilee*, promises to her from God that she should *conceive in her wombe, and bring forth a sonne, and call his name* JESUS. —— *And to that end that the Holy Ghost should come upon her, and the Power of the highest should overshadow her.* These Promises [c] *Mary* believes, and believing [d] conceives. Whereupon she goes [e] *in haste into a City of* Judah, to visit her cousin *Elizabeth*, conceived with John Baptist six moneths before. Upon *Mary's* salutation of *Elizabeth*, *Elizabeths childe skipt in her belly for joy*; and her self, filled with the Holy Ghost, most joyfully congratulates *Mary's* conception, and confirmes her faith touching the accomplishment of the Angels Promises from the Lord; upon which *Mary* her self, ravished in spirit at the unspeakable goodnesse of God to her, uttered this Song and said, *My Soul doth magnifie the Lord, &c.*

b Luke 1. 26, 27, 31, 35.

c Verse 38.

d Et quoniam diabolus per serpentem Evæ locutus, per Evæ aures mundo intulit mortem, Deus per Angelum ad Mariam protulit verbum, & cunctis secutis vitam effudit. Angelus sermonem ejicit, & Christum virgo concepit. O conjunctio sine sordibus facta, ubi maritus Sermo est & uxor auricula. Hoc splendore concipitur Dei filius, hac munditia generatur. *Aug. de Tempore Serm.* 15. *Tom.* 10.

e Verse 39. *to* 46.

§. III.

Scope *of Mary herein is*, Most thankfully to blesse and magnifie the Lord, 1. *Partly* for his wonderful mercy, actually conferred upon 1 *Her self*, in her blessed conception of JESUS *the Sonne of God*; and 2 *Upon her Cousin* Elizabeth, in her Conception of *John Baptist*, the forerunner of Jesus Christ, and this in her barren years. 2. *Partly* for his singular benefits conferred in Christ, the fruit of her womb, upon the whole Church of God.

How **Excellent** *is this Song!* 1 *Uttered* by the mother of Jesus Christ according to the flesh; 2 *Occasioned* by that miraculous mystery of Christs Conception by the Holy Ghost; 3 *Expressed* in heavenly strains of a ravished and transported Spirit, exalting the Lord and his free mercy, debasing her self and her meanness. Much like that excellent [f] *Song of Hannah*, upon the Birth of the Prophet *Samuel*, formerly parallel'd with this *Song of Mary* in divers particulars.

[f] *See in the* **Appendix** *to* I. *Sam.*

§. IV.

Principal Parts. In this Song of Praise

I. *The blessed Virgins thankfulnesse is propounded; describing* 1. The Subject praising, *viz. Her soule and spirit.* 2. The Object praised, *viz. The Lord God her Saviour.* 3. The Acts of Praise, viz. *doth magnifie, doth rejoyce,* or *doth exult joyfully*, ver. 46,47.

II. *The grounds or reasons of this her thankfulnesse are expounded*, viz. 1. *Gods particular favours to particular Persons.* 2. *Gods general benefits to* Israel.

I. **Gods particular favours,** 1. *To the Virgin Mary herself* in honouring her so highly, as that she should conceive Christ by the Holy Ghost. This benefit is amplyfied 1. By an Antithesis of the corrupting cause removed, *viz.* her mean condition. 2. By the Testimony of all the Elect that should count her herein happy, *ver.* 48. 3. By the greatnesse of the benefit, *ver.* 49. 4. By the causes of this benefit, *viz.* Gods Power, Holynesse, and constant mercy to them that fear him, *ver.* 49,50. 5. By the effects of Gods Power, Holinesse and Mercy, both upon the proud, Potentates, and rich of the world; and upon them of low degree, hungering after heavenly supplies, *ver.* 51, 52,53. II. *To Elizabeth* in that in her old age she conceived *John Baptist* intimated in the words plural, *ver.* 50. *to* 54.

II. **Gods general benefits to his Israel** in Christ, according to his mercy, and promise to *Abraham* and his seed, *ver.* 54,55.

(*This may be sung as* Psal. 113.)

LUKE I.

46. And Mary said;

MY Soul the Lord doth magnifie.
47. My spirit exulteth-joyfully
In God my **Saviour** [g] no-lesse.
48. That on his Hand-maid [h] state-so-low
He-look'd; For lo, ev'n from this now,
All generations shall me blesse.
49. For unto me the-mighty-one
Most graciously great-things hath done:
And-*I* his name *shall* Holy *call.*
50. His mercy also *doth appear*
On them that him *sincerely* fear,
Ev'n [i] unto Generations all.

51. He with his Arme *great* [k] strength hath
He-hath-quite-scattered the proud, (show'd,
In their own hearts [l] imaginings.
52. Hath put-down Potentates from Thrones:
And hath exalted lowly-ones.
53. Hath fill'd the hungry with good-things:
Hath empty sent the rich away.
54. He [m] mindful of his mercy [n],
Hath holpe his servant Israel,
55. As to our Fathers he *decreed*
And spake, to Abraham and his seed
For ever, *as the Prophets tell.*

[g] *Gr.* Also. [h] *Gr.* Demission, *or* Abjection of minde. [i] *Gr.* Unto Generations of Generations. [k] *Gr.* hath made dominion. [l] *Gr.* Imagination *or* thought. [m] *Gr.* To remember his mercy. [n] *Gr.* His childe.

The Prophecy of Zacharias *Touching both* JESUS CHRIST *and* JOHN BAPTIST, *Luke* 1. 67. *to* 79.

§. I.

Occasion and Penman. *Zacharias* the Priest [o] *of the course of* Abia, the father of *John Baptist*, on the eighth day after *John's* Birth, when he was circumcised,

[o] Luke 1. 5.

p being

p *being filled with the Holy Ghost, Prophecied* and uttered this **Thankful Song of Praise** to the Lord, both in reference to *Jesus Christ our Saviour*, now conceived by the Virgin *Mary*, and to *John Baptist Christs forerunner, now* brought forth by *Elizabeth*. Of which Song *Luke* is **Penman**, by the inspiration of the Holy Ghost, orderly digesting it in his Gospel-History. q How ready is the Lord to pardon his servants failings! *Zacharias* struck dumb for his unbelief; is now upon his Reformation filled with the Spirit, and prophecieth.

p Luke 1.59.to 68.

q Vide quam bonus Deus & facilis indulgere peccatis. Non solum ablata restituit, sed etiam inspersta concedit. Ille dudum mutus Propheta. Hæc enim gratia Dei maxima, quam eum qui negaverant confitentur. Nemo ergo diffidat, nemo veterum conscius delictorum præmia divina desperet. Novit Dominus mutare sententiam, si tu noveris emendare delictum. *B. Ambros. Comm. Luc. 1. de Prophet. Zacharia Tom. 5.*

§. II.

Scope. Thankfully to blesse the Lord, both for his gracious visiting and redeeming his People from their enemies to serve him in holyneſſe, &c. by Jesus Christ now incarnate according to his Promises, Covenant, and Oath of old to his People: and also for sending *John Baptist*, the Prophet of the Highest now under the New Testament before his face, to prepare his way before him, and fit a people for him, by preaching remission of sins, and salvation by Jesus Christ.

§. III.

Principal Parts. In this Prophecy of *Zacharias*, note 1. *The Inscription.* 2. *The thankful Prophecy it self.*

I. **The Inscription**, declaring 1. The *Causes* of this Song: Principal, *the Holy Ghost*: Instrumental, *Zacharias*. 2. The *Nature* of it, *He prophecied*: its a prophetical Thanksgiving, or a thankful Prophecy, *ver.* 67.

II. **The thankful Prophecy it self**, 1. *Concerning Jesus Christ.* 2. *Touching John Baptist his forerunner.*

1. *Concerning Jesus Christ*, now incarnate and conceived of the Virgin *Mary*, blessing the *Lord*, God of *Israel*, I. *More generally*, for his merciful visitation of them in Christ, *ver.* 68. II. *More particularly*, for his redemption and salvation of his people by Christ, *ver.* 68, 69. *This is Amplified by a Declaration* 1. Of the house whence the Redeemer came, *viz.* Davids, *ver.* 69. 2. Of the outward impulsive cause of this Redemption, *viz.* His word by all his Prophets, *ver.* 70, 71. His promise to the Fathers, *ver.* 72. His Covenant and Oath to *Abraham*, ver. 72, 73. 3. Of the end of this Redempeion or fruit thereof to his, *viz.* their constant service of God without fear in holineſſe and righteouſneſſe, *ver.* 74, 75.

2. *Touching John Baptist* then circumcised, *Prophetically describing* 1. His *Office, viz. The Prophet of the Highest*, ver. 76. 2. His execution of his Office in preparing Christs way before him, by revealing to the people sitting in darkneſſe, salvation, remission of sins, and the way of peace in Jesus Christ, *ver.* 76. to 80.

(This may be sung as Psal. 113.)

LUKE I.

67. **And his father Zacharias was filled with the Holy Ghost, and prophecied, saying,**

68. Th: Lord, Isr'el's *great* God *be* blest,
For he hath visited *th'oppreſt*,
And for his folk redemption wrought:
69. And in r his servant David's house,

r *Gr.* His Child.

Horne of Salvation *glorious*
He hath rais'd up for us, *low brought*:
70 As by his holy Prophets mouth,
(Which *have* f of old *declar'd his truth*,)
He spake *of this our happy state*;
71. *To wit*, salvation from our foes,
And from the hand cu'n t of all those,
That us *maliciously* do hate.

f Gr. from eternity; or from aye.

t Gr. Of all hating us.

72. u To do the mercy *promis'd* to
Our *holy* Fathers *long ago*,
And to remember (*for his Name*)
His holy Covenant *so dear*.
73. The *sacred* Oath which he did swear
Unto our father Abraham:
74. x That he would grant to us, that we
From our foes *harmful* hand set free,
Might without fear him *sweetly* serve:
75. Before him *both* in holyneſſe,
And *incorrupted* righteousneſſe,
All our life's dayes, *and never swerve*.

u Gr. To do mercy with our Fathers

x Gr. To give to us.

76. And thou child shalt be called *now*
The Prophet of the High'st: for thou,
To y fit his wayes, (*ere he begins*)
Before the Lords *own* face shalt go,
77. To give salvation's knowledge to
His folk, by z pardon of their sins.
78. Through our God's a tender clemency,
Whereby the Sun-rise from on high
Us visited, *with joy's increase*.
79. Them to enlighten that reside
In darkneſſe, and death's shade; To guide
Our feet into the way of peace.

y Gr. To prepare.

z Gr. Remission.

a Gr. Bowels of mercy

Simeons thankful Song, *Having* JESUS CHRIST *in his Armes, when he was Presented in the Temple, Luke* 2. 29. *to* 33.

§. I.

OCcasion. When Jesus Christ was brought by his Parents, b according to the Law, to be presented to the Lord in the Temple; c *There was a man in Jerusalem, whose name was* Simeon; *and the same man was* d *just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the Temple, and when the Parents brought in the childe Jesus, to do for him after the custome of the Law, Then took he him up in his Armes, and blessed God, and said,* Lord, &c. Upon this sight of Jesus Christ, and this happy embracement of him in his Armes in the Temple, the good old man was so transported and ravish't in spirit, that by the special motion of the Holy Ghost he uttered this his **Swan-like Song** before his death, now most willing to dye, having seen his hearts desire, the Lord's Christ. And by the same Spirit *Luke* penned this *Song*, digesting it orderly into his History.

b Luk. 2. 22, 23, 24.

c Luk 2, 25, 26, 27, 28.

d Non solum ab Angelis & Prophetis, & à Pastoribus & Parentibus, sed etiam a senioribus & justis generatio domini accepit testimonium. Omnis ætas & uterque sexus, eventorumque miracula fidem astruunt. Virgo generat, sterilis parit, mutus loquitur, Elizabeth Prophetat, Magus adorat, utero clausus exultat, vidua confitetur, justus expectat. Et bene justus, qui non suam sed populi gratiam requirebat. —Vide justum velut corporeæ carcere molis inclusum velle dissolvi, ut incipiat esse cum Christo. *Dissolvi enim & cum Christo esse, multo melius est.* Sed qui vult dimitti, veniat in Templum, veniat in Hierusalem, expecter Christum domini accipiat in manibus verbum Dei, complectatur velut quibusdam suæ fidei brachiis. Tunc dimittetur ut non videat mortem, qui viderit vitam. *D. Ambros. Comment. in Luc. 2. de Simeon. &c. Tom. 5.*

§. II.

Scope; To declare how fully *Simeons* ravisht spirit was contented and satisfied with the beholding and embracing of Jesus Christ, wishing the Lord now to release him as having lived enough, that he had seen Jesus Christ in the flesh, prepared to be *Gods Salvation, the Gentiles light, and Israels Glory*.

§. III.

§. III. Principal Parts.

In this ſhort but ſweet Song, are 1. *Simeons Deſire.* 2. *The ground of his Deſire.*

I. **Simeons Deſire**, that now the Lord according to his Promiſe would releaſe him, *viz.* let him die: *where note*, 1 The Benefit deſired, Releaſement or *Departure in peace* 2. The Subject recipient, for whom it was deſired, viz. for himſelf, *thy ſervant.* 3. The Author of this benefit. *The Lord according to his word*, Luke 2. ver. 29.

II. **The ground of this his Deſire**, *viz.* That high Priviledge vouchſafed him, and thankfully acknowledged, *His ſeeing Jeſus Chriſt in the fleſh*, ver. 30. &c. *This Jeſus Chriſt he deſcribes*, 1. By his office impoſed upon him by God, to be a Saviour of all his Elect. *Thy Salvation*, ver. 30. 2. By his viſible Preparation of him for this office, by his incarnation, *ver.* 31. 3. By the advantageous extent of Chriſts office, and the benefits thereof, viz. *Partly* to the **Gentiles**, then no people, ſitting in darkneſs and miſery, &c. to whom Chriſt ſhould be a *Light*, *Partly* to the **Jews**, Gods people, of whom Chriſt came after the fleſh, to whom Chriſt ſhould be a *Glory*, ver. 32.

(*This may be ſung as* Pſal. 100. *or as* X. *Command.*)

LUKE II.

29. O Lord thy ſervant now e releaſe:
According to thy word, in peace.
30. For my *glad* eyes f have lookt upon,
31 his thy *long'd-for* ſalvation.
:1. Which *gloriouſly* prepar'd-thou haſt,
Before all People's face *at laſt.*
32. A light g to light the Gentiles *ſory*,
And thy *dear* People Iſr'el's Glory.

e Gr. Thou releaſeſt; or Thou loſeſt from. f Gr. Have ſeen. g Gr. for Revelation of the Gentiles.

John.

§. I. Name and Penman.

THE Goſpel according to JOHN. This Book is thus intituled from the **Penman** of it, *viz.* Not *John* the *Baptiſt* (as he is [a] ſurnamed). Nor *John* [b] ſurnamed *Mark*, but *John* the *Apoſtle, whom Jeſus loved*, [c] *This is the Diſciple which teſtifieth of theſe things, and wrote theſe things.* He wrote alſo *three Epiſtles*; and the *Revelation* in Patmos.

JOHN is Originally an Hebrew name, *viz.* יוחנן [d] *Jochanan*, it is alſo ſometimes written יהוחנן [e] *Jehochanan*; It is compounded of יהוה *Jehovah*, *The LORD*, the proper and eſſential name of God; and of חנן *Chanan* ſignifying, *He hath been gracious*; whence comes חן *Chen*, viz. *Grace*; ſo that this name JOHN imports, *The Lord hath been gracious*; or, *The Grace of the Lord.*

This *John* was of *Bethſaida*, which was after called *Julias* from *Julias* the daughter of *Auguſtus*, the [f] ſon of *Zebedee*, and brother of *James*, Fiſhermen by trade, whom Chriſt called forth to be fiſhers of men. *Salome* (mentioned [g] in the New Teſtament) is ſuppoſed to be *John's* mother. As *John* was with his Father and Brother in the Ship, mending their Nets, Jeſus [h] called him and *James* his Brother; theſe two Jeſus [i] *ſurnamed* Boanarges, *that is, the ſons of Thunder.* *Hierome ſtiles John, *The Evangelical Trumpet, ſon of Thunder, whom Jeſus loved very much: who drank the ſtreams of Doctrines from our Saviours boſome.*

a Luke 1.63. and 7.20. Mat. 3. 1.
b Acts 15.37.
c *Compare* Mat. 10.1. *with* Joh. 21.20,24.
d 1 Chro. 12.12. Jer. 40.13.
e 1 Chro. 26 3.
f Mat. 4. 21. and 10.2. Mar. 1.19. Luk. 5. 10.
g Mar. 15.40. and 16. 1.
h Mat. 4.21. L. k. 5.10.
i Mar. 3.17.
*Clangat tuba Evangelica, filius tonitrui,

quem Jeſus amavit plurimum: qui de pectore ſalvatoris Doctrinarum fluenta potavit, &c. *Hieron. in Enagrio. p.* 329, *A. Tom.* 2. *Baſil.* 1553.

Je

It is a Tradition [k] that *John* lived a ſingle life, yet ſome are of opinion that *John* was [l] the Bridegroom at *Cana in Galilee*. It is certain that *John* was highly honored of Chriſt; *Before his Death*; *After his Reſurrection*; *and After his Aſcention*. I. **Before Chriſts Death**, 1. *John* was one of the three [m] whom Chriſt took up with him into the Mount to behold his glorious tranſ-figuration. 2. One of the two, [n] whom Chriſt ſent to prepare his laſt Paſſeover. 3. That Diſciple whom Jeſus peculiarly [o] loved above all the reſt for his ſingular graces and endowments. 4. Who [p] leaned on Jeſus breaſt at Supper. 5. To whom Chriſt by a [q] private token diſcovered that *Judas* ſhould betray him. 6. One of the Diſciples, [r] whom Chriſt would have nigh to him in his Agony in the Garden. And though *John* through humane frailty when Chriſt was apprehended by the Jewes, fled among the reſt, leaving his garment in their hands, eſcaped, (for ſo [s] ſome interpret that of the young man in *Mark* 14. 51, 52. underſtanding it of *John*) yet he ſpeedily returned and [t] followed Chriſt even into the High-Prieſts Palace, to ſee the end. For *John* is thought to be that Diſciple who was known unto the High-Prieſt, and went in with *Jeſus*, and afterwards brought in *Peter* alſo. 7. The onely Diſciple to whom Jeſus Chriſt [u] commended his own mother, as they both were ſtanding under his Croſs, when he was a dying. II. **After Chriſts Reſurrection**, 1. *Mary Magdalene* declaring the ſweet news of Chriſts Reſurrection, [x] *John* and *Peter* runne to the Sepulcher, but *John* out-ran *Peter*, as he out-loved *Peter*. 2. *John* was preſent at all Chriſts Apparitions, for 40. dayes. 3. *John* [y] firſt knew Chriſt ſtanding on the ſhore as they were fiſhing at the Sea of *Tiberias*. III. **After Chriſts Aſcention**. 1. *John* and *Peter* [z] miraculouſly healed the lame man as they were going into the Temple. 2. They [a] preached boldly againſt all Prohibitions. 3. And [b] *Samaria* being converted by *Philip*, they were ſent by common conſent of the Apoſtles to *Samaria*, where at the impoſition of their hands the Holy Ghoſt was given. 4. And *Paul* reckons [c] *John* among the *Pillars* of the Church of Chriſt, who among others gave him the right hand of fellowſhip at *Jeruſalem*; which ſeems to be done at the famous *Jeruſalem* [d] Councell.

And afterwards when the Apoſtles ſpread themſelves farther into the World, to preach the Goſpel, *Johns* lot was to preach in [e] *Aſia*; and as ſome think, at *Epheſus*; where *Paul* founded a Church; but *John* lived there till the dayes of *Trajane* the Emperour, thinks [f] *Irenæus*; and that he was there [g] when he wrote his Goſpel, wherein as alſo in his Epiſtles he oppoſes divers Hereſies, eſpecially againſt Chriſts perſon, denying his Divinity or Humanity; againſt ſuch Antichriſtian Hereſies he had much conflicting, as his firſt Epiſtle evidenceth. *Tertullian* [h] reports, That *John the Apoſtle, after he in* Rome *had been caſt into burning oyle, and ſuffered nothing thereby, was baniſhed into an Iſland.* (Though ſome [i] think this was done not at *Rome*, but at *Epheſus*.) *Nero* is thought to have flung him into the buring oyle: and *Domitian* to have baniſhed him into an Iſland, *viz.* [k] *Patmos*, *where on the Lords day he was in the Spirit, and had the* **Revelation** *given to him of God by an Angel.* This exile of *John* is thought to be in the [l] fourteenth year of *Domitian*, when he raged ſo againſt the Church of Chriſt. From which baniſhment, after one years ſpace, *Nerva* ſucceeding and reſcinding *Domitians* impious Decrees, *John* is thought to have returned again to *Epheſus* in the ninety ſeventh year of his age, and there to have lived and taught till he was ninety nine. *Irenæus* hath a very obſervable ſtory of him, ſaying, [m] *Polycarpus not only taught by the Apoſtles, and converſing with many of them which have ſeen our Lord: but being conſtituted Biſhop in the Church at* Smyrna *which is in* Aſia, *whom we ſaw in our firſt age, for he continued very long.* — *There are that heard him ſay, that* John *the Diſciple of the Lord, when he went to waſh himſelf in the Bath at* Epheſus, *and eſpied* Cerinthus *within it, he leapt out of the* Bath *unwaſhed,*

[k] *Hen. Alſted. Præcog. Theol. l. 2. c. 123.*
[l] John 2. 1 9.
[m] Mat. 17. 1. &c. Mar. 9. 2. Luke 9. 28. &c.
[n] Luk 22. 8.
[o] John 13. 23 & 19. 26. & 20. 2. & 21. 7. 20.
[p] John 21. 20 *with* 13. 23.
[q] John 13. 23, 24, 25, 26.
[r] Mat. 14. 32, 33, 34, 35.
[s] *Hiſt. Eccl. Magdeb. Cent.* 1. *l.* 2. *c.* 10.
[t] John 18. 15, 16. Mat. 26. 58
[u] Joh. 19. 25, 26, 27.
[x] John 20. 1. to 6.
[y] John 21. 1. to 7.
[z] Acts 3. 3, 4. &c.
[a] Acts 4. 13. 19
[b] Acts 8. 14. &c.
[c] Gal. 2. 9
[d] Acts. 15.

[e] Euſeb. Hiſt. Eccl. l. 3. c. 1.
[f] Irenæus adverſ. Hæreſ. l. 3 c. 3.
[g] Iren. l. 3. c. 1.
[h] *Si Italiæ adjaces, habes* Romam, *unde nobis quoque authoritas præſto eſt. Statu fœlix Eccleſias cui totam doctrinam Apoſtoli eum ſanguine ſuo profuderant: ubi Petrus Paſſioni dominicæ adæquatur, ubi Paulus Joannis exitu coronatur, ubi Apoſtolus Joannes poſtea quàm in oleum igneum demerſus, nihil paſſus eſt, in inſulam relegatur. Tertul. de Præſcript. adverſ. Hæret. l. c. 36. p. 211. Franck. 1597.*
[i] *Hiſt. Eccl. Magd. Cent. 1. l. 2. c. 10. de Joan. Evan. Acts & Mon. 2. Perſecut. p. 46, 47. vol. 1. Lond. 1641.*
[k] Rev. 1. 1, 9, 10. Euſeb. Hiſt. l. 3. c. 15.
[l] *Hiſt. Eccl. Magd. quo ſupra & Acts & Mon. as above. & Hen. Alſted. Præcog. Theol. l. 2. c. 23.*
[m] *Irenæus adverſ. Hæreſ. l. 3. c. 3.*

and

and used these words, Let us flee least the Bath fall, because Cerinthus the enemy of the Truth is in it. *Also* Polycarpus *himself, when* Marcion *sometime came into his sight, and said*, Acknowledge us; *He answered*, I acknowledge thee the first-begotten of Satan. *With such study did the Apostles and their Disciples take heed lest they should have so much as any exchange of speech with any of them that did adulterate the Truth.* [n] Eusebius also reports the same, and he records also out of *Clement Alexandrinus* another memorable story [o] of *Johns* recovering of an Apostate disciple to repentance and reformed life, who had fallen to common robbing and stealing, and was a Captain of the Thievs, but thats too large here to recite. They that pleale may read it Englished by Mr. *Fox* in his [p] *Book of Martyrs.*

Touching *Johns* death reports of Writers are various and uncertain, and some circumstances thereof related, seem fabulous and incredible. *Nicephorus* saith, [q] *That* John *fore-seeing the day and hour of his dissolution, went forth at last (the Elders and Ministers accompanying him) out of Ephesus to a neighbouring tomb where he was wont to pray, and there praying earnestly he commended the Churches to God, Takes his leave of them and covered with grave cloaths went into the Sepulcher and fell asleep in the 68 year after Christs Passion; whence his body was translated and carried up to Heaven.* *Sophronius* (as *Parens* hath noted) reports, That John *dyed in the third year of* Trajane *the Emperour, that is in the 68 year after Christ Resurrection.* *Hieron* writes [r] *That* John *in the fourteenth year of* Domitian, *who raised up the second Persecution after* Nero *banished by him into the Isle of* Patmos, *wrote his Revelation, which* Justine Martyr *and* Irenæus *interpret. But* Domitian *being slain, and his Acts being for their too much cruelty rescinded by the Senate, he returns to* Ephesus *under* Nerva *the Emperour, and there continuing till* Trajane *the Emperour, he founded and governed all the Churches of* Asia, *and being worne with old age, he died in the 68 year after the Lords Passion, being buried nigh that City.* And *Augustine*, Commenting of those words of Jesus to *Peter* touching *John*, [t] *If I will that he tarry till I come, what is that to thee?* &c. saith thus, [u] *John by occasion of these words, is believed to sleep alive under the Earth. Of whom they have a Tradition which is found in some writings though Apocryphal, that when he commanded a Sepulcher to be made for him, he was present and well; it being digged and diligently prepared, there he laid himself, as in a bed, and presently dyed But as these think, that thus understand the Lords words, he dyed not, but lay down like one dead: and when he was supposed to be dead, he was buried sleeping, and so remains till Christs coming, and declares his life by the bubling up of the dust, which dust is supposed to ascend from the bottom to the top of the tomb by the force of his breath that resteth in it.* And yet some report, [x] *John made his Sepulcher with his own hands; and left his Disciples*, Overseers of several Churches, viz, *Papias of Jerusalem, Polycarp of Smyrna*, and *Ignatius of Antioch.*

n *Eusebius Hist Eccl. lib 4 c. 13 Lat. cap. 14. Graec. & Niceph Hist. lib. 3. cap. 11. & lib. 2. cap. 42.*

o *Eusebius Hist Eccles. lib. 3 c. 17 Lat.*

p *Acts and Monuments of the second Persecution. vol. 1. pag 47, 48, Lond. 1641.*

q *Niceph. Hist. Eccl. l. 2. c. 42.*

r *D. Parens in Proem in Ioan. Evang.*

s *Hier. Catal. Script. Eccles. Tom. 1.*

t *Iohn 21. 22 23.*

u *Aug. Exposit in Evang. Ioan. Tract. 124. de c. 21. Tom. 9.*

x *Hen. Alsted. Pracog. Theol. l. 2. c. 123.*

§. II. Time when, and Occasion whereupon *John* wrote his Gospel.

Time, *John wrote his Gospel last of all the Evangelists*, as [y] *Hierome* testifieth. *Irenæus* saith, [z] *John the disciple of the Lord, who also leaned upon his breast, he published his Gospel while he dwelt at* Ephesus *in* Asia. * *Eusebius* also citeth this Testimony out of *Ireneus.* Hence it is very probable, that *John* wrote his Gospel towards the end of his life; *Having preached* (as some think) 65 *years, till the last times of* Domitian, *and that without any help of writing.*

Occasion of *Johns* writing his Gospel, Ecclesiastical Writers tell us was twofold, *viz.* 1. To oppose and [b] confute the blasphemous heresies of *Ebion* and *Cerinthus*, who denied the Divinity of Christ, and of the Nicolaitans before them, who held divers horrid and absurd opinions touching Christs Person. Hence *John* in the beginning of his Gospel, so notably asserts the Divinity and Humanity of Christs Person. *Hierome* thus relates this Occasion, [c] *When* John *was in* Asia, *and the seeds of Hereticks*, Cerinthus, Ebion *and others, denying Christ to be come in the flesh, be-*

y *Hier. Catal. Script Eccl. Tom. 1.*

z *Iren. adverf. Hæres l. 3. c. 11.*

* *Euseb. Hist. l. 5. c. 8.*

a *Aug. Prolog. in Ioan. Tom. 9.*

b *Iren. adverf. Hæres. l. 3. c. 11 p. 257. Colon. 1596. Hier. Catal. Script. Eccles. Tom. 1.*

c *Hieron. Proem. in Com. super Matth. Tom. 9.*

gan to bud; whom he in his Epistles calls Antichrists, and the Apostle Paul *often smites; He was compelled by almost all the then Bishops of* Asia, *and messages of many Churches, to write more highly of our Saviours Divinity, and to break in (as I may say,) to the very WORD of God, not so much with a bold as an happy temerity. Whereupon Ecclesiasticall History declareth, when he was compelled by the Brethren to write, he answered he would do so, if they appointing a Fast would all joyntly intreat the Lord; which being performed, he being filled with Revelation, uttered that Proœm comming from Heaven.* In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.——2. To supply what the other three Evangelists had omitted, who principally and for the most part relate things done by Christ, but for that one year wherein Christ suffered, after *John* was cast into Prison; as [d] *Eusebius* at large explaineth. Thus *Hieremie*; [e] *when* John *had read* Matthew's, Mark's *and* Luke's *volumes, he approved the Texture of the History, and confirmed that they had spoken Truths, but had framed the History onely of one year, in which he suffered, after* Johns *imprisonment. That year therefore being passed by, the Acts whereof were declared by three, he declared the things done in the former time before* John *was shut up in Prison, as may be manifest to them that shall diligently read the volumes of the four Gospels.*

[d] *Euseb. Hist. Eccles. l. 3. c. 18. & Niceph. Hist. l. 2. c. 45.*

[e] *Hieron, Catalog. Script. Eccles. Tom. 1.*

§. III. Scope, and Excellency of John's Gospel.

Scope of *John's* writing his Gospel History, himself expressely noteth, [f] *These are written that ye might believe that Jesus is the Christ the Sonne of God, and that believing, yee might have life through his Name.* To this end he asserteth both the Divinity and Humanity of Christs Person, against the Heresies of his times: and also describeth his Mediatory Office, especally his Prophecy and Doctrine * in many particulars, which none of the other three Evangelists had touched.

[f] John 20.31.

* A Catalogue of Christs Sermons and Miracles recorded only by John; See in *Piscator. Arg. in Ioan.*

Excellency of this Gospel is very great, for 1. *The Instrumental Author or Penman* of it, *John*, was not onely an Apostle, but an Apostle of many eminent Priviledges, (as afore was noted,) such a compound of grace and sweetness, that above all the rest he drew Christs heart after him. He was (saith [g] *Chrysostome,*) *most holy, full of admiration, abounding with secret wisdome, conferring so many and so great good things, that they who diligently read, and accurately observe him, may now not be accounted men and inhabitants on Earth, but above all good things of this world, may be placed in the rank of Angels, not otherwise inhabit Earth, then as it were heaven it self.* 2. *The Matter* of this History is most sublime and Cœlestiall, *viz.* Christs ineffable Divinity; and incomparable Doctrine most insisted upon. Iohn *hereupon is deservedly compared* (saith [h] one,) *to the flying Eagle, that soars higher then other Birds, and looks upon the rayes of the Sun with undazled eyes. For the other Evangelists, who sufficiently declare Christs Temporal Nativity and Acts, which he did in his manhood, but spoke little of his Divinity, like going Creatures walk with the Lord on earth. But he speaking little of his Temporal deeds, but more sublimely contemplating the power of his Divinity flyes with the Lord to Heaven: for he that leaned upon the Lords breast at Supper, did more excellently then the rest, drink a draught of Cœlestial wisedome from the fountain of the Lords breast.* And *John* notably supplyes the Doctrine which Christ taught in the first years of his Ministry, before *John Baptists* imprisonment which others had omitted. 3. *The form of* Iohns writing is singular in Mysteriousness and Sweetnesse; *In Mysteriousness*, so often stiling Christ the [i] *WORD*, because as man expresseth his minde and will to another by a Word, so God hath made himself, and all his pleasure known by his substantiall word, the Son, unto us. *In Sweetnesse*, this gracious Disciple of Christs love, breathing out such tenders of grace, and Torrents of love all along his Gospel. 4. Finally this Gospel hath been alwayes

[g] *Chrysost. Prolog. in Evang. Ioan. Tom. 2. in N. T.*

[h] *Aug. Præfat. in Evang. Ioan. Tom. 9.* (if that Preface be *Augustins*)

[i] John 1.1. &c.

alwayes had in most high esteem among the ancient learned Fathers. *Augustine* [k] reports that a Platonist was so taken with the beginning of *Johns* Gospel, *That he said it was to be written in letters of gold, and to be set up in the most eminent places throughout all Churches.* And elsewhere, [l] *The Gospel excells all pages of Divine Scripture; for what the Law and Prophets foretold to come, the Gospel saith is come to passe. But among the Gospel-writers* John *excels in the Profoundnesse of divine mysteries.* Ambrose saith, [m] *Saint John who wrote his Gospel last, as a necessary requisite and Elect of Christ, poureth out eternal mysteries with a greater Trumpet; whatsoever he spoke, is a mystery.* And elsewhere, [n] *None, I dare say, saw the Majesty of God with such sublimity of wisedome, and unfolded them to us in our language. He transcends the cloudes, transcends the powers of Heaven, transcends the Angels, and findes the Word in the beginning, and sees the Word with God.* And of the first chapter he saith, [o] *Our Fisher hath excluded all Heresies in this short chapter. For that which was in the beginning, is not included in time, nor prevented by the beginning, therefore let* Arrius *hold his peace. And that which was with God, is not confounded with commixtion, but distinguished by the solid Perfection of the VVord abiding with the Father; that* Sabellius *may be dumb. And the VVord was God, therefore this Word is not in the Pronounciation of speech, but in that designation of cœlestial power; that* Plotinus *may be confuted. And that which was in the beginning with God, is taught to be the inseparable Unity of the eternall Divinity, in the Father and Son: that* Eudoxius *and* Eunomius *may blush. Lastly, when all things are said to be made by him, the Maker of the Old and N. Testament is signified, that* Manichæus *may have no place of Temptation. Thus the good Fisher hath enclosed all in one Net, that he might make them unfit to deceive, though they were unprofitable to be taken.* In a word, *Chrysostome* affirmeth, [p] *That this Fisher brings to us such and so profound Doctrine, good Life and Phylosophy, as is evident, he received from the Treasures of the Holy Ghost, as if he had now descended from heaven it self; yea it is credible that even all that are in Heaven do not know these things.*

[k] Quod initium Sancti Evangelii cui nomen est secundum Joannem quidam Platonicus, sicut à Sancto sene Simpliciano, qui postea Mediolalanensi Ecclesiæ præsidit Episcopus, solebamus audire, Aureis literis conscribendum & per omnes Ecclesias in locis eminentissimis proponendum esse docebat. *Aug. de Civit. Dei. l.* 10. *c.* 29. *Tom.* 5.

[l] *Aug Præfat. in Evan. Joan. Tom.* 9.

[m] *Ambr. de Sacram. l.* 3. *c.* 2. *Tom.* 4.

[n] *Ambr. Præfat. in Luc. Tom.* 5.

[o] *Ambr. de fide, ad Gratian. l.* 1. *c.* 5. *Tom.* 2.

[p] *Jo Chrysost. Homil* 1. *in Joan. Evan. Tom.* 2. *in N. Test.*

§. IV. Principal parts.

In this Gospel History, *JESUS CHRIST is described according to* 1. *His Person,* 2. *His Office,* 3. *His execution of his Office.*

CHRISTS PERSON is described as being God-man in one Person, I. The **Godhead** of Christ the *WORD*, is gloriously asserted, and clearely proved, 1. By his Eternity, *Ch.* I. *ver.* 1, 2. 2. By his Efficiency, *Partly* in Naturals, *viz.* creating the world, and all therein; and so enlightning all men with natural light, as *John Baptist* also testified, *ver* 3 *to* 11. *Partly* in supernaturals, giving the Prerogative of Sonship or Adoption to all regenerate Believers, *ver.* 11, 12, 13. II. The **Manhood** of Christ is set forth, 1. By his incarnation. 2. By his cohabitation with men. 3. By his apparently Divine qualifications, ver. 14.

CHRISTS OFFICE is declared, as it was attested by *John Baptist*, I. *More generally*, as a full and communicative Saviour, the Substance of the legal types and shadows, *ver.* 15, 16, 17. II. *More particularly*, 1. As a **Prophet**, declaring God to us, *ver.* 18. II. As **King** and **Priest**, 1. *Partly* John testifying that he was the **Christ**, *viz.* Annointed to be both Prophet, Priest and King, and that *John* himself was only his forerunner, *ver.* 19. *to* 29. 2. *Partly*, John next day pointing him out as with the finger, *that he was the Lambe of God, &c. which Testimony, He amplifies*, showing that he therefore baptized with water, that Christ might be made manifest to *Israel*, *ver.* 29, 30, 31. *He confirmes* by the Testimony of God at his Baptisme, *ver.* 32, 33, 34.

CHRISTS EXECUTION of his OFFICE, 1 *Before*, 2. *In his foure eminent Journeys to* Jerusalem, *at foure solemne Feasts*, wherein are described the chief passages of Christs **Publick ministry**, both in his *Life* and *Death*.

I. *Before Christs last journey to Jerusalem* after his Baptism, are recorded, I. The calling of certain disciples to Christ, *viz.* 1. **Andrew**, and another Disciple not named, called to Christ by *John Baptists* Testimony, *ver.* 35. *to* 42. 2. **Simon Peter** brought to Christ by his brother *Andrew*, *ver.* 42, 43.

I.
CHAP. I.

II.

III.

CHAP. II.

3. **Philip** called by Christ himself, *ver.* 44, 45. 4. **Nathaniel** brought to Christ by *Philip*, and at Christs words believed, *ver.* 46. *to the end of the Chapt.* II. Christs beginning to work miracles, **Turning water into wine** at a marriage in *Cana* of *Galilee*, *Ch.* II. *ver.* 1. *to* 12. III. Christs going to *Capernaum*, ver. 13.

II. *In Christs four eminent journeys to* Jerusalem, Christ principally discharged his Office of Mediatorship here on earth, *viz.*

CHAP. III.

1. **At the Feast of the Passeover**, *v.* 12,13. *to ch.* 5. 1. *Here are considerable* I. **The Termes**, whence, and whither he went; from *Capernaum* to *Jerusalem*, *ver.* 12,13. II. **His abode at Jerusalem**, *during which time*, 1. He purgeth the Temple of buyers and sellers, *ver.* 14. *to* 17. *This act is amplified by the event thereupon*, *Partly* on Christs Disciples, *Partly* on the Jews, who hereupon expecting a sign, had the sign of Christs raising the Temple of his body in three days, if they should destroy it, *ver.* 17. *to* 23. 2. He worketh miracles on the Feast day, whereupon many believe on him, but he committed not himself to them, *v.* 23,24,25. 3. He preacheth to **Nicodemus** the Pharisee, a Ruler of the Iews, confessing the Divinity of his Miracles; 1 The necessity of regeneration to salvation, *Ch.* III. 1. *to* 14. 2 The benefit of faith in Christ crucified, *v.* 14,15 3 The great love of God in Christ to the world, *v.* 16,17. 4 The mischief of unbelief, *v.* 18 *to* 22. III. **His return from Jerusalem**, *Partly* through *Judea*, where 1. He by his Disciples baptizeth, *ver.* 22. 2. *Iohn* baptizing in *Ænon* near *Salim*, gives a most excellent testimony touching Christ to the Iews, complaining that Christ baptized more then he, wherein he debaseth himself that he may exalt Christ, *ver.* 23. *to the end.* *Partly* through *Samaria*, *Ch.* IV. 1. *to* 5. *where* 1. He conferreth with the Samaritan woman at *Iacobs* Well, *Declaring* himself to be water of life, *ver.* 5. *to* 16. *Convincing* her of her adultery, *ver* 16,17,18. *Instructing* her in the true Worship of God, *ver.* 19. *to* 25. And *Declaring* himself to be the Messiah, *ver.* 25, 26. *This is amplified* by the event of this conference, *Upon the Disciples*, they wondred, *ver.* 27. *Upon the woman*, running to call the Samaritanes to see Christ, *ver.* 28,29. And *upon the Samaritans* coming to see him, *ver.* 30. 2 He showeth to his Disciples mean while, His zeal to his fathers work, *ver.* 31. *to* 35. The spiritual harvest of souls ripe already, that the Apostles might reap what the Prophets had sown, *v.* 35. *to* 39. 3. He converteth many Samaritanes, tarrying with them two days, *ver.* 39. *to* 43. 4. Thence he returneth into *Galilee*, where he miraculously healeth the Noble-mans son at *Capernaum*, ready to die, *ver.* 43. *to the end.*

CHAP. IV.

II. **At another Feast** (probably the Feast of **Pentecost** which next follows the Passeover, as (*q*) some judge, though others think it was the (*r*) **second Passeover at which Christ was**; compare *Ioh* 6. 4. and that in the second year of his ministry,) when Jesus went up to *Ierusalem*, *Ch.* V. 1. *At which season.* I Jesus cureth on the Sabbath, a man lying at the pool of *Bethesda*, that had been sick of the Palsie thirty eight years, *v.* 2. *to* 10. *This act is amplified*, 1. By the Jews offence at Christ, and persecuting him for healing on the Sabbath, *v.* 10. *to* 17. 2. By Christs Apology for himself and his Act, declaring to them who himself is by a manifold Testimony, *viz.* Of his father, *v.* 17. *to* 32. Of John Baptist, *v.* 32. *to* 36. Of his works, *v.* 36. *to* 39. And of the Scriptures, *ver.* 39. *to the end.* II. Christ feedeth the multitude, about five thousand, with five loaves and two fishes, *Ch.* VI. 1. *to* 15. III. Christ walketh on the Sea to his Disciples, *v.* 15. *to* 22. IV. Christ preacheth a Sermon to the Capernaites touching himself the true *Bread of life*, here note 1. The occasion of the Sermon, *ver.* 22. *to* 26. 2. *The Sermon it self*, principally instructing them therein, That himself is the Author of everlasting life, and that faith is the instrument whereby we apply him, *ver.* 26. *to* 59. 2. *The Events* of this Sermon, *ver.* 59. *to the end.*

q *Ia. Cal. Diod. Annot. in loc.*
r *Chemnit. Harm. in loc.*

CHAP. V.

III **At the Feast of Tabernacles**, *In reference to which consider*

1. How Christ ascended up to the Feast privately, not openly, as his brethren with ill intent incited him, *Ch.* VII. 1. *to* 11.

CHAP. VI.

2. The Jews seeking for him at the Feast, and their various opinions of him, *ver.* 11. *to* 14.

3. His Sermon in the Temple in the middle of the Feast to the Jews wonder, *ver* 14,15. *wherein* 1 He asserts the Divinity of his Doctrine, *ver.* 16,17,18. 2 He reproves the Jews for seeking to kill him for healing on the Sabbath, justifying his fact by Circumcision on the Sabbath, *ver.* 19. *to* 25. 3 He answers the peoples false Argument that he was not the Christ, because they knew whence he was, *ver.* 25. *to* 32. 4 Upon occasion of the Pharisees and chief Priests sending Officers to take him, he threatens after a little while his departure from them, *ver.* 32. *to* 37.

CHAP. VII.

4. His Sermon on the last day of the Feast, whereof note 1. *The matter*, viz. his invitation of all spiritually-thirsty souls to believe in him, promising to them the Spirit, *ver.* 37. *to* 40. II *The events*, 1. The peoples various opinions of him, *ver.* 40 *to* 45. 2. The Officers sent to take him, were so taken themselves with his Doctrine, that they could not apprehend him, *ver.* 45. *to* 50. 3. *Nicodemus* his Apology for Christ, *ver.* 50. *to the end.*

CHAP. VIII.

5. His teaching the people in the Temple next morning, *Ch.* VIII. 1, 2. *where* I. **He Catechiseth** the consciences of the Scribes and Pharisees asking him what punishment should be inflicted upon the woman taken in adultery, urging her to repent, *ver.* 3. *to* 12. II. **He preacheth**, 1. Declaring himself the light of the world, *ver.* 12. 2. Asserting the truth of his Doctrine and testimony touching himself by his Fathers joynt testimony also, *ver.* 13. *to* 33. 3. Confuting the Jews vain and hypocritical boasting that they were *Abrahams* seed, by their degenerate wicked practices, showing they were neither children of *Abraham*, nor of God, but of the Devil, *ver.* 33. *to the end.*

6. His

6. His curing the man on the Sabbath day that was borne blinde; *Described* I. *By the Occasion* and precedent circumstances, *Chap. IX. 1. to 6.* II. *By the Manner* of the cure, *ver. 6, 7.* III. *By the Events* ensuing thereupon, *viz.* 1. The neighbours bring the man to the Pharisees, informing them of Jesus his cure, *ver. 8. to 14.* 2. The Pharisees enquire of him how Christ cured him, and of his Parents, chiding with him for confessing Christ, and **Excommunicating** him, *ver. 14. to 35.* 3. Christ hereupon finds the man, and reveals himself more fully to him, *ver. 35. to 39.* 4. Christ upbraids the Pharisees for their blindnesse, *ver. 39, 40, 41.* — CHAP. IX.

7. His *Sermon* wherein he preacheth himself the **True Shepherd** and doer of **the Sheep**, I. *Propounding a Parable*, wherein he sheweth 1. Who is the true Shepherd, *Chap. X. 1, 2, 3.* 2. Who the true sheep, *ver. 4, 5, 6.* II. *Expounding the Parable*, wherein, 1. He declares himself the onely door of the sheep, and those that guide not to him to be thievs, *ver. 7, 8, 9, 10.* 2. He asserts himself the good shepherd, upon divers grounds, farre beyond all hirelings, *ver. 11. to 19.* *This Sermon is amplyfied by the Event, viz.* The Peoples different opinion of him, *ver. 19, 20, 21.* — CHAP. X.

8. *At Jerusalem at the Feast of Dedication*, in Winter, *I.* Jesus resolves the Jewes that he was Christ, 1. Reproving their unbelief, *ver. 22, 23, 24, 25.* 2. Proving himself to be the Christ by his works, *ver. 25.* 3. Comforting himself against their unbelief, *Partly* by Gods decree, *v. 26.* *Partly* by the faith of his sheep, to whom he promiseth perseverance, *ver. 27. to 31.* *II.* Jesus expostulates with them against their unjust endeavours to stone him, *ver. 31. to 39.* *III.* Jesus escapeth from them seeking to take him, to beyond *Jordan*, where many believe on him, *ver. 39. to the end.*

9. His raising of **Lazarus** *of Bethany* to life, after he had been four dayes dead, *described* I. **By passages** Antecedent, *viz.* 1. His not coming though sent for, whilst *Lazarus* was sick, *Ch. XI. 1. to 7.* 2. His going to raise *Lazarus* being dead, *ver 7. to 18.* 3. His entertainment there by *Mary*, *Martha*, and the Jews, *ver. 18. to 33.* 4. His trouble and tears at the sight of *Mary's* and the Jewes weeping, *ver. 33. to 39.* II. **By the manner** of his raising him, *ver. 39. to 45.* III. **By the Events**, *viz.* 1. Many believe, *ver. 45.* 2. Some tell the Pharisees what he had done, *ver. 46.* 3 The consultation of the chief Priests and Pharisees how they might destroy him, whereat *Caiaphas* prophecied that Christ should dye for the Jewes, *ver. 47. to 54.* 4. Jesus his withdrawing hereupon into *Ephraim*, near the wildernesse, *ver. 54.* — CHAP. XI.

IV. **At the Feast of the Passeover**, *viz.* The last Passeover Christ, kept with his Disciples: (*Himself our true Passeover, being immediately thereupon sacrificed for his Elect.*) *Where* Christs Passion and Death is described by the 1 *Antecedents*, 2 *Manner*, *And* 3 *Consequents* thereof. — CHAP. XII.

1. **The Antecedents** *or passages going before his death*, were I. The Jewes inquisitivenesse after him at the Feast, *ver. 55, 56.* II. The chief Priests and Pharisees command to detect him, *ver. 57.* III. Christs coming to *Bethany* where *Lazarus* was, six dayes before the Feast, where *Mary* annointed his feet, wiping them with her hair, *Chap. XII. 1. to 9.* *Amplyfied* by the Peoples flocking thither, and by the Jews consulting thereupon to put *Lazarus* to death also, *ver. 9, 10, 11.* IV. His entring *Jerusalem* riding upon an Asses Colt with the Peoples Hosannah's, &c. *ver. 12. to 20.* *This is Amplyfied, Partly* by the Greeks desire to see Jesus, who came to worship at the Feast, *ver 20, 21, 22.* *Partly* by his Sermon to his Disciples and the People touching Death, Self-denial for Christ, and walking in the light, *ver. 23. to 37.* *Partly* by a Declaration, 1. Of the Jewes general blindnesse and unbelief; though some of the Rulers believed in him, but confessed him not; 2. Of the benefits of faith, and mischiefs of unbelief, *ver. 37. to the end.* V. His **Paschal-Supper** with his Disciples; at which 1. *He* washeth the Disciples feet, teaching thereby his spiritual washing them, and humility one to another, *Chap. XIII. 1. to 18.* 2. *He* complains of, and detects the Traytor *Judas* by a sop, *ver. 18. to 27.* 3. *He* upbraids and irritates *Judas*, *ver. 27, to 31.* 4. *He* comforts himself against his approaching death, commanding his Disciples to love one another, *ver. 31. to 36.* 5. *He* forewarnes *Peter* of his threefold denial, *ver. 36. to the end.* 6. *He* comforts his Disciples against their present sorrow, for his approaching departure from them; *And this by many Cordials, or Arguments of Comfort, viz.* Their faith in him, *Ch. XIV.* 1. The nature of heaven. *His* Preparation of it for them, *ver. 2.* *His* Promise of returne. *His* reception of them to himself. *His* glorifying them with himselfe, *ver. 3.* Their knowledge whither he went, and the way; *largely expounded, ver. 4. to 12.* Their doing after his departure the works that he did, and greater, (*viz.* The *same* in Doctrine and Miracles; *Greater* in preaching to Gentiles, whereas he preached only to the Jewes, and doing many more miracles then Christ, being themselves many, and having longer time to do them in,) *ver. 12.* His granting of their Prayers made in his Name, *ver. 13, 14.* *His* giving of the spirit the Comforter to them, *ver 15, 16.* *His* vouchsafing them his own comfortable heart-pacifying presence, sweetly described *ver. 17. to the end.* 7. *He* exhorts them, *Partly* to persevere in him by faith by many Arguments under the Parable of the **Branches in the Vine**, *Ch. XV. 1. to 8.* *Partly* to abound in spirituall fruitfulnesse, especially in mutuall love to one another, *ver. 8. to 18.* 8. *He* comforts them again, against the worlds hatred and persecution; as also against his departure; By their Election out of the world *ver. 18, 19.* By his own example, *v. 20.* By their good cause, *ver. 21, 22.* By the reflecting of all their sufferings upon God, *ver. 23, 24.* By the Scriptures Prediction, *ver. 25.* By the Spirits Testimony, *ver. 26.* By their own Testimony, *ver 27.* By his sending of the *Holy Ghost* the Comforter, whose operation shall be most beneficiall both in reference to the world, and in reference to the Apostles themselves, *Ch. XVI. 1. to 16.* By his Resurrection (*when they shall see him again*) and by his Ascension, promising as a fruit thereof the hearing of their Prayers made in his Name, *ver. 16. to 29.* Finally, against their — CHAP. XIII. CHAP. XIV. CHAP. XV. CHAP. XVI.

flight and dispersion he comforts them by his Fathers Presence still with him, and his victory over the world for them, *ver.* 29. *to the end.* 9 He powres forth his **Most heavenly prayer**, *as our Great-High-Priest, before his offering up of himselfe for us; Commending himself, and all his, therein to the Father.* Herein he prayes, *Partly*, for himself that the Father would now glorifie him, having finished his work, *Ch.* XVII. 1. *to* 6. *Partly*, for his Apostles and Disciples, that they may be preserved from evil, and Sanctified to the preaching of the Gospel, *ver.* 6. *to* 20. *Partly*, for all the Elect, *viz.* that they may be spiritually united, and eternally glorified, ver. 20. *to the end of the chapter.*

CHAP. XVII.

CHAP. XVIII

2. **The Manner** *of Christs Passion*, is described what it was, I. *in the Garden*, where he is betrayed, Apprehended, and led away to the High-Priest, *Ch.* XVIII. 1. *to* 15. II. *In the High-priests-Palace*, before *Annas* and *Caiphas*, where Jesus is examined by the High-Priest, buffeted by one of the Officers, and denyed by *Peter*, *ver.* 15. *to* 28. III. *In the Judgement-Hall* before *Pilate*; where Jesus is 1. Arraigned and Examined, *ver.* 28. to 38. 2. Rejected for *Barrabas*, *ver.* 38, 39, 40. 3. Scourged, *Ch.* XIX. 1. 4. Crowned with Thornes, *ver.* 2. 5. Clothed with a purple Robe, *ver.* 2. 6. Mocked and Buffeted, *ver.* 3. And 7. Condemned by *Pilate* at the outrage of the People, contrary to his own Conscience, after he had divers times endeavoured to release him, *ver.* 4. *to* 17. IV. *In the place of Execution*; where, 1 He is crucified betwixt two Thieves, *ver.* 17, 18. 2 A Title is set upon his Cross, *ver.* 19. *to* 23. 3 His Garments are parted, and lots cast for his coat *ver.* 23, 24. 4 He commends his Mother to *John* standing by his Cross, *ver.* 25, 26, 27. 5 He drinketh Vinegar, and **Yeeldeth up the Ghost**, *ver.* 28, 29, 30, 6 His legs were not broken, but his side pierced, *ver.* 31. *to* 38.

CHAP. XIX.

3. **The Consequents** of *Christs Passion*, where I. His **Burial** by *Ioseph* of *Arimathea*, and *Nicodemus*, *ver.* 38. *to the end.* II. **His Resurrection**, early on the first day of the week, (unknown to *Mary Magdalen*, *Peter* and *John* when they came to the Sepulchre.) *Ch. XX.* 1. *to* 11, *Christs Resurrection is evidenced*, 1. By two Angels to *Mary Magdalen* as she stood weeping at his Sepulcher, *ver.* 11. *to* 14. 2. By the Apparition of Jesus himself to *Mary* turning her self about; who also reported to the Disciples that she had seen the Lord, and what he had said unto her, v. 14. *to* 19. 3. By his Apparition the same first day of the week at Even, to the Disciples together, (*Thomas* being absent, and not believing) *ver.* 19. *to* 26. 4. By his Apparition after eight dayes to the Disciples, *Thomas* being with them, and his faith being confirmed by hearing, seeing and handling of Christ, *ver.* 26. *to* 30. (Here is inserted the reason why some among the many signs which Christ did, are recorded, *viz.* That we might believe that Jesus is the Christ, and live by believing, *ver.* 30. 31.) 5. By his Apparition to the Disciples at the Sea of *Tiberias*, procuring them a great draught of Fishes, and Dining with them, *Ch.* XXI. 1. *to* 15. *This Apparition of Christ is amplified*, by Christs Conference with *Peter*, *Partly* charging him, as he loved him, to feed his Lambs and Sheep, v. 15, 16, 17. *Partly* foretelling *Peter* by what Death he should glorifie God, *viz.* by being Crucified, as Christ was, *ver.* 18, 19. *Partly*, Answering *Peters* Question touching *John*, who wrote these things, *ver.* 20. *to the end of the Book.*

CHAP. XX.

CHAP. XXI.

ACTS

The Acts:

§. I. Order and Name.

HItherto of the *History of Jesus Christ, the Head of the Church described by the foure Evangelists.*

THE HISTORY OF THE CHURCH OF CHRIST, his mystical Body, and that in the purest primitive Apostolical times, next followes; and is contained in the ACTS OF THE HOLY APOSTLES. *So denominated, from the principal Subject-matter of this Book, viz.* The Acts of the * Apostles *in the infancy of the primitive Church, therein recorded Historically.*

* Object. *But how can this Book be called* The Acts of the Apostles, *when it almost writes of* Paul *alone?*

Answ. Many things are in this History recorded of all the Apostles, to *chapter* 13. But more of *Paul* then of any of the rest; *Partly* because *Luke* that penned it, was almost *Pauls* Companion in all his travels; *Partly* because as *Pauls* conversion was more miraculous, so his Ministry and course was more illustrious. He laboured more abundantly then they all, 1 *Cor.* 15. 10. *Partly* most of the other Apostles after the dispersion, exercised their Ministry among Gentiles, less famous then Jewes, Greeks and Romans. But its specially observable in this History, here's nothing at all mentioned of any Bishoprick that *Peter* had at *Rome*. And *Funccius* (Com. l. 5. in Chronol.) demonstrates that *Peter* never was at *Rome*. D. *Par. in Prolog. in Act. Ap.*

§. II. Penman.

Penman of this History was *Luke* (*the beloved Physitian*) who also wrote the *Gospel*, (of whom [a] see what is there spoken,) as appears, 1. By the Testimony of the ancient *Complutense-Manuscript-Copy*, wherein *Lukes* name is prefixed. 2. *By the Preface or Introduction* of this Book, wherein he mentions *the former Treatise* of the Gospel penned by him; names *Theophilus*, to whom he directed particularly this History of the Apostles, as well as that History of Christ, and also he connects or knits this Book to his Gospel, by continuing the History where he formerly left, *viz.* At the *Resurrection* and *Ascension* of Jesus Christ, which [b] here is somewhat more fully described, and what followed hereupon, so that his Gopel and the *Acts of the Apostles*, are but as one continued History. 3. *By the very stile*, which seemes notably to indigitate *Luke* unto us, *Partly* it being compleat and polished Greek, becoming *Luke* an accurate Grecian, who had also most diligently perused the *Septuagint version*; *Partly* it being replenished with Hebraismes, suitable to *Lukes* native Genius, being by countrey a Syrian of *Antioch*, the Syrian Language being one of the Hebrew-Dialects,) *Partly* because herein sometimes is the Language of a Physitian, very agreeable to *Lukes* profession, as [c] *his Spirit was stirred in him.* [παροξύνω ἐπο, *His spirit was in a Paroxysme*;] the word is used by Physitians to signifie a *sharp fit of an Ague, Fever, &c.* And again, [d] *The contention was so sharp*, [ἐγένετο παροξυσμὸς, *there befel a Paroxysme*,] —— This word is not used in all the New Testament by any, but *Luke* and [e] *Paul*, (whose companion *Luke* was.) 4. *By the consent of ancient and modern Writers*; Hierome saith, [f] *Luke the follower of the Apostle, and companion of all his travel, wrote the Gospel.* —— *and put forth also another excellent Volume intituled,* **The Acts of the Apostles**; *which History was even to* Pauls *two years abode at* Rome, *that is the fourth year of* Nero, *whence we understand this Book was composed in that City* —— *He wrote the Gospel as he heard: but he composed the Acts of the Apostles as he saw.* And again,

[a] *See* §. I. *upon* Luke, *where he is at large described.*

[b] Acts, 1. 1, 2. &c.

[c] Acts 17, 16.

[d] Acts 15. 39.

[e] 1 Cor. 13. 5. Heb. 10. 24.

[f] Lucas medicus Antiochensis — Sectator Apostoli Pauli, & omnis peregrinationis ejus comes scripsit Evangelium — Aliud quoque edidit volumen Egregium quod titulo πράξεις Ἀποστόλων prænotatur, cujus historia usque ad biennium Romæ commorantis Pauli pervenit; id est ad quartum Neronis Annum. Ex quo intelligimus in eadem urbe librum esse compositum — Evangelium sicut audierat scripsit; Acta vero Apostolorum sicut viderat, composuit. *Hieron. Catal. Script. Eccles. Tom.* 1.

again, g *The Acts of the Apostles seem to import a bare History of the Infancy of the new-born Church, but if we know* Luke *the Physician to be the Penman of them, (whose praise is in the Gospel, we shall consider also that all his words are a Medicine for a languishing Soul.* Oecumenius stiles h Luke *the Evangelist, the Declarer of the Acts of Apostles.* Erasmus saith, *None but the unlearned and unskilful can doubt whether* Luke *were Penman of the Acts, &c.* And *Chrysostome* testifies, i *That the greater part of things here handled are the Acts of* Paul, *who laboured more then they all; which is the cause that he wrote this Book, who was the Disciple and follower of* Paul, *namely blessed* Luke, *&c.*

g Actus Apostolorum nudam quidem sonare videntur Historiam, & nascentis Ecclesiæ infantiam texere sed si noverimus Scriptorem eorum Lucam esse medicum, (Cujus laus est in Evangelio,) animadvertemus pariter omnia verba illius, animæ languentis esse medicinam. *Hieronym. Paulino Tom.* 3. *Sic etiam ex eo Beda. Vid. etiam Hieronym. Com. in Ep. ad Philem. ver. ult. Tom.* 9. Afore cited on Luke 6. i. Ἔστιν ὁ συγγραφεὺς τῶν πράξεων τῶν Ἀποστόλων, Λουκᾶς ὁ Εὐαγγελιστής. *Oecum. Arg. Act.* i *Ioan. Chrysost. Homil.* 1 *in Act. Apost. Tom.* 3. *in Nov. Test.*

§. III. Occasion, and Time of the History.

k *Hieron. Catalog. Script. Eccles. Tom.* 1. l *Niceph. Hist. Eccles. l.* 2. *c.* 43. *Hen. Alsted Præcog. Theol. l.* 2. *c.* 123.

It is thonght that *Luke* wrote this History at k *Rome*, during *Pauls* imprisonment there, and that l at the request of the brethren at *Rome*, and by the command of *Paul.* The time of *Lukes* writing it, is referred to the sixtieth year of Christ, the fourth of *Nero*, twenty seventh after *Pauls* conversion; it contains an history of m about twenty seven years, *viz.* from Christs Ascention unto the second year of *Paul's* imprisonment at *Rome*, which was about the fourth year of *Nero.*

m D. *Pareus in Prolegom. in Act. Apost.*

But the peculiar guidance of the Holy Ghost was the principal cause of *Luke's* writing both this and the former Book.

§. IV. Scope, and Usefulness of this Book, is;

n Acts 1. 2, 3.

To describe unto us the Rise, Growth, State and Practice of the Primitive Christian Church in her infancy in the purest Apostolical times, how she observed and obeyed Christs n *Commandements to his Apostles, after his Resurrection and before his Ascention, speaking to them of the things pertaining to the Kingdom of God, and this both in* 1 *Matter of faith,* 2 *Worship and Church-Communion. And* 3 *Church-Government; that herein the Primitive Church might be an exemplary Pattern to the following Churches in all succeeding ages.* So that this is a most useful Book to the Church of God Highly commended by both • Antient and p Modern Writers.

o Hierom *stiles all the words of* Luke *the Physitian in this Book,* A medicine for a languishing soul. *Hieronym. Paulino. Tom.* 3. Chrysostome *counts this History* such a treasure as is not fit to lie hid in obscurity. Whence no less profit will redound to us then from the Gospels themselves; Here Christs Promises to his Disciples being fulfilled, here the Apostles being described aswonderfully changed for the better, doing the things that Christ did, and greater John 14. 11. preaching the Gospel to the whole World, &c. *Ioan. Chrysost. Homil.* 1. *in Act. Apost. Tom.* 3. *in Nov. Test.*

p *Calvin reckons up divers utilities of the History of the Acts, viz.* 1. It (relating his sending of his spirit upon his Apostles) confirmes Christs Truth in his Promises, and that he is the mindefull and constant Governour of his Church, no distance of place hindering his promised presence. 2. It points out the beginning of Christs Kingdome, and as it were the renewing of the World; For though the Sonne of God had gathered some Church before he departed out of this World, yet the due forme of the Christian Church then began, when the Apostles furnished with new power, began to preach Christ the onely Shepherd, dead and risen from the dead, to gather all the dispersed to him. Therefore from Christs Ascension, whereby he was declared King of Heaven and Earth, the Rise and progresse of the Church is reckoned, Christ subduing the whole World to the Obedience of the Gospel by a few meere illiterate and contemptible Men, against all tempestuous Oppositions. 3. It sets forth GODS marvellous Protection of his Church, exercised with great Trials and persecutions, yea, continuall Deaths. 4. It declares divers excellent Sermons of the Apostles, wherein the pure Doctrine of the Primitive times was contained. 5. It certainly informes us of

of the affaires of the primitive Church under the Apostles; which had we not this History, those spurious Books would have made doubtful and suspected: as the Book touching *Peter* and *Paul*, ascribed to him; The fained and ridiculous dispute betwixt Peter and *Simon Magus*, &c. *Joan. Calv. Argum. in Act. Apost. Notably* Pareus; *This History contains*, 1. *Eminent Testimonies of Christs Resurrection, Ascension, and Exaltation.* 2. *The fulfilling of the old Promises of the plentiful effusion of the Holy-Ghost, of the Churches Preservation in midst of her Enemies, of the propagation of the Gospel to the Gentiles. And as the beginning was small and grievous, perhaps so will the end be* Luke 18. *When the Son of man cometh, shall he find faith on the earth?* 3. *The forme, condition and state of the Apostolick Church, that is, of a Church best constituted. A distinct order of teachers, and them that are taught, &c.* 4. *In the Disciples, examples of Ministers prudence, faithfulness: what they did, how they taught, how they dealt with the obstinate, how with the infirme, how with foes, how with friends, how they managed prosperity and adversity, how they acted in the doubtful and controversal affaires of the Church.* D. Pareus in Prolegom. in Act. Apost.

§. V. Principal parts.

As in the four *Gospel-histories*, The Birth, Life, Doctrine, Miracles, Sufferings and Death of Christ are described in his state of Humiliation: So in this History of **The Acts** are described his the glorious Operations of Christ, in and by his Disciples, in his state of Exaltation. Herein consider, 1. *The Preface.* 2. *The History it self.*

I.

The PREFACE to the History contains, *I. A Summary Repetition*, of the termes of *Lukes* former History of Christ, till his Ascention, so knitting the Histories together, *Ch. I. ver.* 1, 2, 3. *II. A Narration* of Christs glorious **Ascention** into Heaven, *described* 1 By the Preparation to it, *ver.* 4. *to* 9. 2. By the Manner of it, *ver* 9. 3. By the consequent of it, *viz.* The Apparition of two Angels to the eleven, gazing up after Christ, and their Prediction of Christs second coming in like manner, *ver.* 10, 11. CHAP. I.

II.

The HISTORY it self, *describing* 1 *More generally, the Acts of the Apostles in common.* 2. *More specially, the Acts of* Peter *and* Paul *in particular.*

I. **More generally**, The Acts of all or many of the Apostles are described, what they were in the first foundations of the Primitive Church, 1. *Before*, 2. *At*, 3. *After the Feast of Pentecost.*

I. **Before the Feast of Pentecost**, *viz.* from Christs Ascention to the Feast, are declared 1. Their joynt devotion at *Jerusalem* with certain women and brethren, *ver.* 12, 13, 14. 2. Their calling of *Matthias* by lot to the Apostleship in the roome of *Judas*, upon occasion of *Peters* Sermon inciting thereunto. This was the first **Synod** at *Jerusalem*, *ver.* 15. *to the end.*

II. **At the Feast of Pentecost** are set forth, *I.* **The receiving of the Holy-Ghost** promised, which is described. 1. By the Time when, *Ch. II.* 1. 2. The Form or Manner how, *viz. Partly* with a sound from Heaven, even as a rushing wind, *ver.* 2. *Partly* with cloven tongues, as of fire sitting on them, *ver.* 3. 3. The effects hereof, Upon the Apostles themselves, speaking with other tongues, *ver.* 4. Upon their hearers, some being astonished, some mocking, *ver* 5. *to* 14. *II. Peters* **Sermon** *occasioned hereupon, wherein, Partly* he confutes the false calumny of them that mocked at the Apostles, *ver.* 14, 15. *Partly* he informs the Hearers, 1. That the Apostle thus spoke with other tongues by the instinct of the Holy Ghost, *ver.* 16. *to* 22. 2. That Jesus Christ, whom they had wickedly crucified, but God had gloriously raised from the dead, and exalted at his Right Hand, had poured forth these gifs of his Spirit, *ver.* 22. *to* 34. 3. That God had made this Jesus Lord and Christ, *ver.* 34. *to* 37. *III.* **The Effects** or fruits of *Peters* Sermon; *viz.* 1. The Hearers heart-compunction for crucifying Christ, *ver.* 37. 2. Their inquiry what they were to do, *ver.* 37. 3. *Peters* direction of them in the way of salvation, *ver.* 38. *to* 41. 4. The conversion of about three thousand, *ver.* 41. *IV.* The conversation and condition of this infant-Church. *ver.* 42. *to the end.* CHAP. II.

III. **After the Feast of Pentecost** are declared,

1. How the Apostles (upon report of the miracles that *Peter* and *John* had wrought on the lame man; and the Doctrine they had boldly taught against alll the oppositions and threats of the Priests and Elders) poured forth their Prayers against the Enemies of Christ and his Gospel, *Ch.* 3 *and* 4. *to ver.* 32. *Here note I. The miraculous healing of the lame man by* Peter *and* John; *described*, 1. By the Occasion, *Ch.* III. 1, 2, 3. 2. By the manner, *ver.* 4. *to* 8. 3. By the events of this cure, both on the lame man and the People, *ver.* 8. to 12. II. *Peters Sermon hereupon, wherein*, 1. He declares the cause of this cure; *Negatively*, not any thing in the Apostles; *Affirmatively*, the power of Christ and faith in him whom they crucified, but God raised again, *ver.* 12. *to* 17. 2. He comforts them against their sin of crucifying Christ *ver.* 17, 18. 3. He exhorts them to repentance and faith in Christ *ver.* 19. *to the end.* CHAP. III.

III. *The Events of* Peters *Sermon*, viz. 1. The Apprehension and imprisonment of *Peter* and *John* by the Priests, Ruler of the Temple, and Sadduces, *Ch. IV.* 1. *to* 5. 2. The Rulers proceedings against *Peter* and *John*, (who boldly preach Christ before them,) *ver.* 5. *to* 23. 3. The Apostles prayer upon report of the whole matter, with the Lords gracious and present answer, *ver.* 23. *to* 32. CHAP. VI.

2. How sweetly the believers conversed together, 1. In unity of heart, *ver.* 32. 2. *In* community of state, *ver.* 32. 3. In Authority of the Apostles preaching Christs resurrection, *ver.* 33. 4. In Beneficence to them that wanted, by sale of their possessions, and depositing the prices thereof at

CHAP. V.

the Apostles feet to be distributed, *ver.* 33. *to the end. This is amplified* by the Hypocrisie of *Ananias* and *Sapphira* his wife, who sold their possessions, pretended to lay down all the price at the Apostles, but kept back part, and were both smitten dead for lying to the Holy Ghost, *Chap.* V. 1. *to* 12.

3. How the Apostles wrought many wonders, 1. To the terror of some. 2. To the conversion of many, *ver.* 12. *to* 17.

4. How the Apostles were persecuted, being imprisoned and beaten for preaching Christ Jesus, and how stoutly they behaved themselves under these sufferings, and after them, *rejoycing that they were counted worthy to suffer shame for Christ*, and persisting still in preaching, *ver.* 17. *to the end of the chapter.*

CHAP. VI.

5. How the Apostles appointed seven **Deacons** to take care of the poor; This Act is described 1. By the occasion and moving-cause of erecting such an office, *Ch.* VI. 1. *to* 5. 2. By the manner of calling the Deacons to their office, whose names are recited, *ver.* 5, 6. 3. By the Event hereof, *ver.* 7. *This Narration about the Deacons is amplified by the History of* **Stephen** *and* **Philip**, *two of the most eminent of the seven Deacons.*

CHAP. VII.

Touching **Stephen** *here is declared how he* I. Wrought great miracles, *ver.* 8. II Disputed prevalently against several adversaries, *ver.* 9, 10. III. Hereupon persecuted by his adversaries. *In his persecution*, 1. He is accused before the Councel for blaspheming God and the Law of *Moses*, *ver.* 11. *to the end.* 2. He is examined by the Councel touching things laid to his charge, *Ch.* VII. 1. 3. He makes his *Apology* before the Councel, answering his accusation, wherein he proves (*against the ground of their accusation*,) That God was not so pleased with Mosaical Rites and Temple in themselves, as that he would have them to be perpetuated, or could not be worshipped without them; *Partly* by the example of *Abraham* and the Fathers, who worshipped God aright, and were chosen of God, before there was either Tabernacle or Temple, *v.* 2. *to* 37. *Partly* by the Testimony of *Moses*, who prophesied of Christ the Prophet like unto him, who should institute a new way of worship, whom *Moses* commanded the Jews to obey, *v.* 37. *to* 42. *Partly* by the example of the wicked Jews, who when they had the Tabernacle, worshipped not God aright, in that they served idols, *ver.* 42, 43. *Partly* by the nature of the Tabernacle after the heavenly pattern, and of the Temple, which were but to last for a time, and wherein God did not chiefly delight to dwell, *ver.* 44. *to* 51. From all which *Stephen* sharply reproves the Councel for *Rebellion* against God, *v.* 51. *Cruelty* against Gods Messengers, *v.* 52. *Violation* of the Law, *v.* 53. 4. Upon his answer he is barbarously stoned to death, *Saul* consenting to his death, *verse* 54. *to the end, and Chapter* VIII. 1.

CHAP. VIII.

Touching **Philip** *it is storied*, I. How he converted the Samaritanes, which is set forth, 1. By the accidental occasion of it, viz. **A great persecution of the Church at Jerusalem**, to the dispersion of all the preaching Disciples, except the Apostles, (**Saul** particularly making havock of the Church) *v.* 2. *to* 5. 2. By *Philips* preaching and working miracles in **Samaria**, to their conversion, whereupon they believing were baptized, *ver.* 5. *to* 14. 3. By the Event hereof, *viz.* The Apostles at *Hierusalem*, hearing that *Samaria* had received the faith, sending *Peter* and *John* to confirm them with their doctrine, and miraculous giving of the Holy Ghost, by laying on of hands; which power **Simon Magus** desiring to purchase with money is sharply reproved, *v.* 14. *to* 26. II. How he converted the **Ethiopian Eunuch**, *where consider*, 1. The Antecedent Preparations thereto, *ver.* 26. *to* 30. 2. The Manner of his conversion, *ver.* 30. *to* 36. 3. The Events hereof, *ver.* 36. *to the end of the chapt. To this History of* Philip, *and of the great persecution of the Church at* Jerusalem, *is annexed the History of* **Sauls miraculous Conversion**, *who was one of the chief Persecutors. Sauls Conversion is described*, 1. By the season and state wherein the Lord took occasion to convert him, *viz.* in his heat of persecuting the Church, *Ch.* IX. 1, 2. 2. By the miraculous manner of his conversion, by the voice of Christ from heaven, and his vocation to the Apostleship, *ver.* 3. *to* 20. 3. By the various Events following upon his conversion, *verse* 20. *to* 32.

CHAP. IX.

Hitherto of the Acts of the Apostles, described more generally.

II. **More specially**, *The Acts of* **Peter** *and* **Paul**, *are described in particular.*

Peter.

I. *The particular Acts and Affairs of* **Peter**, *were* 1 *His Miracles*, 2 *His Doctrine*, 3 *His Sufferings.* I. **His Miracles** wrought, *viz.* 1. Recovering at *Lydda* a man from the palsie, after he had kept his bed eight years, *ver.* 32. *to* 36. 2. Raising *Tabitha*, called *Dorcas*, from the dead at *Joppa*, where many believing, he abode many days, *ver.* 36. *to the end.* II. **His Doctrine**, 1. *Preached to* Cornelius the Centurion; *Described*, *Partly* by the Antecedent causes of his preaching, *Ch.* X. 1. *to* 34. *Partly* by the matter of his Sermon preached, *ver.* 34. *to* 44. *Partly* by the events or issues of his preaching, *ver.* 44. *to the end.* 2. *Defended* against them of the circumcision, that opposed his communion with the uncircumcised Gentiles, by his Narrative of the whole matter, *Ch.* XI. 1. *to* 19. [*Here the History of* Peter *is interrupted, by a Narrative inserted Touching* 1. The conversion of many in *Phenice*, *Cyprus* and *Antioch*, by them that were dispersed upon the persecution about *Stephen*, *ver.* 19. *to the end.* 2. The Martyrdome of **James** the brother of *John* by *Herod Agrippa*, *Ch.* XII. 1, 2.] III. **His sufferings** under *Herod* who imprisoned him, thinking to kill him; *here note* 1. *Peters* imprisonment, *ver.* 3. *to* 7. 2. *Peters* miraculous enlargement by an **Angel** at the Churches prayers, *ver.* 7. *to* 11. 3. The Events upon that enlargement; *Partly* upon *Peter* himself, *Partly* upon his friends; *Partly* upon the Keepers of the prison, *ver.* 11. *to* 20. *This Story is amplified*,

CHAP. X.

CHAP. XI.

CHAP. XII.

ed, 1. Be a Narration of King *Herod* the Persecutor his miserable end, *ver.* 20. *to* 24. 2. By the Success of the Word afterward, *ver.* 24.

II. *The particular Acts and Affaires of* **Saul**, (after *Sergius Paulus* his conversion, named **Paul**,) *are recorded chiefly according to five remarkable Peregrinations or Journeyes which he took*, viz. **Paul.**

1. **His first journey** *with* Barnabas, *to preach the Gospel to the Gentiles*, (John Mark *being their Minister.*) *Touching which note* I. The Antecedent preparation of them for their journey; 1. By the returne from *Jerusalem*, whether they were sent with Almes to the poor Saints from *Antioch.* in *Syria*, *ver.* 25. 2. By their solemne Call to this work and travell, *Ch.* XIII. 1, 2, 3. II. Their journey it self, 1. To *Seleucia*, ver. 4. 2. To *Cyprus*, ver. 4. Preaching the word there at *Salamis*, *ver.* 5. And at *Paphos*, before *Sergius Paulus* Deputy of the Countrey, where *Elymas* the Sorcerer withstanding them is smitten blind, whereupon the Deputy believed, *ver.* 6. *to* 13. 3. To *Perga* in *Pamphylia*, where *John* deserted them, *verse* 13. 4. To *Antioch* in *Pisidia*; where, on the Sabbath-day, at the request of the Rulers of the Synagogue, *Paul* preached Christ to both Jewes and Gentiles, the Gentiles desiring the same Doctrine might be preached to them the next Sabbath-day, and all the City being come together, the Jewes filled with indignation, blasphemed and contradicted their Doctrine, whereupon *Paul* and *Barnabas* turns to the Gentiles, the Jews rejecting the Gospel, *v.* 14. *to* 51. 5. To *Iconium*, where at their preaching and miracles many Jews and Greeks believed, but others raised up persecution against them, *ver.* 51, 52. *and Ch.* XIV. 1. *to* 6. 6. Thence they flee to *Lystra* and *Derbe*, Cities of of *Lycaonia*; where, They preach the Word; they heal the Creeple at *Lystra*, upon which the People would have sacrificed to them as to Gods, had they not been hindred; *Paul* at the Jews instigation is stoned almost to death, *ver.* 16. *to* 21. *III.* Their return from their journey, 1. Travelling back through all the places where they had preached, to confirme the Disciples converted, *ver.* 21. *to* 26. 2. Coming to *Antioch* whence they were sent forth, *ver.* 26. 3. Making report of the successe and affaires of their journey, *ver.* 27, 28. CHAP. XIII. CHAP. XIV.

2. **His second journey** *with* Barnabas, Judas *and* Silas, *from* Antioch *to* Jerusalem, *to that famous* **Synod** *there*, *Described by the* 1 *Occasions*, 2 *Acts*, *and* 3 *Events thereof.* *I.* **By the** * **Occasions** *or procuring causes of the Synod*, *which were*, 1. The Doctrine, which certain coming from *Jerusalem* taught the Convert-Gentiles, *viz.* That the observance of Circumcision (and consequently of the Ceremonial Law,) was necessary for them to Salvation, *Ch. XV.* 1. 2. The Schisme, [σχίσις] raised by them that troubled the Disciples, *ver* 2. 3. A great dispute of *Paul* and *Barnabas* with them about this question, *ver.* 2. 4. The Churches determination to send *Paul* and *Barnabas*, and certain others of them, as Delegates to *Jerusalem*, to the Apostles and Elders about this matter, who accordingly went, *ver.* 2, 3. 5. The Delegates Narration of the whole business to the Apostles, Elders, and Church when come to *Jerusalem*, *ver.* 4 5. *II.* **By the Acts of the Synod** *convened about this Matter*, v. 6. &c. *which were*, *Partly* Deliberative, *Partly* Decisive, both of them in an ordinary Synodall, not in an extraordinary and infallible way. **Deliberative**, 1. In much disputation, *ver.* 7. 2. In *Peters* discourse or suffrage, wherein he clears the point of Justification by faith, and of Salvation, without the works of the Law, by the instance of *Cornelius* and other Gentiles with him, who at *Peters* Preaching believed, and received thereupon the gifts of the Holy-Ghost as well as the Jewes, and yet were not circumcised *ver.* 7. *to* 12, 3. In *Barnabas* and *Pauls* Narrative of the successe of their Ministry among the Gentiles, whereby also *Peters* sentence is confirmed, *ver.* 12. 4. In *James* his sentence, *Partly* confirming *Peters* discourse, By the testimony of the Prophet *Amos*, *ver.* 12. *to* 18. By the decree of God that the Gentiles should be received in without Circumcision, *ver.* 18. *Partly* adding his own advice touching an expedient, for removing and preventing of the Scandal of the weak Jewes, *viz.* That the believing Gentiles gratifie them in abstaining from four things mentioned, which occasioned the scandal, *ver.* 19, 20, 21. **Decisive**, having thus debated and stated the question, the whole Synod, according to what *Peter* and *James* had spoken, determines and makes authoritative **Decrees**, imposing them upon the Churches; imparting them to the Church of *Antioch*, both by word of mouth, and by Epistle, which is expressely recited, *ver.* 22. *to* 30. *III.* **By the Events** of these Synodall Acts, *ver.* 30. *to* 36. CHAP. XV.

*There were three great evils which were the *Occasion* of that meeting together of the Apostles and Elders. 1 *Heresie taught*, asserting the necessity of observing the Ceremoniall Law, and that believers could not be saved without it. 2. *The Scandal* of the weak Jewes, and their alienation of mind from the *Gentiles*, who did neglect those Ceremonies. 3. *The Schisme*, or σχίσις raised by those who troubled the Disciples. And accordingly there was a threefold power or Authority, put forth in this meeting, 1. *The Dogmatick Power*, confuting the Heresie and vindicating the Truth. 2. *The Diatactick Power*, making a practical Canon for avoiding the scandal, and abstaining from such things as gave Occasion of it. 3. *The Critick Power*, ver. 24. Branding those Teachers with the black Marks of *Lyars*, *subverters of souls* and *troublers of the Church*. *Answer of the Assembling of Divines to the Reasons of the Dissenting Brethren*, pag. 65. 66.

3. **His third journey** with *Silas* (*Barnabas* parting from him through the contention about *Mark*,) to visit the Brethren in every City, where he and *Barnabas* had preached the word, *ver.* 36. *to* 41. *viz.* *I.* Through *Syria* and *Cilicia* confirming the Churches, *ver.* 41. *II.* Then to *Derbe* and *Lystra*, Cities of *Lycaonia*; where 1. *Paul* circumciseth *Timothy*, Ch. XVI. 1, 2, 3. 2. They delivered the **Decrees** of the Synod to the Churches as they went, *ver.* 4, 5. 3. Through *Phrygia* and *Galatia*, being forbidden by the Spirit to preach in *Asia*, v. 6. *IV.* To *Mysia*, where the Spirit suffered them not to go into *Bithynia*, v. 7. 5. Thence to *Troas*, where by a vision they were called to *Macedonia*, CHAP. XVI.

CHAP XVII.

CH. XVIII.

CHAP. XIX.

CHAP. XX.

CHAP. XXI.

CHAP. XXII.

cedonia, ver. 8, 9, 10. VI. Thence to *Samothracia*. VII. Thence to *Neapolis*, ver. 11. VIII. Thence to *Philippi* a chief City of *Macedonia*; *where* 1. *Lydia* is converted, *ver.* 12. *to* 16. 2. The Spirit of Divination is cast out of a Maid, *ver.* 16, 17, 18. 3. Hereupon *Paul* and *Silas* are shipped, scourged and imprisoned, *ver.* 19. *to* 25. 4. Their Jayler is wonderfully converted, *ver.* 25. *to* 35. 5. And finally, *Paul* and *Silas* released out of prison, *ver.* 35. *to the end*. IX. Thence through *Amphipolis* and *Apollonia* to *Thessalonica*, *Ch.* XVII. 1. *where* 1. Paul reasoning proveth that Jesus is Christ, some believing, *ver.* 2. *to* 5. 2. *Paul* is persecuted by the unbelieving Jewes, but sent away safe, *ver.* 5 *to* 10. X. Thence to *Berea*, where 1. *Paul* preaching Christ, many believed, *ver.* 10, 11, 12. 2. Persecution is raised up against *Paul* by the unbelieving Jewes of *Thessalonica*, *ver.* 13, 14, 15. XI. Thence to *Athens*, *ver.* 15. *where* Paul 1. Disputeth, *ver.* 16, 17. 2. Is persecuted by the Epicureans and Stoicks, *ver.* 18. *to* 22. 3. Preacheth on *Mars* hill the true and living God, to them *UNKNOWN*, some mocking, but some believing, *ver.* 22. *to the end.* XII. Thence to *Corinth*, *Chap.* XVIII. 1. *where* 1. *Paul* abode with *Aquila* a Jew, preaching Christ till the Jews opposed and blasphemed, *ver.* 2 *to* 7. 2. *Paul* went and above in the house of *Justus*, to the conversion of many, preaching there a year and six moneths, *ver.* 7. *to* 12. 3. *Paul* is furiously persecuted by the Iewes, accused before *Gallio* the Deputy, but dismissed, *ver.* 12. *to* 18. 4. After this tarries a good while, and then came into *Syria* with *Priscilla* and *Aquila*, ver. 18. XIII. Thence to *Ephesus*, where he reasoned with the Jews, *ver.* 19, 20, 21. XIV. Thence he sayled to *Cæsarea*, ver. 22. XV. Thence he came to f *Ierusalem*, ver. 22.

f Vid. Piscat. in loc. Hist. Eccl. Magdenb. Cent. 1. l. 2. c. 10. Paulus.

4. His fourth Journey, *undertaken for the Ephesians sakes, from Hierusalem.* viz. 1. To *Antioch*, ver. 22. II. Thence over all the Countrey of *Galatia* and *Phrygia*, strengthening all the Disciples, *ver.* 23. III. Thence to *Ephesus*, *where* 1. *Apollos* a Iew of *Alexandria*, knowing only Iohns Baptisme was instructed a little before more perfectly by *Priscilla* and *Aquila*, and went thence with Letters from the Brethren to *Corinth*, *ver.* 24. *to the end, and Chap.* XIX. 1. 2. *Paul* instructs twelve rude Disciples, t *baptizing* them, (being formerly as some think not rightly baptized) and conferring the gifts of the Holy Ghost on them by imposition of hands, *ver.* 2. *to* 8. 3. He preached and disputed three moneths in their Synagogues, *v.* 8, 9. 4. He disputed dayly for two years, in the School of *Tyrannus*, that all *Asia* heard the Word, *ver.* 9. *to* 11. 5. He wrought speciall miracles, *ver.* 11, 12. Whose miracles the seven sonnes of *Sceva*, vagabond Iewes, exorcists, endeavouring to imitate in casting out Devils, were beaten by the Devils, *ver.* 13 *to* 17. whereupon, many believed, and conjuring Books were burnt, *ver.* 17. *to* 21. 6. He purposing to go to *Jerusalem* through *Macedonia* sent before into *Macedonia*, *Timotheus* and *Erastus*, ver. 21, 22. 7. A grievous uproare is raised against *Paul* by *Demetrius* the silver smith, and the like craftsmen, for his speaking against the idolatrous worship of *Diana*; which uproare was appeased by the Town-Clerk, *ver.* 23. *to the end.* 8. *Paul* takes his leave of the Disciples, *Ch.* XX. 1. IV. From *Ephesus* into *Macedonia*, there giving much exhortation, *ver.* 1, 2. V. Thence into *Greece*, there abiding three Moneths, *ver.* 2, 3. VI. Thence (Jewes laying wait for him,) passing through *Macedonia* into *Asia*, He came to *Troas*, *where*, 1. He abode seven dayes, *ver.* 3. *to* 7. 2. On the first day of the week he preached till midnight, raised *Eutichus* to life, and celebrated the Lords Supper, *ver.* 7. *to* 13. VII. From *Troas* to *Assos*, ver. 13, 14. VIII. Thence to *Mitylene*, *ver.* 14. IX. Thence to *Chios*. X. Thence to *Samos*. XI. Thence to *Trogillium*. XII. Thence (purposely missing *Ephesus*,) to *Miletus*, ver. 15, 16. *where* 1. He sends for the Elders of *Ephesus* to *Miletus*, ver. 17. 2. He preacheth to them, *Partly* remembring unto them his former sincere doctrine and life amongst them; *Partly* foretelling his sufferings at *Jerusalem* for Christ, and how little he was moved thereat for Christ; *Partly* charging them heedfully to feed and watch over the Church committed to them; *Partly* taking his leave of them, *ver.* 18. *to* 36. 3. He prayeth with them, who part with him with many tears, *ver.* 36, 37, 38. XIII. Thence to *Coos*. XIV. Thence to *Rhodes*. XV. Thence to *Patara*, *Ch.* XXI. 1. XVI. Thence to *Tyre*, where 1. *Paul* tarried seven dayes, *ver.* 2, 3, 4. 2. Disciples by the spirit warn *Paul* not to go up to *Ierusalem*, ver. 4. 3. Men, Women and Children bringing *Paul* on his journey, he prayed with them on the shore, and took his leave, *ver.* 5, 6. XVII. Thence to *Ptolemais*, abiding one day with the Brethren, *ver.* 7. XVIII. Thence to *Cesarea*; *where* 1. They entred into the house of *Philip* the Evangelist, whose foure Daughters prophecied, *ver.* 8, 9. 2. *Agabus* prophecieth of *Pauls* bonds at *Jerusalem*, and that he should be delivered into the hands of the Gentiles, *ver.* 10, 11. 3. *Paul* is intreated by the Disciples with tears not to go up to *Jerusalem*, but will not be perswaded, being ready to dye for the Lord Jesus, *ver.* 12, 13, 14. *XIX.* Thence to *Jerusalem*, ver. 15, 16, 17. *where* 1. *Paul* relates to the Presbytery, the fruits of his Ministry among the Gentiles, *ver.* 18, 19, 20. 2. *Paul* at the request of the Presbytery Purifies himself and those that were with him, according to the Law of *Moses*, to prevent the offence of the weak believing Jewes, who had heard that *Paul* taught the Jews to forsake the Law of *Moses*, *v.* 20. *to* 28. 3. *Paul* being in the Temple, the *Iewes* of *Asia* raise a tumult against him, lay hands on him to kill him; but the chief Captain with his Souldiers rescued him, bound him, examined him, carried him into the Castle, and as he was on the Castle-stairs, obtained leave to speak unto the people, *v.* 28. *to the end.* 4. *Paul* makes an Apologetical speech upon the Castle-stairs to the people, aiming therein to convince the people, that the uproare raised about him, wherein he was thus apprehended and beaten, was not through any default of his. *To this end.* 1 He Declares his former zeale in the Jewish Religion against the Christian, *Chapter XXII.* 1. *to* 6. 2 He Relates the miraculous manner of his Conversion to the Christian

t That those Disciples were baptized by *Paul*, because formerly misbaptized, is confessed and cleared by that learned *Zanc. in Observationib. in suam ipsius Confessionem in cap.* 15. *Tom.* 8. *p.* 570. *&c. Genevæ.* 1618.

stian Religion, and his calling to the Apostleship. *Whereat consequently none should be offended, ver.6.to* 12. *This Speech of his is amplyfied by the Events*, viz. The peoples tumult, *ver.* 22, 23. The chief Captains command to binde and examine *Paul* by scourging, which *Paul* as a free-born Roman was freed from, *ver.24.to* 30. The chief Captain commands the chief Priests and all the Councel to appear to examine him, *ver.*30. 5. *Paul* is brought by the chief Captain before the Jewes Councel; where, *He professeth* his good conscience, *Ch. XXIII.* 1. *He threatens* the High-Priest, for commanding him to be smitten against the Law, *ver.*2. *to* 6. *He politiquely declaring himself a Pharisee*, questioned for holding the resurrection from the dead, sets a division among his adversaries, being part Pharisees, part Sadducees, *ver.6.to* 11. 6. The Lord encouraged *Paul* by night, that he should bear witnesse of him at **Rome**, *ver.* 11. 7. *Paul* is by a special Providence delivered from the treachery of above fourty Jewes, who had bound themselves under a curse, that they would neither eat nor drink, till they had killed *Paul*. The chief Captain sending him with a guard of Souldiers to *Cæsarea* with letters to *Felix* the Governour, and commanding his accusers to lay before *Felix* what they had against *Paul*, *ver.* 12. *to the end of the chap.* 8. *Under* **Felix** *the Governour*, the High-Priests and Elders, by *Tertullus* the Orator, maliciously accuse *Paul*, *Ch. XXIV.*1.*to* 10. *Paul* modestly apologizeth for himself, both *Answering* the crimes objected, and *Evidencing* his own innocency, *ver.*10 *to* 22. *This is amplyfied by the Events hereof*, viz. Further hearing is deferred, *ver.*22. *Paul* is allowed liberty of his imprisonment, *ver.*23. He preacheth before *Felix* and his wife, *ver.*24,25. In hope of a bribe is often sent for by *Felix*, *ver.*26. Is left bound when *Festus* came into *Felix* his Room, *ver.* 27. 9. *Under* **Festus** *the Governour*, the High-Priests and Jewes accuse *Paul*, *Ch. XXV.*1.*to* 8. *Paul* answers their accusations, *ver.*8. **Appeals** from *Festus*, (who would have judged him at *Jerusalem*,) to *Cæsar*, *ver.*9.*to* 13. *Pauls* affairs are related by *Festus* to **King Agrippa**, coming to salute him; who also desired to hear *Paul*, *ver.*13.*to* 22. *Paul* being brought forth into the place of hearing, *ver.*32.*to the end. Answered for himself*, *Partly* prefacing to his speech, *Chap. XXVI.* 1,2,3 *Partly* declaring his manner of life *Before*, *At*, and *After* his conversion, *ver.* 4. *to* 24. The Events of which speech on *Festus* and *Agrippa*, are related, *ver.*24.*to the end of the chap.*

5. **His fifty and last journey**, *with* Aristarchus *a Macedonian*, *from* Cesarea *to* Rome, occasioned by his appeal to *Cæsar* formerly mentioned, *viz.* I. Sailing from *Cæsarea to Sidon*, (*Julius* the Centurion, who had the charge of *Paul*, courteously intreating him,) *Ch. XXVII v.*1,2,3. *II.* Thence under *Cyprus* over the sea of *Cilicia* and *Pamphylia*, to *Myra* a City of *Lycia*, *ver.* 4, 5, 6. *III.* Thence by *Cnidus*, *Creete* and *Salmon*, to the faire-Heavens, *ver.*7,8. *where*, 1. *Paul* admonisheth them of the danger of the voyage, *ver.*9,10. 2. His Admonition prevaileth not, *Partly* because the Master of the Ship advised otherwise. *Partly* because the haven was not commodious to winter in, *ver.*11,12. IV. Thence they sailed close by *Creete*, and in a great tempest, wherein they were many dayes tossed; they suffered **Ship-wrack**, the lading of the Ship being lost, and the Ship broken, but according to the Angels promise to *Paul*, he and all the persons sailing with him were saved, being cast upon the Island *Melita*, *ver.*13 *to the end, and Chap. XXVIII.*1.*where are declared* 1. The kindenesse of the Barbarians to them, *ver.*2. 2. *Pauls* shaking a **Viper** off his hand into the fire, *ver.*3.*to* 7. 3. *Pauls* kind entertainment by *Publius* chief man of the Island, *ver.*7. 4. *Pauls* healing the father of *Publius* of a feaver and a bloody flix; and other diseases in the Island, *ver.*8.9,10. 5. Their abode there three moneths, *ver.* 11. V. Thence to *Syracuse*, *ver.*11.12. VI. Thence to *Rhegium*. VII. Thence to *Puteoli*, where finding Brethren, *Paul* tarried seven dayes, *ver.*13,14. VIII. Thence to **Rome**, being met by the brethren as far as *Appii forum*, *and the three Taverns*, *ver.*14,15,16. *where* 1. *Paul* with other Prisoners were delivered to the Captain of the Guard, *Paul* being afforded free-custody, *ver.*16. 2. *Paul* after three days, calls the brethren to him, declaring to them the cause of his coming, and his innocency with the events thereof, *ver.*17.*to* 23. 3. *Paul* at a time appointed in his lodgings preacheth Christ to the Jewes, the Events of which Sermon are declared *ver.*23.*to* 30. 4. *Paul* boldly preacheth Christ without prohibition, for two years space, in his own hired house to all that come to visit him, *ver.*30,31.

CHAP XXIII.

CHAP XXVI.

CHAP. XXV.

CHAP. XXVI.

CH XXVII.

CH. XXVIII.

Thus, of all the Books of the New Testament which are Historical; Next in order follow those Books which are Epistolical.

II. *EPISTOLICAL BOOKS.*

THE EPISTOLICAL BOOKS of the New Teſtament are all the *Epiſtles*, written by the Apoſtles; the Apoſtles being oft-times unable to inſtruct by their perſonal preſence, ſupplyed that by writing *Epiſtles*. Thoſe Epiſtles are either written, 1. To the *Beleeving Gentiles*. Or, 2. To the *Beleeving Jewes*, as was formerly noted.

1. To the beleeving Gentiles, *The Apoſtle Paul* wrote his Epiſtles; which are 1. *General*, written to whole Churches: 2. *Particular*, to ſome ſelect particular perſons.

a *Hen. Alſted. Praecog. Theol. l. 2. c. 124.*

I. Some a do rank *Pauls* Epiſtles thus according to the Churches and Perſons to whom they were written, *viz.*

Pauls Epiſtles were written:
- 1. To whole Churches, either in
  - 1. *Europe*, as to the Churches at
    - *Rome* — in *Italie*.
    - *Corinth*, *Theſſalonica* — in *Grecia*.
    - *Philippi* — in *Thracia*.
  - 2. *Aſia*, as to the Churches at
    - *Galatia*, *Epheſus*, *Coloſſe* — in *Aſia Minor*.
  - 3. *Judea*, and in other Nations diſperſed, as the Epiſtle to the *Hebrews*.
- 2. To particular Perſons; as to — *Timothy*, *Titus*, *Philemon*.

b *Hiſt. Eccleſ Magd. Cent. 1. l. 2. c. 10. Paulus Apoſtolus. D. Pareus in Prolegom. ſpecial. in Ep. Paulin §. V. Cante ep. ad Roman.*

II. *Others* b endeavour, and that not unprofitably to marſhall *Pauls Epiſtles*, in the Order of times and ſeaſons, wherein they were ſeverally written, which Order is not obſerved as they are placed in our Bibles. And though the punctual time when every Epiſtle was written, cannot evidently and infallibly be demonſtrated either by the Epiſtles themſelves, or other Eccleſiaſtical Hiſtories, yet we may have good probabilities hereof, as may appear in this *Type* or *Table* enſuing.

A Chronological Table, *deſcribing the* Order *and* Time *wherein* Pauls Epiſtles *were written.*

PAuls Epiſtles *were written* 1. *Before his Bonds and Captivity at* Rome. 2. *In his Bonds and Impriſonment there.*

I. Before his Bonds and Captivity *at* Rome, *as theſe ſeven Epiſtles in this Order*, viz.

1. Firſt

1. First of all seems to be written the *I.* **To Thessalonians**, From *Athenes* by *Tychicus*. For *Paul* by reason of the tumultuous Jewes going from *Thessalonica* to *Berea*, and thence to *Athens*, Act. 17. Thence he confirmes the *Thessalonians* in the faith by his first Epistle, as appears by 1 *Thes.* 3 1,2. and by the subscriptions of both the Epistles to Thessalonians, (if Epistolical Subscriptions may be credited.) There are who think this and the other Epistle were written at *Corinth*, because *Paul* stayed not long at *Athenes*, and because *Timotheus* and *Silas* came not to *Paul* at *Athens*, but at *Corinth*, and there abode a while with him, *Acts* 18. 1,5. This Epistle written about seventeen years after his Conversion, in the eighth or ninth year of *Claudius*, and nineteenth year after Christs Passion, wherein (according to *Hierome*) the Councel at *Jerusalem*, was held.
2. About the same time, and in the same place *Paul* seems to have written the *II.* **To Thessalonians**, by *Tychicus* also. For what he had written in the former of Christs coming, and of the end of the World, he further explains in this, and vindicates.
3. The *I.* **To Timothy** seems to be written by *Paul* from *Laodicea of Phrygia*, *Pacatiana* sent by *Tychycus* the *Deacon*, when returning the second time from *Jerusalem*, he passed through the Region of *Galatia* and *Phrygia*, Acts 18.23. and before he returned to *Ephesus*, Acts 19.1. For he promiseth to *Timothy*, being at *Ephesus*, that he would shortly come thither, 1 Tim. 1.3. and 3.14. *viz.* in the nineteenth year after his Conversion, (as is thought) in the tenth or eleventh of *Claudius*, and the one and twentieth after Christs death.
4. Next seems written the *I.* **To the Corinthians**, from *Ephesus* while *Paul* stayed there, from Acts 19. 9, 22. compared with 1 Cor. 16.8. (and this rather then from *Philippi*, as the Greek *Postcript* intimates, and before he went through *Macedonia*,) 1 Cor. 16. 5. for he passed through *Macedonia*, after his three years abode at *Ephesus*. See Acts 19. 1, 8, 10, 21, 22. compared with Acts 20. 1. about the end of which time he is supposed to write this Epistle at *Ephesus*, before *Pentecost*. For he saith, *I will tarry at* Ephesus, *untill Pentecost*, 1 Cor. 16. 8. which when he wrote he seems plainly to be at *Ephesus*. And *Chrysostome* so interprets it, saying, *When he wrote this Epistle he was at* Ephesus, *it being winter*. Joan Chrysost. in 1 Cor. 16. 8. Hom. 43. Vid etiam Athan. in Synopsi. And this *Pentecost* went before that Pentecost when he intended to be at *Jerusalem*, Acts 20. 16. which fell out about the sixty fourth year after Christs death, in the ninth of *Nero*, which year coming to *Jerusalem* with the contribution, he was cast into Bonds: in the thirtieth year after his Conversion.
5. Not much after this first Epistle: *Paul* wrote his *II.* **To Corinthians** from *Philippi*, when after *Demetrius* his tumult, he left *Ephesus* and came into *Macedonia*, *Acts* 20. 1, 2, 3. for then he must needs come to *Philippi*, (which was the first city upon the coast of *Macedonia*, Acts. 16. 12.) Hither referre that intimation of his coming to *Corinth*, with them of *Macedonia*, 2 Cor. 9. 4. that is there said to be done, when after he had passed through *Macedonia* into *Greece*, he had stayed three moneths, *Acts* 20. 2, 3. And after we never read that he returned into *Greece*.
6. In the same passing through *Macedonia*: At *Nicopolis* (as the Postscript intimates,) not farre distant from *Philippi* before he came into *Greece*, *Paul* is supposed to have written his Epistle to **Titus**, whom he calls from *Crete* to *Nicopolis*, because *there he had determinated to winter*, Tit. 3. 12. though he seems after to have altered his purpose, and to have wintred in *Grecia*, as is thought at *Corinth*. Some think it was written from *Ephesus*.
7. The eminent Epistle to the **Romans** seems to have been written, whilst *Paul* was wintring at *Corinth*: for after that, we read not that he returned to *Corinth*, but having wintred in *Greece*, because of the treacheries of the Jewes, returning through *Macedonia*, he came to *Syria* with the Contribution, whence at last he was carried bound to *Rome*, in the sixty fourth year of Christ, in the ninth of *Nero*, and in the thirtieth year after his own conversion. So that these three Epistles, *viz.* *The II. to Corinth*, *To Titus*, *And To the Romanes*, seem to be written as is said, and all within the space of half a year: but the *Epistle to the Romanes* seems to be the last he wrote before he came captive to *Rome*. *Origen* and *Chrysostome* prove it was written after both the Epistles to the *Corinthians*, because in both those Epistles he stirs them up to a collection for the poor Saints at *Jerusalem*, 1 *Cor.* 6. 1. *to* 6 2 *Cor.* 8. 9. which contribution he saith he had received from the Churches of *Macedonia* and *Achaia*, to carry it into *Judea*, *Rom.* 15. 25, 26. and he brought it to *Jerusalem*, in his last journey into *Syria*, described *Acts* 20. and 21. as himself testifies in his Apology before *Felix*, *Acts* 24. 17.

II. In his Bonds and Imprisonment at Rome, *and this under* 1. *His former*, 2. *His later Imprisonment there.*

I. Under his former Imprisonment when he was in more *free Custody*, at his first coming to *Rome*, *Acts* 28. 16, 20, 30, 31. Then probably he wrote his *Epistle to the* **Hebrewes**; For declaring that his brother *Timothy* was set at liberty, he promiseth the *Hebrewes* to come with him and see them. *Heb.* 13. 23. therefore then he had some hopes of liberty, or it may be had liberty at that time and preached in *Italy*, whence perhaps the Epistle is said to be written, not from *Rome*, but from *Italy*.

II. Under his latter Imprisonment, when he was clapt up in *closer restraint*. Then he wrote his other six Epistles, (in all which he mentions his chains,) and probably he wrote them in this Order, *viz.*

1. *To the* **Galatians** by *Tychicus*, to whom he writes that he *bears in his body the marks of the Lord Jesus*, *Gal.* 6. 17. *viz.* either his chains, torments, or brands.
2. *To the* **Ephesians** by *Tychicus* also, to whom he mentions his *chain*, *Eph.* 6. 20.
3. *To the* **Philippians** by *Epaphroditus*, them he salutes in the name of divers of *Cæsars houshold*, *Phil.* 4 22.

4. To

4. *To the* **Colossians** by *Tychicus* and *Onesimus*, them he requests *to remember his bonds*, Col. 4. 18.
5. To **Philemon** by *Onesimus Paul* wrote, being *a Prisoner and now aged*, Phil. 9. and it is thought he wrote this Epistle after his first Apology, in which *all men forsook him, but the Lord stood by him, and delivered him from the mouth of the Lyon*, 2 Tim. 4. 17. Therefore having some dawnings of hope that he should be delivered, he desires *Philemon* to prepare him a lodging, *for I trust* (saith he) *that through your prayers I shall be given unto you*, Philem. 22. but the Lord had otherwise determined. Some think this Epistle was written after the II. *to Timothy*, because there he bids *Timothy* and *Mark* to come to him, whom here he intimates to be with him, *ver.* 1, 24. But others collect rather the contrary, 1 *Partly* because here he desires a lodging to be provided for him, *ver.* 22. but in that Epistle he is not solicitous about his lodging, but about his departure out of this life, 2 *Tim.* 4. 6. 2 *Partly* because there he complains that *Demas had forsaken him*, 2 Tim. 4. 10. But here he salutes *Philemon* in *Demas* his name, *ver.* 24. Therefore this Epistle was written before *Demas* his desertion, or *Demas* had returned again unto him.
6. Last of all, a little before his Martyrdome, (which fell out in the thirty seventh year after *Christ*, in the fourteenth year of *Nero*, (as *Hierome* thinks, *Hier. in Catal. Script. Eccl. Tom.* 1.) and in the thirty fifth year after his own Conversion, or thereabouts,) *Paul* wrote his II. To **Timothy**, as all Circumstances evince, and the Epistle it self intimates. *I am now ready to be offered, and the time of my departure is at hand*, 2 Tim. 4. 6.

This noting of the several times of the Apostle's writing his Epistles is useful, To let us see why the Apostle wrote so variously about the same things, as *Circumcision* and other *Ceremonies*, For to the *Romanes* he exhorteth that they should receive the weak, &c. about Ceremonies and indifferent things, *Rom.* 14. 1. &c. But to the *Gallatians* and *Colossians*, utterly condemns use of Circumcision, &c. *Gal.* 5. 2. &c. *Col.* 2. the reason is the difference of times, as *Chrysostome* hath noted. *Ceremonies* were alwaies in themselves *Mortales, Mortal*: At Christs death became *Mortuæ, Dead*; only *Moses* must be honourably buried; for the weak Jewes the use of them was permitted a while; But after that they became *Mortiferæ, Deadly* to them that used them.

But here **Pauls Epistles** *shall be considered according to the method and distribution of all the* Books *of the New Testament first proposed, and that the rather because so we shall view them, as they stand in order in our* Bibles.

And fir st of all Pauls general Epistles *to whole Churches, which are nine*, viz *To the*

Romanes.

I. Order *of this Epistle.*

THis Epistle to the **Romanes**, though not first written yet is *set first*, 1. By reason of the dignity of the *Romanes* to whom it was written, *Rome* being the Seat of the Empire, and Head of the World. 2. Because of the largenesse of this Epistle, this being the longest of all the Epistles: As *Isaiah* is set first, being the longest of all the Prophets. 3. But especially from the dignity of the matter, and dexterity in handling it, *The Body of Divinity* is so admirably herein handled, especially the principal points of *Election, Reprobation, Redemption, Faith, and Justification by Faith, &c.* That it is deservedly called by some [*Clavis Theologiæ*,] *The Key of Divinity, and* [*Methodus Scripturæ*,] *The Method of Script ure.*

§. II.

§. II. Name, and Penman.

The Epistle of the Apostle Paul to the ROMANES.

So denominated, 1. Partly from the object to whom the Epistle is written, *viz.* The beleeving [a] *Romanes*; when this Epistle was written, there was so famous a Church at *Rome*, that their [b] *Faith was spoken of throughout the World.* Yea there were even in *Cæsars* [c] *houshold* that had received the Faith.

But by whom or when was the Church of the Romanes first planted?

Answ. Scripture is silent, [d] Papists say by *Peter*; But *Peter* never was at *Rome*, as learned men [e] demonstrate, much lesse planted the Church there. *Barnabas* is supposed to have preached Christ at *Rome*, and to have converted the *Romanes*, under the Reign of *Tyberius*, if [f] *Clement* may be believed. But now *Rome* is as *infamous*; as once it was *famous*; being the [g] Seat of *Antichrist*; The [h] *Spiritual Egypt*; [i] *Sodome*; and [k] *Babylon* devoted to destruction, &c. 2. Partly from the **Penman** of the Epistle, *viz.* [l] *Paul.*

Paul is a Latine name originally; from *Paulus* signifying *A-little-one.* So the Romanes were wont to call them that were *Little of Stature.* *Paul* being appointed the Apostle of the Gentiles, seems most to be delighted with this Romane name. He was before his conversion [m] called *Saul*; an Hebrew name, signifying *Desired, Asked, &c.* from the Hebrew שָׁאוּל Shaal, *To ask, desire, &c.* but after his conversion he is for most part called *Paul. Augustine* saith, [n] *Christ with one voice prostrated* Saul, *erected* Paul; *that is, he prostrated a proud one, erected an humble one. For what is the reason of changing his name, that being called* Saul *before, he would be called* Paul *afterwards: but that he acknowledged that the name of* Saul *was in him while he persecuted, a name of pride? Therefore he chose an humble name, to be called* Paul, *that is, A little one,——Of which name he now glorying, and commending his humility, saith,* I am the least of the Apostles, &c. *Ambrose* also to like purpose, [o] *Amongst our Ancients, names were framed upon some reason, as* Isaac *for Laughter,* Jacob *for supplanting; so he is called* Saul *for his restlessencsse, but after he believed, of* Saul *he calls himself* Paul, *that is changed. And because* Saul *according to the foresaid sense, is interpreted unquietnesse or tentation, when he came to the Faith of Christ, he calls himself* Paul; *that is, as it were of a Tempter made quiet and humble, or little, and because our Faith is Peace. For whereas formerly he brought temptations upon Gods servants by his zeal of the Law: himself afterwards suffered temptations for the hope, which through the love of Judaisme he had before denyed.* Some think he first had this name *Paul* given him, upon occasion of his conversion of *Sergius* [p] *Paulus the Deputy.* Where upon excellently *Hierome*; [q] *Attend diligently, that here first he received the name of* Paul. *For as* Scipio *having subjected* Aphrica, *assumed to himself the name of* Aphricanus: *and* Metellus *having subdued the Island of* Crete, *took to his family a Cretian Ensigne, &c. So* Saul *being sent to preach to the Gentiles, from the first spoil of that Church,* Sergius Paulus *the Proconsul, he carried away the Trophees of his victory, and erected a Banner, that of* Saul *he should be called* Paul. *But if the interpretation of the name be sought,* Paul *in Hebrew sounds* Wonderful: Wonderful *indeed, that after* Saul *who is interpreted* Desired, *because he was desired of the Devil to vex the Church, he of a Persecutor should become a vessel of Election.* Notwithstanding (as [r] some conceive,) it is not likely that he changed his name *Saul* into *Paul*; but ra-

a Rom. 1.7.
b Rom. 1.8.
c Phil. 4.22.
d *Bellarm. de Pont. Roman. l. 2. c. 2.*
e *D. Par. in Rom. 16. Dub. 11. Funccius Com. lib. 5. in Chronol.*
f *Clem. Recognit. lib. 1.*
g Rev. 17.9. &c
h Rev. 11.8.
i Rev. 11.8.
k Rev. 18.2. &c.
l Rom. 1.1.
m Act. 7.58. & 8.1. & 9.1. & 13.9.
n *Prostravit ergo Christus una voce Saulum, erixit Paulum: hoc est, prostravit superbum, erixit humilem, &c.* Aug. de Tempore Serm. 74. Tom. 10.
o *Apud veteres nostros ratione nomina componebantur, ut Isaac propter risum, &c.* Ambr. Com. in Rom. 1.1.
p Act. 13, 7, 9, 12.
q *Diligenter attende quod hic primum nomen Pauli acceperit: Ut enim Scipio subjecta Aphrica, Aphricani sibi nomen assumpsit; & Metellus Cretâ, insulâ subjugatâ, insigne Cretici familiæ suæ reportavit; & Imperatores nunc usque Romani ex subjectis Gentibus Adiabenici. Parthici, Sermatici nuncupantur: Ita & Saulus ad Prædicationem Gentium missus, à primo Ecclesiæ spolio, Proconsule* Sergio Paulo, *victoriæ suæ Trophæa retulit: erexitque vexillum, ut* Paulus *diceretur à* Saulo. *Si autem & interpretatio nominis queritur,* Paulus *in Hebræo* Mirabilem *sonat: Revera* Mirum, *ut post* Saul, *qui interpretatur* Expetitus, *eo quod ad vexandam Ecclesiam fuisset à diabolo postulatus, de Persecutore vas fieret Electionis.* B. Hier Com in Ep ad Philem. in init. p. 259. Tom. 9. Basil. 1553.
r *Hen. Alsted. Præcog Theol. l. 2. c. 124.*

ther that he had two names, as all the Jewes had that were freemen of *Rome*. Sa^u^l then denoted his Nation and Religion, *Paul* imported his Romane freedome. [s] And Scripture favours this that he had two names, saying; [t] *Saul which also is* Paul.

The History of this Paul is notably described in the New Testament, as is evident, if the *Acts of the Apostles*, and his *Epistles* be exactly compared together. He was a man so singularly observable both before and after his conversion, that to make a full description of him, would fill a considerable volume. In so much that *Hierome* coming to speak of him among other Penmen of Holy Writ, saith, [u] *Concerning him I think better to be silent, then write a few things*; yet as of other holy Penmen, take a short tast of *Paul* also.

I. **Touching his Nation, Descent and Education**; He was a [x] *Jew*, [y] *Of the stock of* Israel, *of the Tribe of* Benjamin, *an Hebrew of the Hebrews*; (yet his Parents names are not recorded.) [z] *Borne in* Tarsus *a City of* Cilicia, *a Citizen of no meane City*, (which being a Colony, and having the Priviledge of the Romane-freedome, *Paul*, though of Jewish Parents, yet saith he was a [a] Roman, free-borne.) [b] Circumcised the eighth day; [c] *Brought up in the City* Jerusalem, *at the feet of* Gamaliel, *and taught according to the perfect manner of the Law of the Fathers.*

II. **Touching his Religion** and life before his conversion; [d] he profited above many his equals in the Jewish Religion; [e] *After the most strictest Sect of their Religion he lived a Pharisee*; [f] He was blameless in legal righteousnes, [g] he was a most zealous Persecutor of the Church of Christ; held the Garments of those that stoned *Stephen*, consenting to his death; *Made havock of the Church, entring into every house, and haling men and women, committed them to Prison*; [h] *Breathing out threatnings and slaughter against the Disciples of the Lord*, (and being a fit instrument for exercising the Priests cruelty against the Christians,) [i] *he received authority from the chief Priests, and shut up many of the Saints in Prison, and when they were put to death, he gave his voice against them, and punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, persecuted them even unto strange Cities*; [k] *But he obtained mercy because he did it ignorantly in unbelief.*

III. **Touching his Conversion**, it was most singular and miraculous; For at last as he was in his Circuit of Persecution, travelling towards *Damascus*, [l] *in the way suddenly a light from Heaven shined round about him, and he fell to the Earth, and heard a voice saying to him*, Saul, Saul, *why persecutest thou me? I am Jesus whom thou persecutest; it is hard for thee to kick against the Pricks*, &c. Whereupon (as *Augustine* saith,) [m] *He was sent to the Gentiles, of a Thief a Shepheard, and of a Wolfe a Sheep.* Of a *Destroyer*, he became a *Master-builder* of the Church, and of a pernicious *Persecutor*, a precious *Preacher*, yea, a prime *Apostle* of Jesus Christ; while he was a *Saul*, Christ had not a more *bitter foe*; when he became a *Paul*, Christ had not a *better friend*; The *worst* child of nature, the *best* child of grace.

IV. **Touching his Conversation and Apostolick Function**, after his Conversion it was most pious, laborious and efficacious. 1. In **Preaching** the Gospel, (having received the same *by* [n] *Revelation of Jesus Christ*, [o] *being wrapt up into the third Heavens, which is Paradise*,) He [p] *laboured more abundantly then all the Apostles*; And [q] *from* Jerusalem *to* Illyricum he filled all places with the Gospel of Christ; both planting it where it was not, and confirming the faithful therein where he had planted it. To which end he undertook divers tedious and hazardous [r] voyages both by land and sea with indefatigable Activity and incomparable success. Whereupon saith *Hierome* excellently, [s] Paul *was the ARROW OF THE LORD; who after he had flown hither and thither, being shot in the Lords Bowe from* Hierusalem *to* Illyricum, *he hastned to go into* Spaine, *That as a swift Arrow he might make both East and*

[s] Act. 13. 9.
[t] *Especially in* Phil 3. 1 Tim. 1. Acts 8. *to the end of the B. more summarily in* Acts 22. 3. to 22. & 26. 4. to 24.
[u] Super quo tacere melius puto, quam pauca scribere. *Hier. Paulino. Tom.* 3.
[x] Acts 22. 3.
[y] Phil. 3. 5.
[z] Acts 21. 39. & 22. 3.
[a] Acts 22. 27. 28.
[b] Phil. 3 5.
[c] Acts 22. 3.
[d] Gal. 1. 14.
[e] Acts 26. 5.
[f] Phil. 3. 6.
[g] Phil. 3. 6. Acts 7. 58. & 8. 1, 3.
[h] Acts 9. 1.
[i] Acts 26. 10, 11, 12.
[k] 1 Tim. 1. 1, 3.
[l] Acts 9. 3, 4, 5. &c.
[m] Missus est ad gentes ex latrone Pastor, ex lupo ovis *August. de Tempore Serm.* 47. *Tom.* 10.
[n] Gal. 1. 12.
[o] 2 Cor. 12. 2, 4.
[p] 1 Cor. 15. 10
[q] Rom. 15. 19.
[r] *Pauls journeys*, see formerly described on Acts §. V. *Principal parts.*
[s] Paulus sagitta fuit domini: qui postquam ab Hierosolymis usque ad Illyricum missus arcu domini, huc illucque volitavit, ad Hispanias ire festinat, ut velox sagitta sub pedibus domini sui, orientem occidentemque prosternat. *Hieronymus ad Principiam virginem. Tom.* 3.

West

West fall under the feet of his Lord. And elsewhere he elegantly stiles him: *The Vessel of Election, The Trumpet of the Gospel, The roaring of our Lyon, The Thunder of the Gentiles, The flood of Christian Eloquence: who rather admires then speaks the mystery unknown to former Generations, and the depth of the riches both of the wisdome and knowledge of God.* II. In **Penning** the Sacred Scriptures he had no small share, writing divers admirable Epistles, both to whole Churches, and to particular Persons, fourteen in all, *(The Order and Time whereof hath been formerly noted.)* In which the sublimity of the Matter, the Majesty, Gravity and Elegancy of the stile, and the pathetical quickness of the Arguments, are such as are able marvellously to penetrate all Readers hearts. By which, he then absent, instructeth the Churches: he now dead, yet still liveth, and speaketh to all succeeding Churches. These Epistles of his [u] *Ambrose*, and after him, [x] *Augustine* compares *to the Land of* Canaan *flowing with milk and honey*, yea saith, *which of his Epistles are not whiter then milk, sweeter then Honey? which Epistles at the Churches Breasts nourish People to salvation.* Learned *Hierome* thus extols them; [y] *I will bring forth the Apostle* Paul, *whom as oft as I read, methinks I do not so much hear words as thunders; read his Epistles, especially to the* Romanes, Galatians, Ephesians, *in which he is wholly in Controversie; and you shall see him in the Testimonies which he takes out of the Old Testament, how artificiall, how prudent, what a dissembler of that which he doth. Some words seem simple, and as it were of an ignorant rustical man, who neither knows to do, nor decline deceits: but what way soever thou look'st, they are thunderbolts; He sticks in his cause; He takes every thing which he toucheth; he turns the back that he may conquer; he feigneth flight that he may kill.* III. In [z] **Miracles** and signs which he wrought, he was none of the meanest among the Apostles. 1. He [a] struck *Elymas* with blindness, seeking to turn *Sergius Paulus* the Deputy from the Faith. 2. He [b] healed at *Lystra*, a man lame from his mothers wombe. 3. He [c] cast out of a maid a spirit of divination. 4. He [d] did speciall maracles at *Ephesus*, curing the sick, and casting out Devils, by hand kerchiefs or aprons brought from his body to the sick. 5. He [e] raised up *Eutichus*. 6. He [f] shook the Viper off his hand into the fire, not hurt thereby. 7. He [g] cured the Father of *Publius* of a Feaver and a bloody flix; besides many other [h] miracles which he wrought for confirming his Ministry among the Gentiles. IV. In **Revelations** and **Visions** he excelled, For, 1. He [i] received his Gospel from Jesus Christ by Revelation. 2. He [k] was caught up into the third Heaven, Paradise; and heard unspeakable words, which it is not lawful for man to utter. 3. He [l] was commanded by Revelation to depart quickly out of *Jerusalem*. 4. He [m] by Revelation ascended to *Jerusalem* after fourteen years. 5. He [n] is by Vision called to preach in *Macedonia*. 6. He [o] at *Corinth* is by vision encouraged to preach boldly. 7. He [p] in *Jerusalem* was incouraged by the Lord in a night-vision, that as he had testified of him there, so should he bear witness of him at *Rome*. 8. He [q] was informed by an Angel of the Lord, of the shipwrack and safety notwithstanding of all that sailed with him. V. In the **Extraordinary gifts of the Spirit** he abounded, nor was therein [r] behind the chief Apostles. He had 1. The gift of Miracles, as was shewed. 2. The gift of Tongues, [s]

triunt ad salutem. *D. Ambros. Serm.* LXVIII. *Tom.* 3. x *D Augustin. de Sanctis Serm.* XXVI. *Tom.* 10. *iisdem propemodum utitur verbis.* y Paulum Apostolum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua. Legite Epistolas ejus & maxime ad Romanos, ad Galatas, ad Ephesios, in quibus totus in certamine positus est: & videbitis eum in Testimoniis, quæ sumit de vetere Testamento, quam artifex, quam prudens, quam dissimulator sit ejus quod agit. Videntur quædam verba simplicia, & quasi innocentis hominis rusticani, & qui nec facere nec declinare noverit insidias; sed quocunque respexeris fulmina sunt; Hæret in causa, capit omne quod terigerit; tergum vertit, ut superet; fugam simulat, ut occidat. *Hieron Apol. pro liber. adver. Jovinian. p.* 106. *Tom.* 2. *Basil.* 553. z 2 Cor. 12. 12. a Acts 13. 10, 11. b Acts 14.8 &c c Acts 16.18. d Acts 19. 11, 12. e Acts 20.10. f Acts 28. 5. g Acts 28.8. h Acts 15.12. Rom. 15. 19. 2 Cor. 12. 12. i Gal. 1. 12. k 2 Cor. 12. 1, 2, 3, 4, 7. l Acts 22. 17, 18. m Gal. 2. 1. 2. n Acts 16.9. o Acts 18. 9. p Acts 23. 11. q Acts 27. 23. 24. r 2 Cor. 11. 5. & 12. 11. s 1 Cor. 14 18.

[Ubi Electionis vas, Tuba Evangelii, Rugitus Leonis nostri, Tonitruus Gentium, flumen Eloquentiæ Christianæ: qui mysterium retro generationibus ignoratum, & profundum divitiarum sapientiæ & scientiæ dei magis miratur quam loquitur. *B. Hier. ad Pammach. adver. errores Joan. Hieros. p.* 166. *C. Tom.* 2. *Bas.* 1553.

u Hæc est plane ut promissionis illa terra quod patribus nostris deus promisit, dicendo, dabo vobis terram fluentem lac & mel. Non enim de hac terra locutus est quæ manantibus aquis cœnum involvit, lutumque permiscit; sed de illa terra Pauli, & similium Pauli, quæ jugiter purum suaveque destillat. Quæ enim Pauli Epistola, non melle dulcior est, Lacte candidior? Quæ Epistolæ tanquam ubera Ecclesiarum populos enu-

thank my God, I speak with tongues more then you all. 3. The gift of t wisdome and knowledge. 4. The gift of u continency. 5. The gift of Prophecy; For x he foretells to the Elders of *Ephesus*, that wolves should come among them after his departure, &c. y He paints out Antichrist in lively colours, foretelling his Rise and Ruine; z He prophecied of the extreme corrupt manners of the last times. And (as a *Lactantius* reports) Paul *being at* Rome *foretold, that after a short time God would send a King, who should fight with the Jews, levell their Cities to the ground, besiege them worn with hunger and thirst, that they should eat the bodies of theirs, and consume one another. Lastly, that being taken they should fall into their enemies hands, and see their wives bitterly vexed, their Virgins violated and prostituted, their Sons destroyed, their children dashed, and all things laid waste with fire and sword, and the captive Jews to be banished from their Land for ever, because they insulted over the most beloved and approved Son of God. All which* Vespasian *effected, extinguishing the Nation and Name of the Jews.*

VI. In **Sanctifying Graces** and **Holinesse of Life**, adorning his calling, he was most eminent and exemplary. His Faith, Repentance, Self-denial, Courage, Zeal, Contentment, Patience, Uprightnes, Heavenlines and good Conscience in all things are abundantly declared. VII. Finally, **In Sufferings** b for Christ and the Gospel, he was incomparable, rejoycing and triumphing under them.

In a word, what may be sufficiently spoken of *Paul*, in whom as in a Center the choicest virtues and perfections of the Saints did meet? c Paul *was a second* Abel, *not once but every day sacrificed*: Paul *another* Noah, *sailing over the floods of ungodlinesse rising up against him, but without an Ark*: Paul *another* Abraham, *taken away not only from Countrey and Nation, but after his calling, even from Life it self*; Paul *another* Isaac, *willingly bound for a Sacrifice*: Paul *another* Jacob, *always watching for that one Flock of the whole world*: Paul *another* Joseph, *distributing the food of Truth to the world, pining away with spiritual hunger*: Paul *another* Moses, *who brought back all Nations from the devils Tyranny unto Christ*: Paul *another* Aaron, *annointed as a Priest to the People of the whole world*: Paul *another* Phinehas *striking through the impiety of Jews and Gentiles, as the fornication of minds, with the Javelin of Faith*: Paul *another* David, *who in combate provoked the devil as another* Goliah: Paul *another* Elias, *more clearly rapt up into heaven*: Paul *another* Elisha, *who cleansed the Nations from the inward pollution of Leprosie*: Paul *another* Hezekiah, *who drew divers people to the one Faith of Christ*: Paul *another* Josiah, *who dissipated and destroyed the Gentiles abominations, &c.* Chrysostome d compares *Paul* to the choicest Saints and Angels, and elegantly spends seven Homilies in the *Praises of* Paul *the Apostle*. And elsewhere he saith, e *I love all the Saints, but especially blessed* Paul, *that Vessel of Election, that Cœlestial Trumpet, that Guide of the Spouse of Christ.*

V. Finally, **Touching Pauls death**; After he had wrastled with many difficulties, and waded through many troubles, he was carried bound to *Rome*, and there beheaded by *Nero*, that most beastly and cruel Tyrant, in the thirty seventh year after Christs Ascension, the fourteenth year of *Nero*, and about the thirty seventh after *Pauls* conversion, as Ecclesiastical f Histories inform us. g *Chrysostome* saith he was put to death on the twenty ninth day of *Iune*, and relates the occasion of *Nero's* beheading him to have been, h *because he converted* Nero's *whore, from her filthines to the faith of Christ, so that she would no longer live with him in uncleanesse.* i *Ambrose* and k *Augustine* report, *That when he was beheaded, milk issued out instead of blood.* And as l *Hierome* writeth, *he was buried in the Ostiense way.* But whatever were the circumstances of his death, this is certain, He is now *with Christ which is best of all*, rewarded *with a Crown of Life and Glory*, 2 Cor. 5. 1. 2 Tim. 4. 7, 8.

t 2 Cor. 11. 6.
u 1 Cor. 7. 7. and 9. 5.
x Acts 20. 29, 30.
y 2 Thes. 2. 3. &c.
z 1 Tim. 4. 1, 2, 3. 1. &c. And 4. 3, 4.
a *Lactant.* Firmian. l. 4. c. 2.

b 2 Cor. 11. 23 *to the end.* And 6. 8, 9, 10. 1 Cor. 4. 9. Col. 1. 24. Phil. 2. 17. Acts 20. 23, 24 and 21. 13.
c Hist. Eccles. Mag. Cent. 1. l. 2. c. 10. *Paulus Apostolus.*

d *Ioan. Chrysost. de Laudibus Pauli Apostoli. Tom.* 5.
e *Ioan. Chrysost. in Dict. Apost. utinam sustineretis. —Serm.* 26. *Tom.* 5.

f *Euseb. Eccl. Hist. l.* 2. *c.* 24. *Niceph. Hist. Eccl. l.* 2. *c.* 36. *Hist. Mag. Cent.* 1. *l.* 2. *c.* 10.
g *Ioan. Chrysost. Serm. in Petrum & Paulum. Tom.* 6.
h *Ioan. Chrysost. l.* 1. *adversus vituperat. vit. Monast.*

i De Pauli vero cervice, cum eam persecutor gladio percussisset, dicitur fluxisse lactis magis unda quam sanguinis, & mirum in modum sanctum Apostolum baptismi gratia in ipsa cæde extitisse splendidum potius quam cruentum. *Ambros. Serm.* LXVIII. *Tom.* 3. k *D. Aug. de Sanctis Serm.* 26. *Tom.* 10. l *Hier. Catal. Script. Eccles. Tom.* 1.

§. III. When, and Where *this Epistle was written.*

When it was written, See in former *Table.* Where it was written, is to be considered. It is m thought to be penned by *Paul* at *Corinth:* 1. Because herein he commends n *Phœbe* to the *Romans.* She was a servant to the Church at *Cenchrea,* which is a Port of *Corinth.* 2. Because he salutes them in the name of o *Gaius his Host, and of the whole Church.* And *Gaius a Corinthian,* p and there baptized by *Paul.* 3. Because he salutes them in the name of q *Erastus Chamberlain of the City,* r who *abode at Corinth.* 4. The Postscript testifies thus much.

m *Origen. in Præfat. Com.*
n Rom. 16. 1.
o Rom. 16. 23.
p 1 Cor. 1. 14.
q Rom. 16. 23.
r 2 Tim. 4. 20.

§. IV. Occasion, and Scope.

Occasion and Scope of this Epistle seems to be as followeth. The report that *Paul* had received of some disagreements both in judgement and affection in them of the Church of *Rome,* who were *partly* believing Jews, *partly* believing Gentiles. The Jews either wholly opposing the Gospel, or mingling Law and Gospel together in the case of *Justification,* and all of them excluding the Gentiles from the fellowship of Christ, and despising them, insisting too much upon the Prerogative of the Jew: Contrariwise the Gentiles, knowing that the Jews were rejected of God, and the Gentiles implanted in their stead, too much insulted over them, as a People cast away, boasting of their own wisdome and virtues, and using their Christian Liberty with offence.

Now to reconcile these Controversies, and to settle them both in the Truth, and in unity of judgement and affection, the Apostle (being hindred from coming to them) deals by letters: *Demonstrating that neither Jews had cause to boast of their Righteousnesse and Prerogatives, nor Gentiles of their wisdome; both of them naturally being liable to Eternal Condemnation notwithstanding, and both of them being to be justified by faith in Christ alone, and that they should not abuse grace, but walk in newnesse of life, &c.* And therefore the Apostle, I. *Removing the false cause of Justification, viz.* the works of the Law which some rested in; II. *He asserts the true cause both Immediate and Remote.* 1. *Immediate,* viz. True *Faith* which he *concludes* upon, *confirming* it by the example of *Abraham,* and *explaining* it by the excellent effects thereof, Peace of Conscience, Assurance of Faith, Joy in God himself, as reconciled in Christ, Newness of Life, Freedome from the malediction of the Law, and Constancy against all Reliques of corruptions or afflictions. 2. *Remote,* viz. *Gods Predestination,* where he declares how the Jews, rejected by the pleasure of God for their unbelief, were left in ignorance till the fulness of the Gentiles should be come in, when the Jews should be restored. III. *Having thus cleared and proved the Truth of Justification, he proceeds to practical exhortations.* 1. *Generally* to duties belonging to God and Man. 2. *Specially* how to behave our selves towards Superiours in *matters necessary,* how towards Inferiours and infirm ones in *things indifferent;* and so with certain Rules of life and salutations shuts up his Epistle.

§. IV. Principal Parts.

In this accurate and excellent *Epistle to the Romans,* are chiefly three parts, *viz.* 1. *A Preface.* 2. *A Treatise, containing the substance and body of the Epistle.* 3. *A Conclusion.*

THE PREFACE to the whole Epistle, containing 1. An *Inscription* describing both Paul the Apostle, who wrote; and the Romans to whom he wrote, *Ch.* 1. *ver.* 1. *to middle of ver.* 7. 2. *A Salutation, ver.* 7. 3. Pauls *Gratulation* at their eminent faith, *v.* 8. 4. Pauls *Supplication* to the Lord, that he might see them, for his and their Spiritual good, in imparting the Gospel to them, *v.* 9. *to* 17. I.

THE TREATISE, comprizing the chief Subject-Matter of the Epistle, which is either 1. *Informatory and Doctrinal; or,* 2. *Hortatory and Practical.* II.

I. The Informatory or Doctrinal part of the Epistle, wherein the Apostle discourseth and accurately

rately disputeth about the true cause of our **Justification** before God. *Declaring what is* 1 *The immediate*; 2. *The Remote Cause thereof.*

I. **The Immediate, or more neer Cause of Justification** after he had briefly propounded and hinted it, *ver.* 17. *he describes* 1 *Negatively*. 2. *Positively.*

1. *Negatively, Declaring what it is not, viz.* **Not Good works according to the Law**, because all are under sin. *Now he convinceth all of sin, and consequently of the utter impossibility of their Justification by Good works*, viz. I. *That the Gentiles are under sin.* 1. Because they with-hold the Truth of God in unrighteousnes: 2. Because they thereby pulled down Gods wrath upon themselves, *ver.* 18. *This is farther amplified by a Declaration, Partly* of Gods way of revealing himself and his Truth to the Gentiles by light of nature, in the Book of the creature, *v.* 19, 20. *Partly* of their sinning against this light, *v.* 21, 22, 23. *Partly* of Gods heavy spiritual judgements upon them for this sin, *viz.* Giving them up to all excess of lusts and wickedness, *v.* 24. *to the end of the chapt. Partly* of the equity and righteousnes of the judgements of God, whether upon Jews or Gentiles, *Ch.* II. 1. *to* 17. II. *That the* **Jews** *also are naturally under sin, notwithstanding their confident boasting in all their Jewish priviledges, v.* 17. *to* 21. *he proves by the fruits thereof in them, viz.* 1. Not teaching themselves, *v.* 21. 2. Stealing, *v.* 21. 3. Adultery, *v* 22. 4. Sacriledge, *v.* 22. 5. Breach of the **Law**, thereby even provoking Gentiles to blaspheme God, *v.* 23. *to the end. These particulars are amplified, by answering to certain Objections which hereupon the Jews might make*, viz. **Objct.** I. *Then the Jew hath no advantage above Gentile, no profit of Circumcision.* **Answ.** Jew had much advantage, especially by having Gods Oracles, *Ch.* III. 1, 2. **Objct.** 2. *Oracles no advantage, because not believed.* **Answ.** Yet some believed; and God is faithful, though man believe him not, *v.* 3, 4 **Objct.** 3. *If mans unrighteousnes commends Gods righteousnes, then God is unjust in punishing it.* **Answ.** Yet God cannot be unjust, being the Judge of the world; but they are unjust that hence encourage themselves in evil, because accidentally God brings good out of evil, *v.* 5. *to* 9. 6. That the Jews are naturally under sin as well as Gentiles, he further proves by Scripture Testimonies, *v.* 9. *to* 20. *From all this he draws his Conclusion, Negatively*, That no man can be justified by the deeds of the Law, *v.* 20.

2. *Positively, Declaring what it is whereby we are justified*, viz. By **True faith alone in Jesus Christ, according to the Grace of God, as the only instrumental means whereby Jew or Gentile can be justified.** *This Justification by Faith alone is* 1 *Proved.* 2 *Explicated.*

1. **Proved**, *by divers Arguments*, viz. 1. Because God hath without the Law revealed another way of justifying sinners, viz. remitting their sinnes by true Faith in Christs blood, redeeming them of free Grace for declaration of Gods righteousnesse; (*Grace* being the *Motive* or *Impulsive*, *Christs Blood* the *Material*, *Faith* the *instrumental Cause* of Justification.) *v* 21. *to* 27. 2. Because our Justification by Faith excludes all boasting, *v.* 27. Therefore all, both Jew and Gentile, must be justified only by Faith; God being one, and his way of justifying one, *v.* 28, 29, 30. And yet this Justification doth not evacuate, but establish the Law in Christ, *v.* 31. 3. Because *Abraham*, the Father of the Faithful, was justified without the deeds of the Law by Faith only, and that in his state of Uncircumcision, and consequently so must all the spiritual children of *Abraham* be justified, *Ch.* IV. *throughout.*

2. **Explicated**; *Justification by Faith is explained by divers fruits or effects ensuing thereupon*; viz. I. **Peace with God**, *Ch.* V. 1. II. **Joy in hope of the glory of God**, *v.* 2. (which tribulation cannot prevent, but rather promote, *v.* 3, 4, 5.) this hope being strengthned by this Argument, We were justified by Christs blood when we were enemies, therefore we shall be saved by his life much more being justified, *v.* 6. *to* 11. III. **Rejoycing in God** himself as reconciled through Jesus Christ, *v.* 11. This our rejoycing in God through Christ, *is amplified by the transcendency of Christ, the second Adam's righteousnes, beyond the first Adam's unrighteousnes, which are therefore thus paralleld together*, both in respect of their *Similitude* and *Dissimilitude*. 1. Their *Similitude*, As by *Adam* sin entred upon all his posterity, and by sin Death: So by Christ righteousnes came upon all his posterity, and by righteousnes life; This reddition is implied in those words, *who is the Figure of him that was to come*, *v.* 12, 13, 14. 2. Their *Dissimilitude*; The sin of *Adam*, whereby the judgement came upon all men to death and condemnation, was but one: but the free-gift of righteousnes by Jesus Christ, hath much more abounded unto many for their Justification from many offences, and not only from that one sin of *Adam*, *v.* 15, 16, 17. 3. Their *similitude* is again repeated and cleared, *Thus*: As by *Adam* Judgement abounded to all unto condemnation by one offence of *Adam*: So by Christ the grace of God abounded to all, to Justification of life by one righteousnes of Christ, *v.* 18, 19. This *Parallel* is amplified by preventing an objection against it. **Objct.** *If sin were in the world before the Law, to what end was the Law given?* **Answ.** To these ends, 1. That sin might abound, *viz.* in the clearer manifestation of it to us. 2. That grace might superabound, *viz.* might appear more conspicuously, prevailing over such sin, *v.* 20, 21. IV. **Mortification of sin, and Newness of life** *as another effect of Justification*, 1. Is *evidenced* by our fellowship with Christ both in his Death and Resurrection, *Ch.* VI. 1. *to* 12. 2. Is *urged* upon believers, *v.* 12, 13. *Partly* from the nature of Christian liberty, consisting in freedome from sin, and in the service of righteousnes, *v.* 14. *to* 21. *Partly* from the evil effects of sin, shame and death, *v.* 21. *Partly* from the good effects of freedom from sin, holiness and eternal life, *v.* 22, 23 V. **Freedom of justified persons from the Law** (*viz.* 1. *From malediction and condemnation.* 2. *From its invitation to sin*) This is *proved* and *amplified. Proved*

1. Beca[use]

CHAP. II.

CHAP. III.

CHAP. IV.

CHAP. V.

CHAP. VI.

1. Because we are dead to the Law, *Ch. VII.* 1. 2. Because we are lawfully married to another husband, Christ, as the wife to another man, when her husband is dead, *ver.* 2. 3, 4. 3. Because we are to bring forth spiritual fruit to our new Husband Christ, *ver.* 5, 6. *Amplyfied* 1. By an Apology for the Law, that it is neither sin nor death, but rather the direct Discovery of sin, *ver.* 7. The occasional irritatour of sin, and accidental Procurer of death, *ver.* 8. *to* 15. 2. By the complaint of the Apostle gainst himself, that his regenerate part is so hindred from keeping the Law, by the reliques of sin, the unregenerate part remaining in him, *ver.* 15. *to the end.* IV. **Constancy of the faithful in their justified and sanctified state, notwithstanding all their Infirmities or reliques of sin within, and Afflictions without.** Against both which here are divers **Consolatory Arguments** laid down. Against the **Reliques of sin**, they that are in Christ are comforted, *Partly*, by their security from condemnation, *Partly*, by their spiritual Conversation, *Ch. VIII.* 1. Their *security from condemnation* is evidenced, 1. By the efficacy of the Spirit of life in Christ, *ver.* 2. 2. By the merit of Christ incarnate for us, fulfilling the Law, and condemning sin, *ver.* 3, 4. Their *spiritual conversation* is proved 1. From their spiritual state, they are not after the flesh but after the spirit, therefore they minde not carnals but spirituals, *ver.* 5. *to* 9. And that they are in the spirit is clear by the inhabitation of Gods Spirit in them, *ver.* 9. 2. From Christs being in them, *ver.* 10. 3. From Gods Spirit dwelling in them, *ver.* 11. whereby they are bound and enabled to mortifie the deeds of the flesh, in being the sons of God by his spirit of adoption, *ver.* 12. *to middle of* 17. Against **Afflictions**, they that are in Christ are comforted. 1. By their Communion with Christ, both in present suffering, and future reigning which shall far surpass all present sufferings, *ver.* 17, 18. 2. By the example of the creature as it were groaning under the bondage of corruption, to be delivered and restored: The Saints themselves having much more cause to groan after freedome, having the first fruits of the Spirit, and expecting adoption *ver.* 19. *to* 24. 3. From the comfortable effect, *Partly* Of hope that saves us by enabling us to wait patiently, *ver.* 24, 25 *Partly* Of the spirit that enables us prevailingly in these afflictions, *ver.* 26, 27. *Partly* Of afflictions themselves which work together for good to them that love God, *ver.* 28. and render them conforme to Christ, whereunto they are also Predestinated, and notwithstanding which they shall be glorified, *ver.* 29, 30. 4. From God who is for them, *ver.* 31. Who most dearly loves them, *ver.* 32. Who freely justifies them, *ver.* 33. 5. From Christs Death, Resurrection, Session at Gods Right hand, Intercession and Love to us, *ver.* 34, 35. 6. From an induction and enumeration of particular evils or creatures which can never separate them from Gods love in Jesus Christ, *ver.* 36. *to the end.*

CHAP. VII

CHAP. VIII.

Hitherto of the more immediate cause of Justification, viz. **Faith**, *and the consequents thereupon.*

II. **The more remote cause of Justification, viz. Gods Predestination to eternal life**; *brought in to prevent an objection against Justification by faith in Christ, as not true, because the Jewish Nation received it not. Answ.* The Apostle therefore shows that Justification belonged not to the whole Nation, but to them onely that believe in Christ; and none believe in Christ but the Elect, others being justly rejected of God according to his eternal counsel, till the Gentiles fulness be come in; and then the remnant of the Elect Jews shall be converted and implanted unto Christ. **This the intent of** *Ch.* 9, 10, 11. **Predestination** *is described,* 1. *By the object Rejected.* 2. *By the Object Elected.*

1. *The object Rejected*, were the carnal Jewes. Their rejection is declared by preventing certain objections which Jewes might make, *viz.*

1. **Object.** *Paul thou insultest over the Jewes, flattering the Romans. Answ.* Paul insults not over but grieves for the Jews, being most zealous for them as his brethren and kinsmen, honored with many Prerogatives, *Ch. IX.* 1. *to* 6.

CHAP. IX.

2. **Object.** *If the Jews be rejected, then Gods* Promise *hath failed*, I will be thy God, &c. *Answ.* 1. By denying the consequence, for the word hath taken some effect, *ver.* 6. 2. *By distinguishing* the seed of *Abraham*, to whom the promise was made, into *children of the flesh* and *of the Promise*; those being rejected, but these being the true elect children of God, *ver.* 6. *to* 14.

3. **Object.** *But then God is unjust, loving some, hating others, when both were equal. Answ.* 1. By the denyal of Gods injustice, *ver.* 14. 2. By declaring the just cause of Gods dealing diversly with them, *viz.* His absolute power and soveraignty, to have mercy on some, and harden others at his pleasure, *ver.* 15. *to* 19.

4. **Object.** *Then God finding fault with those whom he hardens, is cruel; for they are necessarily such, not being able to resist his will*, ver. 19. *Answ.* 1. Reproving such replyes against God, *ver.* 20. 2. Clearing Gods absolute power over his creature, by the Potters power over the clay, *ver.* 21. 3. Confirming the equity of Gods dealing, by the impulsive and final causes thereof, *ver.* 22, 23.

2. *The Object elected*, viz. both the called Jewes and Gentiles, *ver.* 24. That the pious Jewes and Gentiles were elected. 1. *He proves.* 2. *He defends against objections.*

1. He proves by Scripture-Testimonies, *viz.* 1. Touching the Gentiles, *ver.* 25, 26. 2. Touching the Jewes, *ver.* 27, 28, 29.

2. He defends against **Objections** to the contrary. As **Object.** I. *It seems absurd that profane Gentiles should attain to righteousness, and not the holy Jewes. Answ* He answers, 1. Asserting the thing objected, seem it never so absurd, *ver.* 30, 31. 2. Evidencing it by the contrary fruits thereof

thereof in both Jew and Gentile, *ver.*32,33. **Object** *II. But* Paul *thou sayst these things out of hatred of the Jewes. They have a great zeal of God, therefore are not rejected. Answ.* He

CHAP. X. answers 1. By friendly compellation, *brethren, Chap.X.ver.*1. 2. By testification of his contrary desires and prayers for the Jewes salvation, *ver.*1. 3. By concession that they have zeal, but onely a blinde zeal, *which he proves*, By their ignorance of Gods righteousnesse; By their adorning their own righteousnesse; By withstanding Christs righteousnesse; which is the complement and end of the Law for righteousnesse, *v.*2,3,4. *whose righteousnesse he proves to be the only true righteousnesse*, Both by the nature of the righteousnesse of the Law, which is impossible to be attained by sinners, *ver.*5. And by the nature of the righteousnesse of faith; The properties whereof are described, *ver.*6. *to* 14. The means whereof are vindicated from calumnies, *ver.*14. *to the end.* **Object.** *III. If God rejects the Jewes, then he rejects his own People. Answ.* He answers, 1. By

CHAP. XI. denying it, *Ch.*XI. *ver.*1. 2. By demonstrating the contrary, that God hath not cast away the elect Jews, *ver.*2. *to* 7. 3. By distinguishing betwixt the Jewes, *Elect*, and *Non-Elect*; those being saved, these hardened, as the Scriptures testifie, *ver.*7. *to* 11. **Object** *IV. God by rejecting and blinding the Jewes, that they might fall and be destroyed, seems to be cruel*, &c. *ver.* 11. *Answ.* He Answers, I. *Denying* the false end of their rejection objected, they were not rejected that they might fall, *ver.*11. *II. Explicating* the true ends intended by their fall; *viz.* 1 Salvation to the Gentiles; 2. Provocation of the Jewes thereby to Jealousie, *ver.*11. 3. Much more advantage by the Jewes plenary conversion, *ver.*12. which the Apostle urgeth, that he might provoke the Jews to humiliation, and save some of them, *ver.*13,14,15,16. *III. Dehorting* the Gentiles from glorying over the rejected Jewes, 1. From the condition of the Jews, onely some of them being broken off; and of the Gentiles, who were wilde branches, but now partake of the Olive-tree, *ver.*17,18. 2. From the absurdity of the branches boasting against the root that bears them, *v.*18. *to* 21. 3 From Gods impartiality to the natural branches, *ver.*21. 4. From the cause of the Gentiles insition, Gods meer grace, *ver.*22. 5. From the condition of their standing, faith, *ver.*22. 6. From the exemplary severity of God upon the Jewes, *ver.*22. *which is amplyfied* by the contrary conditional effect promised the Jewes, *viz.* They if they continue not in unbelief, shall be graffed in again; This he proves by divers Arguments, *ver.*23. *to* 32. IV. *Admiring* and adorning the unsearchable depth of Gods dispensation herein, *ver.*33. *to the end.*

Hitherto of the Informatory and Doctrinal part of this Epistle.

II. **The Hortatory or Practical part**, *inferred from the former, follows; wherein he exhorts to good works, and duties of Sanctification*, 1. *More general*, 2. *More special.*

I. More general duties, as

CHAP. XII. 1. To present their bodies a spiritual sacrifice to God, in their service according to the Word, *Chap.XII.*1.

2. To be transformed by renovation of minde, and not conformed to this world, *ver.*2.

3. To be humble under all the spiritual gifts, which God hath given, and to use them aright, *ver.*3. *This is urged, I.* From Gods intent in giving divers gifts, or offices, *viz.* the good of the whole body of the Church, not that one member should insult over another, *ver.* 4, 5. *II.* From a distribution or exact enumeration of the several * offices in the Church, and the several duties imposed upon them therein; *and this* 1. *More generally*, into 1 **Prophecy**, 2 **Ministry**, *ver.* 6, 7.

* The **Church Officers** under the New Testament. 2. *More particularly* sub-distinguishing, *Prophecy* and *Ministry*. 1 Under *Prophecy*, comprehending **The Teacher**, *ver.*7. **The Pastor**, *ver.*8. 2 Under *Ministry*, comprizing **Him that giveth**, i. e. the Deacon; **Him that Ruleth**; And **Him that shewed mercy** to them in distresse, in use in the primitive Church, *ver.*8.

4. To several Christian Duties necessary to the right managing of our Christian conversation; which are laid down in holy *Aphorismes*; As, 1. Sincere love, *ver.*9. 2. Flight of evil, and following what is good, *ver.*9. 3. Brotherly-kindnesse, *ver.*10. 4. Mutual honouring one another, *ver.*10. 5. Fervency of spirit in the Lords service, *ver.*11. 6. Managing afflictions with Hope, Patience and Prayer, *ver.*12. 7. Beneficence and Hospitality, *ver.* 13. 8. Blessing our Persecutors, *ver.*14. 9. Sympathizing with one another in joy and grief, *ver.* 15. 10. Mutual unanimity, *ver.*16. 11. Patience under injuries, *ver.*17. 12. Honesty of life before all men, *ver.* 17. 13. Peaceableness with all, *ver.*18. 14. Recompensing of good to our enemies in stead of revenge, *ver.*19,20,21.

II. More special duties to be exercised in things, 1 *Necessary*, 2 *Arbitrary.*

CHAP. XIII. 1. *In things necessary*, duties required, are 1. Subjection to the higher Powers, urged by divers Arguments, *Chap.XIII.ver.*1. *to* 8. 2. Brotherly love as the fulfilling of the Law, *ver.* 8, 9, 10. 3. The putting off all corruptions inconsistent with Christianity, and putting on the armour of light, &c. *ver.*11. *to the end.*

2. *In things arbitrary* or *indifferent*, (which yet were not indifferent under the Law,) *viz.* **Meats** and **Dayes**. About which the *weak*, not instructed throughly in their Christian-liberty, took offence at the strong, in that they used them, and so censured them; the strong on the other hand offending and despising the weak. *Here therefore the Apostle, I. Directs* the strong how to receive

CHAP. XIV. the weak, and not to despise him, *Chap.XIV.*1,2,3. *II. Dissuades* both strong and weak from censuring or rash judging one another, by divers grounds, *ver.*4. *to* 13. *III.* **Directs** the strong to take heed of giving offence to his weak brother, who esteemeth things that are clean to be unclean, *ver.*13,14. *This he urgeth by many Arguments, viz.* 1. To offend a weak brother is to walk uncharitably, *ver.*15. 2. To destroy him for whom Christ dyed, *ver.*15. 3. To expose *thy good*, i. e.

Thy

Thy Christian liberty, to be ill spoken of, *ver.* 16. 4. The Kingdom of God, consists not in meats and drinks; therefore we are not to contend for them as necessary to salvation, *ver.* 17, 18. 5. To walk contrary to peace and edification, *ver.* 19. 6. To destroy Gods work, *viz.* Faith in the weak. Object. I. *But all things are pure.* *Answ.* Though all things be pure in themselves, yet we must not use them to our weak brothers offence, *ver.* 20, 21. Object. II. *But I have faith, and am satisfied in what I do, therefore I may use my liberty.* *Answ.* It follows not: Thou mayst enjoy thy liberty to thy self before God: Needst not use it to thy brothers prejudice, *ver.* 22. IV. *Warns* the weak to do nothing doubtingly, *ver.* 23. V. *Repeats* the Exhortation about things indifferent, 1. Charging the strong to bear the infirmities of the weak, *Chap.* XV. 1. 2. Proving this to be their duty, *Partly* from the end of Gods giving his gifts to them, *viz.* Edification, *ver.* 2. Partly from Christs example, *ver.* 3, 4. 3. Amplifying this by a suitable Prayer for them, that herein they may walk as they ought, *ver.* 5. *to* 14. CHAP. XV.

Hitherto of the Horatory, *or* Practical *part of this Epistle.*

THE CONCLUSION of the whole Epistle follows; wherein the Apostle III.

1. Excuseth himself, 1. *Partly* for his boldness in thus writing to the Romans, *ver.* 14. *to* 22. 2. *Partly* for his not coming to them hitherto, being detained in planting the Gospel in *Greece*, ver. 22.

2. Promiseth to come to them after he had been at *Jerusalem*, when he should take his journey into *Spain*, ver. 23. *to* 30.

3. Earnestly craveth their prayers, in Reference to his journey, to *Jerusalem*, and to them, *ver.* 30. *to the end.*

4. Commendeth *Phœbe* to their kind entertainment and assistance, *Ch.* XVI. 1, 2. CHAP. XVI.

5. Saluteth the Saints at *Rome*, both in his own and the Churches name, *ver.* 3. *to* 17.

6. He warns them to take heed of Schismaticks, that cause divisions among them; whom he notably describes and dehorts from, *ver.* 17. *to* 21.

7. Sendeth to the Saints at *Rome* salutations from particular brethren, *ver.* 21. *to* 25.

8. Finally, closeth up the Epistle with a Doxology, or giving praise to God through Jesus Christ, *ver.* 25, 26, 27.

I. Corinthians.

§. I. Order and Time of writing it.

AS the *Epistle to the Romanes* is in our Bibles set first, (though not written before all the following Epistles,) besides other Reasons probably for the Doctrine of *Justification by Faith*, therein so Excellently handled: So this I. *Epistle to Corinthians* may deservedly be thought to be placed next in *Order* for the Doctrine of *Church-Government*, and Rules of *Publick-worship* therein notably prescribed.

When and **where** this Epistle was written: hath been [a] formerly Declared.

[a] See in the Table before the *Epistle to the Romans.*

§. II. Name, and Penman.

The first Epistle of the Apostle Paul *to the* CORINTHIANS.] So denominated, *Partly* from the **Penman** thereof, *Paul* (formerly [b] described at large) *Partly* from the Object to whom he wrote it, *viz.* The *Corinthians*; or the [c] *Church of God at* Corinth.

[b] See on *Romanes* §. II.

[c] 1 Cor. 1. 1, 2.

CORINTH was an [d] eminent City of *Achaia*, (which *Achaia* by an *Isthmus* was annexed to *Greece*, neer to *Athens*,) seated in an *Isthmus*, or a little Tract of Land betwixt two Seas; the *Ægean* and *Jonian* Sea; A most famous Mart, very populous and flowing with wealth; it was (saith [e] *Cicero*) *the Light and Glory of all Greece*: yet very infamous for luxury and multitudes of Vices. Once utterly destroyed by L. *Mummius* the Roman Consul; but after for the opportunity of situation restored to its ancient splendour by *Augustus*. *Paul* coming from *Athens* to *Corinth*, [f] laid the first foundation of a Church there. He was their [g] spiritual *Father that begot them through the Gospel*; Converting by his preaching [h] *Crispus* and *Sosthenes*, chief Rulers of the Jewish Synagogue there; and many other *Corinthians*; among whom *Paul* continued preaching, above a year and six moneths; God assuring him by night in a Vision, that *he had much people in that City*. And this Church of *Corinth*, grew one of the [i] most eminent Churches for all manner of spiritual gifts.

[d] Parens in Proleg. in I. ad Cor. *Corinth*, (as *Chrysostome* saith) *is now the prime city of Grecia, and of old it abounded with many commodities necessary for this life, also with plenty and wealth above all others. And therefore some of the forrain Writers have called that place* Ἀφνειὸν, *viz.* Fruitful or Plentiful. *Its situate in the* Peloponnesian Isthmus, *and had ample matter for Merchandize. It was a city full of Rhetoricians and Philosophers, and of the seven which were called wise men, one was of this City.* Chrys. in Ep. 1. ad Cor. Arg. [e] Lumen & decus totius Greciæ. *Cic. pro Leg. Manil.* [f] 1 Cor. 3. 11. [g] 1 Cor. 4. 15. [h] Act. 18. 1, 8, 9, 10, 11, 17, 18. [i] 1 Cor. 1, 5, 6, 7.

§. III. Occasion.

Occasion of writing this Epistle, seems from the whole tenour of the Epistle it self to be twofold, I. The information that *Paul* had from them of *the house of* Cloe, of the many and woful distempers that infested the Church of *Corinth* after *Pauls* departure; as, 1. *Schisms* and [k] *Divisions*; 2. *Many notorious scandals*, [l] as lusts, incest, covetousness, Law-suits of Christians before infidel-Magistrates, &c. 3. *Idolatrous communion with Infidels* in their [m] Idol-feasts. 4. *Uncomely habits in* [n] publick Assemblies. 5. *Gross Prophanations of the* [o] *Lords Supper*. 6. *Barbarous* [p] *confusion in their publique Church-Assemblies*. And 7. such *Epicure-like Atheisme and Profaneness* to [q] deny the Resurrection and Eternal Life. II. The writing of some of the Corinthians unto the Apostle for satisfaction in some particular cases; As 1 About [r] *Marriage*. 2 About [s] *things sacrificed to idols*. 3 About [t] *Spiritual gifts*. 4 *About* [u] *prophecying*. And 5 About [x] *charitable Collections for the poor Saints in* Judea. Divers of the ancients, as [y] *Ambrose*, [z] *Chrysostome*, [a] *Theodoret*, [b] *Oecumenius*, have intimated also the occasion of this Epistle to this purpose.

[k] 1 Cor. 1. 11. &c. [l] 1 Cor. 5. 1. &c. and 6. 1. &c. [m] 1 Cor. 8. 1. &c. and 10, throughout. [n] 1 Cor. 11. 2. to 17. [o] 1 Cor. 11. 17 to the end. [p] 1 Cor. 14. [q] 1 Cor. 15. 12, &c. [r] 1 Cor. 7. 1. &c. [s] 1 Cor. 8. 1, &c. [t] 1 Cor. 12. 1, &c. [u] 1 Cor. 14. 1, &c. [x] 1 Cor. 16. 1, &c. [y] Præcepto domini admonitus Apostolus resedit apud Corinthios Annum & menses sex docens inter eos verbum Dei. Hinc est unde magna cum fiducia charitatis affectu agit cum eis, aliquando commonens, aliquando arguens, aliquando blandiens ut filiis. Nam multæ causæ sunt propter quas scribit ad eos; quarum prima hæc est, quod more hæreticorum dissentientes ab invicem, hominibus devoti, *Pauliani* & *Petriani*, & *Apollonjaci* dici volebant, non Christiani, quod valde exprobrat Apostolus. Erant tamen inter eos qui ab his dissentirent Christo soli dicati. Secunda hæc est, quia eloquentia dilectari cæperant & terrena Philosophia ut sub nomine Christi iis imbuerentur quæ contraria sunt fidei, &c. *Ambr. Præfat. in* 1. *Ep. ad Cor.*

[z] Πολλὰ δὲ καὶ αὐτὸς ἔπαθεν ὁ Παῦλος ἐν ταύτῃ τῇ πόλει, &c. *i.e.* *Paul* suffered many things in this City, (viz. of *Corinth*.) Christ appearing to him in it said, *Hold not thy Peace, but speak, for I have much people in this City*: and he abode there two years. In it the Devil went out, by whom the Iews adjuring him suffered grievous things. In it they that repented burnt their Conjuring Books, valued at 50000 pieces of silver. In it, the proconsul *Gallio* sitting on the judgement-seat, *Paul* was beaten. The Devil therefore perceiving that great City and multitude of People to have received the truth, and for wealth and wisedome to be had in admiration, and to be the Head of all *Greece*, for the affairs of the Lacedemonians and Athenians were in a miserable state, when their ancient Kingdome fell,) when he saw they had received the Word of God with a ready and cheerful mind, what doth he? He divides the men, for he knew that the strongest of all Kingdomes divided could not stand. And for the practising of his deceits he took occasion from the wealth and wisedome of the inhabitants, &c. *Jo. Chrysost. in Ep.* 1 *ad Cor. Arg.*

[a] The Devil seeing *Corinth* a populous City, and formerly given to idolatry, to believe in God, he subornes certain rich men and Philosophers among them, and had set up themselves that they might rule over the People in spirituals. Which done, many of the vulgar sort were joyned to the rich as more potent; and to the Philosophers, as to those who could teach some more excellent thing then the Apostles doctrine: and that hence discords and contentions might be raised up among them. They therefore wrote to the Apostle by *Fortunatus*, *Stephanus* and *Achaicus*, touching marriages and Virginity: whom he wrote back to them, both touching these and other things, sending *Timotheus* also. Because therefore rich men and Philosophers through arrogance divided the people, he first of all

all corrects their affectation of arrogance. *Theod. apud Oecum. in Arg. in 1 Cor.*
o This Epistle Paul wrote from *Ephesus*, thinks *Oecumen. Arg. in 1 Cor.*

§. IV. Scope.

The Apostle therefore in this Epistle principally intends and endeavours, 1. *To apply healing medicines speedily to all the forementioned evils and maladies that began to grow in the Church of* Corinth 2. *To give the Corinthians satisfactory Resolutions in all the particulars wherein they craved his advice from the Lord.* Both these ends will more evidently appear upon consideration of the several parts of the Epistle in the V. Section here following.

§. V. Principal Parts.

In this I. Epistle to the Corinthians, consider 1. *The Preface.* 2. *The Body*, or *Substance of the Epistle.* 3. *The Conclusion.*

THE PREFACE to the whole Epistle, which contains I. The Inscription, *describing* 1. The Persons writing, *Paul* and *Sosthenes*, *Ch. I. ver. 1.* 2. The Persons to whom they wrote, *viz.* Principally, to the Church at *Corinth.* Secondarily, to all the Saints in *Achaia*, *ver. 2.* II. The Salutation, *ver. 3.* III. The Testification of his benevolent affection to the Corinthians, 1. By his Thanksgiving to God, for the singular gifts of God wherein they then excelled, *ver. 4. to 8.* 2. By his assuring them of Perseverance to the end; upon divers grounds, *ver. 8, 9.* I. CHAP. I.

THE BODY, or *SUBSTANCE OF THE EPISTLE*; *which containes* a Treatise of severall subject-matters, according to the present condition and neccessity of the Church at *Corinth*; And is 1 *Reprehensive*, 2 *Instructive*, 3 *Doctrinal.* II.

1. **In the Reprehensive part**, *the Apostle sharply reproves and taxeth, their* 1. *Shismes.* 2. *Contempt of the Apostles ministry.* 3. *Neglect of Church-discipline.* 4 *Contentious Law-suits before Infidels.* 5. *Slight account of Fornication.*

I. **Their Schismes and Divisions** about their Ministers and their diverfity of gifts, for which some admired one, some another, he sharply taxeth, *ver. 10. to chap. 4. ver. 1. Here note* I. **An emphaticall exhortation of them to unity** both in word and judgement and dehortation from Schismes; *whereof consider* 1. The manner, with beseeching, *ver. 10.* 2. The occasion, their grosse Schismes whereof the house of *Cloe* informed him, *ver. 11, 12.* 3. The arguments for unity against Schisme, *drawn from* 1 Christs unity, 2 Christs death, 3 The forme of baptisme, *ver. 13.* II. **Pauls tacit clearing himself** from being any cause of those divisions among them, either by his baptizing or preaching, 1. By his *baptizing*, he baptizing very few among them, that not being the chief imployment to which Christ called him, *ver. 14, 15, 16, 17.* 2. Not by his *preaching* among them, to which some affecting Pompe, and embracing Eloquence: others Plainnesse in preaching, whereby their divisions were occasioned.) This he proves, *Partly* in that he preached not Christ crucified with wisedome of words to entice them: 1 That being contrary to his Mission, *verse 17.* 2 That tending to make Christs Crosse of none effect, *ver. 17.* 3 That being contrary to Gods intent, *viz.* To confound the wisedome of the world, by the plain preaching of Christ crucified; whilst the People usually converted hereby, are not wise, mighty, noble, but foolish, weak and base, that no flesh might glory in it self but in the Lord, *ver. 18. to the end of the chap.* *Partly* in that he preached in the plaine demonstration of the spirit and power to save them, *Chap. II. 1. to 6. This he amplyfies*, showing that his preaching was with such mysterious spiritual wisedome, as far surpasseth all carnal mens capacities, yet is apprehended by them that are spiritual through the help of Gods spirit, *v. 6. to the end.* *Partly* in that he was necessitated to feed them with milk, more plain, easie, familiar doctrines, because of their carnalnesse and weaknesse, which still remains, as appears by their carnal divisions, *Chap. III. 1, 2, &c.* III. **His convincing them** of the evil of their divisions, by reason of their ministers, by divers Arguments, *viz.* 1. The carnalnesse of their divisions, *ver. 3, 4.* 2. Their attributing more to their Teachers hereby then is meet, they being not Lords and Heads, but Ministers, the efficacy of whose ministry depends only upon Gods blessing, *ver. 5, 6, 7.* 3. The unity of their Teachers, which should teach them unity, *ver. 8.* This unity of Teachers he proves by their office, they being Co-workers with God, *ver. 9.* This their office is illustrated by a double Metaphor, *viz.* of Husbandry, *ver. 9.* Of Architecture or building, himself being the Master-builder that laid the foundation Jesus Christ, others building thereon, whom he warnes to take heed of laying unsuitable superstructions upon Christ, *ver. 10. to 16.* 4. Their own Sanctity, they are the holy Temples of God, and must not defile themselves with unholy Schismes, *ver. 16, 17.* 5. The folly and vanity of all their enticing Teachers wisedome in the sight of God, (which occasioned these divisions) *ver. 18, 19, 20.* 6. The vain-glory of this admiring their Teachers Persons; all their Teachers with all their variety of gifts, yea all things in the world being theirs in Christ for their good, *ver. 21, 22, 23* CHAP. II. CHAP. III.

II. **Their contempt of the Ministry** of the Apostles and others, he blameth; I. Showing in what account they ought to be had by them, *viz.* as Christs Ministers and faithful Stewards of Gods mysteries, *Chap. IV. 1, 2.* II. Declaring how little he values their judgment of him, *viz.* in CHAP. IV.

preferring their eloquent Teachers before him.) *For* 1 This is but mans judgement, *ver.* 3. 2 He dares not judge himself how much he is to be esteemed, much less should they that knew him not so well, *ver* 3,4. 3. It is the Lords Prerogative to judge how every one is to be esteemed, *ver.* 4,5. *III.* Tacitly preventing an **Objection**; *Thou dost meanly compare thy self and Apollos to Husbandmen, that could do nothing without God, and now takest thou it ill to be low esteemed of? Answ.* He proposed himself and *Apollos*, as examples of modesty for their imitation, that they be not puffed up one against another for their Teachers, 1. Because God only discriminates them from others. 2. Because they have received all they have, *ver.* 6,7. 4 Upbraiding their swelling haughtiness, because of their supposed absoluteness without the Apostle, 1. By an ironical concession, *ver.* 8. 2. By an option or wish that they were so, *ver.* 8. 3. By an argumentation that they were not so absolute, nor as yet reigned: because the Apostles themselves reigned not, but rather were under great contempt and afflictions in the world, *ver.* 8 *to* 14. This sharp reproof he mitigates, 1 *Partly* by intimating his intent therein, *ver.* 14. 2 *Partly* by assuring them of his fatherly affection to them as his spiritual children in the Gospel, *ver.* 14,15 Hereupon he exhorts them to imitate him as a spiritual father; which that they may do, *For Present* sent *Timothy* to them, to inform them of his wayes imitable; And *For Future* he promises to come to them himself, to exhibit himself exemplary to them, *ver.* 16. *to the end.*

CHAP. V.

III. **Their neglect of Church-discipline**, in case of the **Incestuous Person**, who married his mother in law, he reproveth *I.* Describing the offence; 1 By the fame of it. 2. By their grievousness of it, *Ch* V. *ver.* 1. 3. By their extream neglect about it, being so farre from mourning for it, to punish the offender, that they were puffed up, *ver.* 2. *II.* Prescribing the punishment, *viz.* * **Excommunication** set forth by the 1 *Matter* of it, *viz. him that hath so done this deed*; 2. *Efficient causes* of it, *viz. ye gathered together, and my Spirit, in the Name and Power of our Lord Jesus Christ.* 3. *Forme* of it, *Delivering to Satan*, 4. *End* of it, *Partly* for destruction of the flesh, *Partly* for salvation in the spirit in the day of the Lord, *ver* 3,4,5. *III.* Pressing them to inflict this punishment, apply this medicine, 1 From the evil of their former neglect and glorying. 2. From the peril of the sin unpurged out; it would leaven them all, *ver.* 6,7. 3 From the state of the Christian Church, which is now keeping a spiritual Feast, Christ our Passeover being sacrificed for us; as therefore at the typical Passeover, corporal leaven, so now at the true paschal feast, spiritual leaven is to be purged out, *ver.* 7,8. 4 From his former command to them, to avoid the society of Fornicators and scandalous persons, though not of the world without, which is impossible; yet of the Church within, which properly comes under Church power, *ver.* 9, *to the end.*

* **Excommunication described.**

CHAP. VI.

IV. **Their Contentious Law-suits**, with one another before infidels, he utterly condemns and dissuades from them, by divers Arguments; 1 By this course they preferre the sentence of infidels, before the judgement of Saints, *Ch. VI.* 1. 2. The Saints shall judge the World and Angels, how much more are they worthy to decide temporal differences, *ver.* 2,3. 3. They shame the Church of God, by appointing insufficient men among them to judge in temporal affairs, whence they were necessitated to appeal to the Pagans, as if they had not a wise man among them, *v.* 4,5,6. 4. These vexatious law-suits are unbrotherly, and they should rather suffer wrong, *ver.* 6,7. 5. Hereby they wrong and defraud their brethren unjustly, *ver.* 8. which injustice is aggravated; *Partly*, in that it and like sins shut out of Gods Kingdom, *ver.* 9,10. *Partly*, in that its most unsuitable to their present justified and sanctified estate, *ver* 11.

CHAP. VII.

V. **Their slight account of Fornication**, *he reproves*, *I. Preventing* their excuse about fornication, *That it is indifferent, therefore might be done by them. Answ.* He answers, 1. *By way of Caution*; were fornication indifferent, yet may it not be used, either when it is unexpedient, or when it brings us under its dominion, *ver.* 12. 2 *By way of Negation*, denying fornication to be of the number of indifferent things, as meats; for these are fitted for some use in this life, and accordingly bodily instruments for them, as the belly; which use yet shall at last be abolished: but the body is not fitted for fornication, but for the Lord, nor shall it be abolished but raised again, *ver.* 13,14 *II. Deborting* them from fornication; For, 1. This is extream repugnant to that holy relation, which the Saints bodies have to the Lord Christ as his members, *ver.* 15,16,17. 2. This sin is peculiarly against his own body, *ver* 18. 3. Their bodies are the Temples of the Holy Ghost, therefore not to be defiled, *ver.* 19. 4. They ought to glorifie God both in body and soul, being not their own, but the Lords, bought with a price, *ver.* 19,20.

Hitherto of the Reprehensive part of this Epistle.

II. **In the Instructive Part** *of this Epistle*, The Apostle resolves, directs, or instructs them about divers practical matters; as about 1. *Marriage.* 2. *Idolothytes.* 3. *Habits in publick Assemblies.* 4. *The Lords Supper.* 5. *Use of spiritual gifts.* 6 *Prophecy.* Touching all which, or at least divers of them, they had written to him for his advice, *Ch. VII.* 1.

I. **Touching Marriage**, he resolves divers questions or cases of conscience. *As,*

1. *About Marriage of Christians*; that its useful for avoiding fornication, *ver.* 1,2.

2. *About conjugal benevolence*; that man and wife ought mutually to render it each to other, *ver.* 3, *to* 8.

3. *About the Unmarried and Widows*; That its good to remain single, yet better to marry then to burne, *ver.* 8,9.

4. *About Divorce*, without the case of adultery, 1. *In case of discontents*, 1 That the wife is not voluntarily to depart, *ver.* 10. 2 *If* she depart she is to remain unmarried; or to be again reconciled to avoid

avoid incontinency. 3. The husband is not to put her away, v. 11. II. *In case of unequal yoaking of a believer and an unbeliever.* 1. That they should dwell together, because thereunto the unbeliever is sanctified by the believer, otherwise their Children were not *Federally holy*, v. 12, 13, 14. 2. That in case the unbeliever voluntarily depart, the believer in such case is free, Provided 1. That all peaceable endeavours be used for retaining him or her, there being possibility of gaining the unbeliever to the Faith, *ver.* 15, 16. 2. That the believer abiding within the limits of his calling, use the gifts God hath given him, for gaining the unbeliever, *ver.* 17. And so he passeth from the *Hypothesis* to the *Thesis*, intimating that what he had said of the state of *Marriage*, that it was not to be deserted for Religion sake: the like they were to think of other *States of life*, and of all externals, whether one be circumcised or uncircumcised, bond or free, &c. not to be sollicitous of changing them, because these are nothing with God; yet he cautions servants, 1. Rather if they can conveniently to accept of freedome. 2. Not to subject their Consciences to men whom they serve, *ver.* 18. to 25.

5. *About Virgins*, whether they should marry? I. *Those Virgins that are at their own disposal, (Parents being dead)* he dissuades from marriage, not as unlawful, but as inconvenient, in respect, 1. Of the present distress of the Church persecuted. 2. Of the troubles of the flesh. 3. Of Worldly cares, *ver.* 25. *to* 36. II. *Those Virgins that are under others Tuition*, ought to be disposed in marriage, if they have not the gift of Continency; otherwise they may be better continued in Virginity, *ver.* 36, 37, 38.

6. *About second Marriages*; that they are lawful, the former being dissolved by death, *ver.* 39, 40.

II. **Touching eating Idolothytes**, or *Things sacrificed to idols*, I. **He refells the Arguments** brought in defence thereof. **Argum.** 1. *They that have knowledge are sufficiently instructed of the lawful use of idolothytes, they may eat them*; *But*, &c. *Answ.* He Answers, 1. By denying the Proposition, knowledge is not a sufficient warrant for thine eating without Charity to thy brother. 2. By denying also the Assumption, they had not sufficient knowledge; *Partly* because they were proud, *Partly* because they were uncharitable to their brethren, *Ch.* VIII. 1, 2, 3. **Argum.** 2. *They that know an idol is nothing, and that therefore they are not defiled with eating Idolothytes may eat them; But we are such. Therefore, &c. Answ.* He Answers, 1. *By Concession*, That an idol is nothing, *ver* 4, 5, 6. 2. *By limitation* of the Assumption, All have not this knowledge of idols and idolothytes, and those that are ignorant will be offended. *ver.* 7. **Argument** 3. *But if we eat not, we deprive our selves of our right. Answ.* Eating betters not, Not-eating makes not worse, *ver.* 8. II. **He dissuades** *from publique eating things sacrificed to idols, by many Arguments*, 1, From Christian liberty which is not to be abused to the offence of the weak, *ver.* 9, 10. 2. From the weak brother, who is not to be destroyed by their Christian liberty, *ver.* 11. 3. From Christ who is not to be sinned against herein, *ver.* 12. 4. From *Pauls* example, *Partly* resolving never to eat flesh, rather then offend his brother, *ver.* 13. *Partly* denying to make use of his Apostolick power in receiving maintenance from the Church of *Corinth*, for his Ministry, though he proves this due, *From* the example of *Peter*, *James* and others, *From* comparison of the like; *From* the Laws typical Testimony; *From* equity; *From* example of false Apostles; *From* the Levites example; *From* Christs Ordinance, *Ch.* IX. 1. *to* 19. *Partly* abridging himself in the use of his whole Christian liberty, for the gaining and saving of the more, v. 19. *to the end.* 5. From the idolatrousness of partaking in these idol-feasts. *Thus: Ye ought to flee from idolatry, But to communicate in idol-feasts is idolatry, Therefore to be avoyded.* **The Proposition**, *that we ought to fly from idolatry*, He *partly* proves from Gods vengeance upon *Israel* for that sin, notwithstanding they had the same ordinances for substance that we have *Ch.* X. 1 *to* 6. *Partly* amplifies by the concomitant sins and punishments in the Israelites example, (five being instanced in) all which are recorded for our example and admonition to warn us against idolatry, *ver.* 6. *to* 15. **The Assumption**, *That to communicate in idol-feasts is idolatry*, he proves Analogically, *Partly* from the Lords Supper, they that partake that Bread and Cup have Communion with Christs Body and Blood signified thereby, v. 15, 16, 17. *Partly* from the Jewish sacrifices, they that eat of the sacrifices have Communion with the Altar as members of the Jewish Church, v. 18. So they that communicate in idol-feasts have tacite Communion with the idols to whom they are offered; yea Communion with Devils, seeing idols are nothing, *Jv.* 19, 20. 6. From the impossibility of having Communion with Christ in his Supper, and with Devils in these idol-feasts, *ver.* 21. 7. From the desperate folly of this sin, *ver.* 22. III. **He adviseth them**, *touching private buying, or private eating things sacrificed to idols*; 1. Premising general Rules about things indifferent, *viz.* That they consider expediency as well as lawfulness, That they study edification of others, *ver.* 23, 24. 2. Resolving them that they may buy what is sold in the Shambles, and eat privately what is set before them, asking no question, unless some shew that it is sacrificed to idols, *ver.* 25. *to* 31. IV. **He concludeth** this whole subject with three excellent Rules, 1. To do all to Gods glory, *ver.* 31. 2. To offend none, *ver.* 32. 3. To succour the infirmity, and seek the salvation of all, after the Apostles example, *ver.* 33. whom they are to follow as he follows Christ, *Ch.* XI. 1.

CHAP. VIII.

CHAP. IX.

CHAP. X.

III. **Touching decent habits of men and women in Church-Assemblies.** Premising a commendation of them for observing him. *He directeth* 1. **Men** to worship with their heads uncover'd, 1. *Because* hereby the mans superiority over the woman, according to Gods ordinance; is testified. 2. *Because* even nature teacheth it is a shame for men to have long hair, and so consequently to be cove-

CHAP. XI.

red. II. **Women** to worship with heads covered, 1. Because it is a shame for a woman to be shaven, and to be uncovered is as if she were shaven. 2. Because hereby the woman testifies her subjection to the man according to Gods ordinance. 3. Because otherwise she will offend the *Angels*. 4. Because her hair is given her for a covering, *ver.* 2. *to* 17.

IV. **Touching the Lords Supper, and the right Administration thereof.** Here I. **He sharply reproveth them.** *More generally* dispraising them for coming together for worse, not for better, *v.* 17. *More particularly*, taxing them for prophanation of the Lords Supper, 1. By Schismes or Divisions, every one taking before other his own Supper, *ver.* 18. *to* 21. 2. By drunkennesse, *ver.* 21. These evils he sharply blames and aggravates, *ver.* 22. II. **He recites the Primitive Institution of the** * **Lords Supper** formerly delivered by him to them, against which they had offended. In which institution, note the *Efficient*, *Matter*, *Forme and end* of the Lords Supper, 1. The Efficient, *The Lord Jesus*; Amplyfied by the circumstance of time, when; *the same night in which he was betrayed*, ver. 23. 2. The matter, *Outward*, viz. The signs, *Bread and Wine*; with the actions pertaining to them, *Taking*, *Giving thanks*, *Breaking*, *Giving*. *Inward*, viz. the spiritual mysteries signified *Christs body and blood*, Spiritually *Taken*, *Blessed*, *Broken*, *Given* for and to us. 3. The forme, *viz.* That Sacramental union betwixt these signs and these mysteries in these phrases, *This is my body*, *this is my blood*, *&c.* which union consists in the *instituted Signification*, *Obsignation*, *Exhibition*. 4. The end, especially *the Remembrance of Christ*, *and constant shewing forth his death till his second comeing*, ver. 24, 25, 26. From all he by way of corollary inferres, that unworthy partaking of the Lords Supper renders Persons guilty of the Lords Body and blood, *ver.* 27. III. **He instructs them and us how to communicate worthily**, *viz* By Self-examination before communicating, *ver.* 28. *This is urged*, 1. From the peril of eating and drinking judgment to themselves that eat unworthily, *ver.* 29. This he proves by the Corinthians sad experience, *ver.* 30. 2. From the benefit of self-judging, whereby the Lords judgment is prevented, *ver.* 31. which judgment of the Lord on his People is but a chastisement to prevent condemnation, *ver.* 32. IV. **He concludes** this matter with an exhortation, 1. To unity in communicating. 2. To eating at home, (so laying aside Love-feasts,) promising to order other things at his coming, *ver.* 33, 34.

* *The* Lords Supper *described.*

V. **Touching their spiritual gifts**, I. **He declares**, *That their right use is, when they are employed, not to the contempt of their brethren, but for the common good and profit of the Church, they being given to this end by the Spirit.* *This he proveth by divers Arguments*, As 1. None of their gifts are from themselves, but all from one and the same Spirit of God; This he declares *Experimentally* in the Corinthians wonderful conversion by the Spirit, *Ch. XII* 1, 2, 3. *Positively* in that all diversities of gifts are from the Spirit, *ver.* 4, 5, 6. 2. The end of the Spirits gifts is for common profit, *ver* 7. 3. No one Person hath all gifts, but several men are severally gifted by the spirit, that the members may be mutually obliged one to another, *ver.* 7. *to* 12. 4. We are all members of one and the same *Organical body* of Christ, 1 Being joynt-Partakers of Baptisme and the Lords Supper. 2 Resembling a natural body, which though it have many members, and they their several offices, yet is but one body, *ver.* 12. *to* 21. 5. The meanest and basest members are necessary and useful to the excellentest and noblest, as in the natural so in the organical body of Christ, so that the meanest cannot be despised without injury to the whole, *ver.* 21. *to* 28. 6. This difference of members and their offies, some superiour, some inferiour, God hath set in his Church for the good of the whole body, *ver.* 28, 29, 30. II. **He exhorts them** to covet earnestly the best gifts, *ver.* 31. III. **He undertakes to show them a** *way* **more excellent than gifts**, *ver.* 31. *viz.* The grace of Christian Charity, as being 1. More necessary then all gifts, *Ch. XIII* 1, 2, 3. 2. More excellent in effects, which are described *Affirmatively* and *Negatively*, ver. 4. to 8. 3. More permanent then all gifts, which shall cease in heaven; but charity shall never faile; nay in durableness it is beyond *Faith* and *Hope*, *ver.* 8. *to the end.*

CHAP. XII.

CHAP. XIII.

VI. **Touching the gift of tongues, and Prophecying**, he gives divers directions; As I. *That in their Church-assemblies, they should more indeavour after prophecying then to speak with tongues, Chap. XIV.* 1. And this for divers reasons; 1. *Because* prophecying is more profitable to the edifying of the Church, then speaking with tongues, whereby a man edifieth only himself, *ver.* 2. *to* 6. This Argument he amplyfies, *Partly* by an hypothesis or supposition in his own Person, *ver.* 6. *Partly* by a similitude drawn from musical instruments, especially warlike, which cannot be understood unlesse they give a distinct and certain sound; no more can they be understood speaking strange languages, *ver.* 6. *to* 10. 2. *Because* to speak with tongues, renders hearers and speakers Barbarians to one another, which is absurd and ridiculous unlesse they be interpreted, *ver.* 10. *to* 16. 3. *Because* the unlearned cannot say *Amen* to a Prayer or Thanksgiving in a strange tongue, *v.* 16, 17. 4. *Because* Paul himself prefers profiting the Church by a known tongue, farre before tongues, though he spoke more then they all, *ver.* 18, 19. 5. *Because* the use of strange tongues, and not understood, may be a sign to unbelievers to astonish them: But Prophecy is a means of good to believers to edifie them, *ver.* 20, 21, 22. 6. *Because*, whereas speaking with tongues only amazeth and astonisheth unbelievers, Prophecying may so effectually convince them, as to convert them, *ver.* 23, *to* 26. II. *That every of them use their gifts to the Churches edification*, *ver.* 26. To this end he shows them, 1. How to use tongues profitably, *ver* 27, 28. 2. How to prophecy to the Churches best advantage, *ver.* 29. *to* 34. III. *That women be silent in their Churches*, and ask their husbands at home, *ver.* 34, 35. IV. *That all things about Prophecy and Tongues be done decently and in order*, premising a sharp reproof to their haughtinesse and contempt of others, by reason of their gifts, *ver.* 36. *to the end.*

CHAP. XIV.

Thus of the Instructive Part of this Epistle.

III. **In the doctrinal part of this Epistle,** He asserts the Doctrine of the * Resurrection from the dead, against the heresie of them that denied it in the Church of *Corinth*. Here note 1. *A Preface*, 2. *A Treatise*, 3. *A Conclusion*.

I. A Preface, wherein *Paul* recites the summe of the Gospel which he had preached to them; which they beleeved: wherein they stand; whereby they are saved, *Chap. XV.1,2. viz.* I. That Christ died for our sins, *ver.3.* *II.* That he was buried. *III.* That he rose again the third day, *ver.4.* Evidencing his Resurrection, 1. To *Cephas*. 2. To the twelve, *ver.5.* 3. To above five hundred brethren at once, *ver.6.* 4. To *James*. 5. To all the Apostles, *ver.7.* 6. To *Paul* himself, *ver.8. to 12.*

II. *A Treatise of the Resurrection, wherein* I. He Asserts and proves the Resurrection by many Arguments, 1. From the faith of the Gospel hitherto preached and received, That Christ is risen, therefore it is false that there is no resurrection of the dead, *ver.12,13.* *This Argument is amplyfied by divers absurdities that would otherwise ensue*; *As*, Our preaching is vain and false, Our faith is vaine, *ver.14. to 18.* The dead in Christ are perished, *ver.* 18. Christians of all men were most miserable, *ver.19.* 2. From the Resurrection of Christ, *Partly* as the first fruits of them that sleep, *ver.20*, *Partly* as a **Second Adam** quickening all his, as the **First Adam** deadned all his, *ver.21,22,23.* 3. From the duration of Christs *mediatory Kingdome*, till he had subdued all his enemies, whereof death shall be last; death subdued, resurrection must needs follow, *ver.24. to 29.* 4. From divers absurdities that would otherwise follow, if the dead should not rise: As, In being baptized over, or for the dead, *ver.29.* In running hazards of Afflictions and Persecutions, *ver.30,31,32.* In abstaining from Epicurisme and Luxury, *ver. 32. to 35.* II. He Defends the Doctrine of the Resurrection, against them that Objected, *How rise the dead: with what body do they come? ver.35.* showing, 1. That its as possible for the body to rise, as for corne sown to be quickned after it die, *ver.36.* 2. That our bodies shall not rise the same in qualities as they are buried, but farre more excellent, that so they may be conforme to Christ, and be capable of inheriting Gods Kingdome, *ver. 37. to 51.* III. He reveals the great mystery of the **Change** of the living, at Christs coming to judgment, when death shall be swallowed up in victory, *ver.51. to 58.*

III. *A Conclusion*, exhorting in hope of the Resurrection to constancy and abounding in the Lords work, *ver.58.*

THE CONCLUSION of the whole Epistle, containing I. *Certain advertisements*, touching 1. Their Collections for the Saints at *Jerusalem*, *Chap.XVI.1. to 5.* 2. His own coming to them, *ver.5,6,7.* 3. His present abode at *Ephesus*, and the reason thereof, *ver.8,9.* 4. Their entertainment of *Timothy* if he come to them, *ver.10,11.* 5. *Apollo's* not coming as yet to them, *ver. 12.* II. *Exhortations* to certain duties, *viz.* 1 Watchfulnesse, 2 Stedfastnesse in the faith; 3 Courage, *ver.13.* 4 Charity, *ver.14.* 5 Reverend respect to *Stephanas* and his household and such like, *ver.15. to 19.* III. *Salutations*, 1. From others to the Corinthians, *ver. 19,20.* 2. From *Paul* himself to them, Denouncing Anathema Maranatha to the non-lovers of Christ; Praying Christs grace to be with them, Remembring his own love to them, *ver.21. to the end.*

* The Doctrine of the Resurrection asserted, and explained. HAP. XV.

III. CHAP. XVI.

II. Corinthians.

§. I. Name, and Penman.

THE II. *Epistle of* Paul *the Apostle to the CORINTHIANS.*] So called from a *Paul* the Penman of it, (of whom b before,) and from the Parties to whom he wrote, *viz. The Church at Corinth*, (of which c formerly) *and to all the Saints in all* Achaia, probably there being many Saints in that Province (as d *Calvin* noteth) who could not so safely and conveniently meet in Church-Assemblies, but were dispersed up and down by reason of turbulency of those times,

a 2 Cor. 1. 1.
b See on *Romanes* §. II.
c See on 1 *Cor.* §. II.
d *Joan. Calv. Com. in* 2 *Cor.* 1. 1.

§. II.

§. II. Time.

e Before Epistle to the *Romans*

When this Epistle was written, see before in the e *Chronological Table of the Order* and **Time** *of the writing of* Pauls *Epistles.*

§. III. Occasion.

f *Jo. Chrys. Homil. 5. in 2. Ep. ad Corinth. Theod. apud Oecum. in Arg. in* II. Cor.

g Secundam Epistolam Apostolus scribit Corinthiis, cujus hæc principalis est causa, quoniam in prima pro quorundam peccatis doctores eorum præcipue corripuerat, & multum fuerant contristati. Nunc eos consolatur, suum eis proponens exemplum, & docens non debere ægrè ferre quod pro aliorum sunt salute correpti, cum ipse pro aliena salute periculis quotidie & morti subjacerat. *Ambr. Præfat. in 2 Cor.*

h *Jo. Calv. in 2 Epist. ad Cor. Arg.*

i *Joan. Chrysost. in 2 Ep. ad Cor. Homil.* 1.

Occasion of this Epistle seems to be, I. *Partly those calumnies and aspersions cast upon* Pauls *words and actions by false Apostles and other his adversaries after his former Epistle.* They charged him, 1. With *levity*, that he came not to them according to his Promise. 2. *With pride and tyrannicall severity*, because of the Incestuous Person. 3. With arrogancy and vain-glory in his ministry, *therein lessening the Authority of the Law.* 4. With personal contemptibleness, insinuating that however he was glorious in his letters, *yet in person he was but base, &c.* II. *Partly* the good effect that in some measure his former Epistle had upon them, (as f *Chrysostome* saith,) putting them upon mourning and reforming, (especially their Teachers, (as g *Ambrose* intimates,) though it did not so much profit them as was meet, some impious ones despising *Pauls* Authority, and persisting still (as h *Calvin* noteth,) in their contumacy and haughtiness. III. *Partly* their forwardness in their contribution to the Saints in *Judea*, which the Apostle had formerly commended to them. IV. *Partly* their benevolent and kind receiving of *Titus*, (as i *Chrysost.* observeth.) These things especially gave the Apostle *Occasion* of writing to the Corinthians this his second Epistle.

§. IV. Scope.

k 2 Cor. 1. 8, &c.
l 2 Cor. 2, 3, 4.
m 2 Cor. 2. throughout.
n 2 Cor. 3. 1, 2, &c.
o 2 Cor. 4. 2, &c.
p 2 Cor. 5. throughout.
q 2 Cor. 6. throughout. and ch. 7.
r 2 Cor. 8. & 9.
s 2 Cor. 10, and 11. and 12, and 13.

Proportionably therefore the Apostles **Scope** *in this Epistle is principally*, 1. *To shew* that he came not so soon to them as he promised: *Not* out of levity, *But partly* by reason of his k troubles in *Asia*, that hindred him; *Partly* that he might give them the more time to set their Church in better order, that so he might l come more comfortably to them. 2. *To declare*, that his sentence against the m *incestuous Person* was not rigid or tyrannicall, but necessary and pious: and now that *Excommunication* had wrought so good an effect upon him; He (commending their obedience therein,) exhorts them to *absolve* him from that sentence and restore him. 3. To intimate his great successe in preaching the Gospel, which he doth not for his own but the Gospels glory, which had peculiar efficacy upon the n *Corinthians* above others, and farre surpassed the *Ministry of* o *Moses*, and was *hid only to them that are lost.* In preaching which Gospel he used all diligence and faithfulness, notwithstanding all his afflictions for the Gospel, which did but prepare a *greater weight of glory* for him in heaven p whereunto he aspired, inviting others to do the like, in accepting the grace of *Reconciliation*, tendred in the Gospel. 4. *To stirre them up* to an q Holy-life, and the eschewing of fellowship with infidels and idolaters. 5. *To incite them* to perfect their r *Contribution* for the poor Saints at *Jerusalem.* 6. *To Apologize* for himselfe against the s *Personall contemptibleness* imputed to him by the false Apostles, whereupon he reproving their *vain-glory*, enters upon an high commendation of his Apostolick office, and *Power*, and *his extraordinary Revelations*, farre out-shining all the counterfeit glory of false Teachers: yet declaring he had rather use meekness then his power, if he be not forced thereto by their contumacy and impenitency. So that great part of this Epistle, both in the begin-

beginning and latter end is *Apologetical*, and may in that regard be ſtiled, **Pauls Apology**, *or* **Apologetick Epiſtle againſt his Adverſaries calumnies.**

§. V. Principal parts.

In this Epiſtle are conſiderable, 1. *The Preface*, 2. *The Subſtance of the Epiſtle*. 3. *The Concluſion*.

THE PREFACE or Introduction to the Epiſtle, contains I. *The Inſcription*, denoting 1. The Parties writing, *viz. Paul* and *Timothy*. 2. The Parties written to, *viz. The Church at* Corinth, *and all the Saints in all* Achaia, *Ch. I. ver.* 1. *II. The Salutation*, ver. 2. *III. The Apoſtles Gratulation*, or Thankſgiving to God for his comforts in tribulation. *Here* 1. God, the object of his Thankſgiving is deſcribed, As *Father of Chriſt*, As *Father of mercies*, As *God of all comfort*, ver. 3. 2. The ground of the Thankſgiving, Gods comforting him in tribulation, *is Amplyfied. Partly* by the extent of it, *in all tribulation*: *Partly* by the end or intent of it, that the Apoſtle may be able by his own experimental comforts in diſtreſſe, to comfort others in like caſe; and particularly the Corinthians, whom he hopes to be ſharers in comforts, as well as in croſſes, *ver.* 4. *to* 8. I.

CHAP. I.

THE SUBSTANCE of the Epiſtle, conſiſts in a Treatiſe, 1. *Excuſatory*, or *Apologetical*. 2. *Hortatory*, or *Practical*. 3 *Minatory*, or *Threatning*. II.

I. **In the Excuſatory or Apologetical part of the Epiſtle,** 1. *He purgeth himſelf from ſome Imputations*. 2. *He commends and magnifies his Miniſtry*.

I. **He purgeth himſelf** *from the unjuſt imputations of* 1. Levity and Temerity, 2. Severity.

1. *From the imputation of Levity and temerity in that he came not to them, as he* * *formerly promiſed*. He excuſeth himſelf, *I. By the extremity of his afflictions even to deſpair of life, which befel him in* Aſia, whereby partly his coming to them was hindred, *v.* 8. *to* 12. *II. By the teſtimony of his Conſcience* touching the ſimplicity and godly ſincerity of his converſation in the world, and eſpecially towards the *Corinthians*, as themſelves will teſtifie; upon which *confidence he was minded to come to them* before, therefore none had cauſe to taxe him for *levity* or *breach of Promiſe*, *ver.* 12. *to* 17. *III. By the truth of his preaching among them, ſtill conſtant to it ſelf*, whence he proportionably proves the truth and conſtancy of his purpoſe in coming to them, *ver.* 17, *&c. This his truth and conſtancy in preaching he amplifieth*, 1. *Partly* by his ſolemn Oath confirming it, *ver.* 18. 2. *Partly* by the conſtant matter of his preaching among them, *viz Chriſt Jeſus, in whom all Gods Promiſes are Yea and Amen*, *v.* 19, 20. 3. *Partly* by the efficient cauſe of both his and their eſtabliſhment in preaching and receiving the Goſpel, *viz. Gods Annointing, Sealing, and giving the earneſt of his Spirit* to both, *v.* 21, 22. *IV. By his end in delaying hitherto to come to them*, viz. *To ſpare them*, that they might have time to repent and put their Church in order before his coming, *v.* 23. *This he amplyfies*. 1. *Showing* that he and the other Miniſters had not *dominion of their faith, but were helpers of their joy*, *v.* 24. 2. *Declaring* that he *purpoſed not to come again to them in heavineſs*, as he came unto them in his former Epiſtle, leſt thereby he deprive himſelf of all comfort, none being able to comfort him like them, *Ch.* II. *ver.* 1, 2. * 1 Cor. 16. 2. to 8.

CHAP. II.

2. *From the aſperſion of too much Severity and Tyranny, in writing to them formerly to excommunicate the Inceſtuous Perſon*, he clears himſelf, I. *By declaring why he wrote his former Epiſtle to them*, viz. 1. To prevent his matter of ſorrowing in them, and to provide for his and their joy at his coming, by their *Excommunicating* the inceſtuous Perſon before, *v.* 2. 2. To teſtifie his entire love in writing to them with ſo many tears, *v.* 4. II. *By ſhowing that the inceſtuous Perſon was a grief to them as well as to him*, therefore he was not too rigid againſt him, *v.* 5. III. *By making it his preſent requeſt to them to reſtore and abſolve the Inceſtuous Perſon excommunicated, now repenting*, and this he urgeth, 1. *Becauſe* his puniſhment hath been ſufficient already, *v.* 6. 2. *Becauſe* that otherwiſe he may be ſwallowed up of overmuch ſorrow, *v.* 7. 3. *Becauſe* hereby they ſhall confirme their love to him, *v.* 8. **Object.** *But why doſt thou now write to reſtore him, whom formerly thou wroteſt to have caſt out.* *Anſw.* He anſwers, becauſe now he had obtained his end in writing, *viz.* A diſcovery of their obedience, *ver.* 9. 4. *Becauſe* Paul himſelf had abſolved and forgiven him for their ſakes, therefore ſo ſhould they, *ver.* 10. 5. *Becauſe* Satan ſhould get no advantage, either againſt the inceſtuous Perſon, driving him to deſpair; or againſt the Corinthians, raiſing hereupon diviſions among them, or falſely perſwading them that the lapſed are not to be reſtored, *ver.* 11.

II. **He commends and magnifies his miniſtry,** (and therein tacitly wipes off the imputation of *Arrogance* and *falſe Doctrine*.) *I. By his ſingular care that he had therein of the affairs of the Corinthians*, being reſtleſſe at *Troas*, (where notwithſtanding an opportunity of preaching Chriſt was offered,) becauſe he there met not *Titus* to informe him of their ſtate, *ver.* 12, 13. *II. By the general ſucceſſe of his preaching in every place*. Amplified 1. By the cauſe thereof, *God*. 2. By the event thereof in the Apoſtle, *Thankfulneſſe to God, and Triumph in Chriſt*. 3. By the nature of this ſucceſſe upon ſeveral objects, *viz* either to life or death. 4. By his inſufficiency to this work. 5. By his ſincerity of Doctrine, whilſt many others contrariwiſe corrupt the Word, *ver.* 14 *to the end*. *III. By the particular efficacy of his Miniſtry upon the Corinthians themſelves converted* thereby, who therefore are his **Epiſtle of commendation** to all, *Chap.* III. 1. *to* 6.

CHAP. III.

CHAP. IV.

IV. *By the Subject-matter of his Ministry*, viz. The New Testament *farre surpassing the Ministration of* Moses; This New Testaments ministry, being 1. *A Ministry of the Spirit*; that of the letter. 2. *A Ministry of Life*, that of death. 3. *A Ministry engraven in the heart*, that in stones. 4. *A Ministry excellently glorious*, that in comparison unglorious. 5. *A Ministry of righteousnesse*, that of condemnation. 6. *A Ministry remaining*, that abolished. 7. *A Ministry perspicuous*, that of the Law being very dark and obscure, *ver.6. to the end.* V. *By the Manner of his Ministry, in undaunted constancy and incorrupted fidelity*, Ch.IV.1.2. *This he amplifies by preventing divers exceptions against his Ministry, showing* 1. That if it be hid, *it is only hid to them that are lost and blinded by* Satan, *ver.3,4.* 2. That he preaches not himself arrogantly, but Christ Jesus humbly, *ver.5.6.* 3. That though he be exposed in his Ministry to many heavy sufferings; yet it is, *Partly* that all may see the efficacy of the Ministry is of God, not of him, *ver 7. Partly*, for evidence to all that his sustentation in his troubles is not of himself, but onely of Jesus Christ, *ver. 8. to 13.* 4. That he hath many grounds of Comfort, whereby he encourageth himself against all crosses unto constancy in his Ministerial office. As, 1 Faith enabling to confesse Christ in preaching, *ver.13.* 2 Hope of Resurrection, *ver.14.* 3 The Churches good, and 4 Gods glory, *v.15.* 5 The Advantage of his inward man by the Crosse *ver.16.* 6 The promoting of his surpassing eternal weight of glory by his momentany light afflictions, *ver.17,18.*

CHAP. V.

This Glory he Amplifies, Partly by his Assurance of it, and groaning after it, upon divers grounds, *Ch.V.ver.1. to 9. Partly*, by his improving of this assurance of glory, and the terreur of the Lord in the judgement to come, to make him earnest in his Ministry, *perswading men to believe, ver.9,10,11.* And this not for his own praise, but the Churches profit, *ver. 12, 13.* Therefore being overcome with Christs love in dying for him; He desires to live onely to Christ as a *New-creature*: and to reconcile others to God by his Ministry of Reconciliation in Christ, *ver.14. to the end.*

Thus of the Excusatory part of the Epistle.

II. **In the Hortatory**, or **Practical part of the Epistle**, *He earnestly exhorts the Corinthians,*

CHAP. VI.

I. To walk worthy of the Gospel, and not to receive Gods grace of Reconciliation preached therein in vain; And this 1. *More Generally*, that receiving the Grace of Reconcilement, they bring forth the fruit thereof in obedience and thankfulnesse to God. This is urged, 1. From the duty of the Apostles office as *Co-worker with God*, therefore bound to presse them to it, *Chap.* VI. 1. 2. From the condition of the present season of the Gospel, this being the very time wherein God had promised to work more effectually upon mens hearts by Christs Doctrine, *ver 2.* 3. From his own exemplary *Pastoral care* in the Ministry of the Gospel, Both to prevent offence therein, *ver.3.* And to approve himself in all things as the faithful Minister of Christ; in all ministerial Graces, Properties, &c. most elegantly described, In like manner they, as his *flock*, should proportionably in their places imitate him, *ver.4. to 14.* II. *More Particularly*, that they avoid all intimate fellowship, by marriage or otherwise, with Infidels and Idolaters. 1 *Because* of the extream disparity and contrariety betwixt them whereby they are inconsistent one with another, *v. 14, 15, 16.* 2 *Because* of the singular benefits that will ensue upon their separating from Infidels and Idolaters, *viz.* Gods Reception of them, and Paternal Relation to them, according to his Promises, *v.16,17,18.*

CHAP. VII.

Therefore they should have no fellowship with Idolaters, by presence of *body* or allowance of spirit, but contrariwise should *perfect holinesse in Gods fear, Chap.VII 1.*

II. To bear him like affection in receiving his Doctrine and Exhortation, as he beares to them; Receive us, i. e. as into the bosome of your love, *ver.2. I. Because* he had given them no cause of Disaffection, either by 1. Injury to any. 2. Corruption of any by false Doctrine. 3. Or Defrauding any of their state, *ver 2. II. Because* he singularly testified his dear affection to them, 1. *Having* them *in his heart to live and dye with them, ver.3.* 2. Speaking freely of them only to themselves, but glorying of them to others, *ver. 4.* 3. Being Comforted exceedingly in all his tribulations by the report that *Titus* made to him of their affairs; *Partly*, what good effect his former Epistle had upon them, especially in reference to the *incestuous person*, working them to *godly sorrow* and reformation, *ver.4 to 13. Partly*, what kind respects and obedience they manifested to *Titus*, according as *Paul* had boasted of them to *Titus. ver.11. to the end.*

CHAP. VIII.

III. To a liberal and cheerful Contribution to the poor Saints at Jerusalem and in Judea; and this by many emphatical Arguments, *viz.* 1. The exemplary bountifulnesse of the *Macedonian* Churches, notably described, *Ch. VIII.1. to 6.* 2. The expectation of the *Macedonian* Churches that the *Corinthians* should be liberal, *ver.6.* 3. The *Corinthians* abounding in other vertues, therefore should proportionably abound in liberality, *ver.7,8.* 4. The example of Christ impoverishing himself to enrich us, *ver.9.* 5. This course would be expedient and profitable for them, that having a year ago begun not onely to contribute, but to be willing and chearful in it, they should labour to perfect it; willingly and cheerfully according to their ability, *v. 10. to 16. This he amplifies* by commendation of the care and willingnesse of *Titus* and other brethren, who upon *Pauls* request, exhortation and commendation, were come to the *Corinthians* purposely about the perfecting of their charity, *ver.16. to the end.* 6. The *Corinthians* forwardnesse herein; *Not needing* many Arguments, *Boasted* of by *Paul*, *Provoking* very many in *Macedonia*, yet quickened by *Pauls* sending of the brethren, lest they should come short of his boasting, *Ch.IX 1. to 6.* 7. The Reward will be proportionable to the gift, therefore they should give, not sparingly, but bountifully and cheerfully, *ver.6,7.* 8. Gods All sufficiency to supply them with all blessings for present and future, both for their own and others good, *ver.8,9,10,11.* 9. This will cause the Churches many thanksgivings to God, for *your professed subjection herein to the Gospel.* 10. Hereby the want

of

CHAP. IX.

1 Arguments inciting to charitableness towards the Saints.

of the Saints shall be supplied, ver. 11, 12, 13. II. The prayers of the Saints highly valuing the grace of God in them, shall be hereby engaged for them, ver. 14. This exhortation Paul shuts up with thanks to God, as being confident he herein had obtained his desire in them, ver. 15.

IV. *To behave themselves with such dutiful Obedience to and due estimation of his Doctrine and Ministry, that he may have cause to use lenity and gentleness towards them, and not be forced to exercise that severity against them, which he intended against some, Ch.* X. *ver.* 1, 2, *&c.* To this end, CHAP. X.

1. *He wipes off that Aspersion* cast upon him by false Teachers; *That his personal presence was Base, but his Letters Bold*; shewing; 1. That at his coming he purposeth to be bold against some, that traduced him as walking carnally, *ver.* 1, 2. 2. That though he walk in the flesh, he wars not after the flesh, *ver.* 3. 3. That he hath a powerful Ministry, as *weapons* of an heavenly *warfare*, committed to him, able, *Partly* to subdue some to the Obedience of Christ, *ver.* 3, 4, 5. *Partly* to take revenge on all contrary disobedience, *ver.* 6. 4. That as others are Christs, so he is Christs, having Apostolical authority from him, of which he need not be ashamed to boast, *ver.* 7, 8. 5. That he will be found as potent in his *Presence*, as by his *Letters*, *ver.* 9, 10, 11.

2. *He taxeth the false Apostles* for their self-applause, and that beyond their *line*, boasting of other mens labours: which himself did not, *ver.* 12. *to the end.*

3. *He vindicates himself and his Apostleship from contempt* in their eyes who preferred the false Apostles before him, entring upon a necessitated and forced commendation of himself and his Apostleship. Here, I. He prefaceth, desiring them to bear with him in this his just and necessary self-commendation, *Ch.* XI. *ver.* 1. And this 1. *Because* it is in his zeal to God and Christ. 2. *Because* he doth it out of holy jealousie to them, whom he had espoused as a chaste Virgin to Christ; but now fears they are corrupted from Christs simplicity, in that they were so prone to receive them who preached a false Jesus, a false Spirit, a false Gospel, *ver.* 2, 3, 4. CHAP. XI. II. He commends himself and his Apostleship, *upon many considerations*, viz. 1. *By his equality to the chief Apostles*, *ver.* 5. Object. *But thou art rude in speech. Answ.* 1. Yet not in knowledge. 2. In all things I have been throughly made manifest among you, *v.* 6. 2. *By his preaching the Gospel freely to the Corinthians*, taking wages of other Churches to that end, *ver.* 7. *to* 11. Not that he loves not the Corinthians, *ver.* 11. But *Partly*, that thus he may cut off occasion from the false Apostles who sought to traduce him, *ver.* 12. *Partly*, That he may not be herein inferiour to false Apostles, who pretended to preach the Gospel gratis, that they might be like Christs Apostles; whose hypocrisie he illustrates and threatens, *v.* 12. *to* 16. Object. *But this thy glorying is foolish. Answ.* He answers, 1. *By Concession*, yet as a fool suffer me a little, *ver.* 16, 17. 2. *By explication of his Reasons* why he will boast himself, *Partly*, because others glory, *ver.* 18. *Partly*, because themselves suffer fools gladly, (ironically calling them *wise*;) yea suffer false teachers to smite them on the face by reproach, *ver.* 19, 20, 21. *Partly* because whereinsoever false Apostles did boast themselves, he dare also, *ver.* 21. 3. *By his Parity, yet Superiority to all these false Apostles. Partly* in outward priviledges, *ver.* 22. *Superiority*, not only in his Office, but also in his intollerable Sufferings, Labours and cares therein, *ver.* 23. *to the end of the chapter.* 4. *By his extraordinary Visions and Revelations* being wrapt up into the third Heaven, which is Paradise, hearing their unspeakable words, *Ch.* XII. 1. *to* 5. *This he amplifies, Partly* showing that he would rather glory in his infirmities, (instancing in his being *buffeted by Satan*, that he should not be immeasurably exalted by Revelations,) that Christs power may shine in his infirmities, *v.* 5. *to* 11. *Partly* intimating that they have compelled him to this glorying, whose duty rather it was to have commended him, and that for divers reasons, *ver.* 11, 12, 13. CHAP. XII. 5. *By his singular fatherly affection to the Corinthians*, seeking not theirs but them, willing to spend and be spent for them, and neither by himself nor by others making a gain of them, *v.* 14. *to* 19. *This his commendation of himself he amplifies* by a prolepsis, shewing *Negatively* that he did it not out of any self-guiltiness; *Affirmatively*, That it was for their edification, *ver.* 19.

Hitherto of the Hortatory, *or* Practical *part of the Epistle.*

III. In the Minatory, or Threatning part of the Epistle.

1. *He intimates his fear*, that at his coming to them, 1. He shall find them, such as he would not, *viz.* guilty of divers offences enumerated, and impenitent notwithstanding. 2. He shall be found of them such as they would not, *viz.* sharp and severe, *ver.* 20, 21.

2. *He threatens impenitent offenders* with the Severity and Power of his Apostolical Office, at his coming to them; 1. *Because* he had now thrice admonished them, which was as much as three witnesses in the law convincing them of obstinacy, *Ch.* XIII. 1, 2. 2. *Because* they as it were provoke him to severity, *seeking a proof of Christ speaking in him, which to them was not weak but powerful*; for though he was weak among them as a man, yet he was powerful as Christs Minister: As Christ himself was crucified as a weak man, but rose as a powerful God, *v.* 3, 4. *This power of Christ in him to them*, he proves by his Converting of them to the faith, wherein he appeals to their own experimental Self-probation, unless they be reprobates, as he trusts they shall know he is not, *v.* 5, 6. CHAP. III.

3. *He lenifies this threatning*, 1. By his Prayer for them that do no evil, but that which is honest; what account soever he be of with them, *ver.* 7. This he confirms, *Partly* from his customary manner of acting, *viz. not against but for the truth*, *ver.* 8. *Partly* from his earnest affection to their spiritual good, *ver.* 9. 2. By intimation of his intent in writing thus sharply to them, *viz.* that he may spare sharpness at his coming, *ver.* 10.

THE CONCLUSION of the whole Epistle; containing his farewel and valedictory. 1. *Exhortation* to them, *ver.* 11. 2. *Salutation* of them, ver. 12, 13. 3. *Petition* for them, *ver.* 14. III.

Galatians.

§. I. Name, and Penman.

THE *Epiſtle of* Paul *the Apoſtle to the* GALATIANS.] So intituled from the **Penman** a *Paul* who wrote it, and from the Churches in *Galatia*, to whom he wrote it.

a Gal. 1. 1, 2.

Galatia ſo called from *Galli, viz. The French*, that came and inhabited there, who called the country after their name. *That they were French, all agree*, (ſaith b *Calvin*,) *whence aroſe the name of Gallogrecians; but from what part of* France *they came is leſs evident*; but he thinks *they moſt probably came from the utmoſt Tract of* Rhene, *towards the Britiſh ſea. Galatia* c was an ample Province of *Aſia minor*; neer to *Phrygia*, into which anciently entred a People from *Gallia* of *Europe*, and ſeated themſelves betwixt *Bithynia* and *Cappadocia*, as is teſtified by d divers Authors. The more principal cities in the Province of *Galatia*, (as e *Appianus* notes) were theſe; *Synopa*, *Pompeiopolis*, *Claudiopolis*, *Ancyra*, (the Metropolis, famous for an ancient Councel there,) *Laodicea*, *Antioch* and *Nicopolis*. *Paul* with f *Silas* and *Timothy*, travelled through the Region of *Galatia* once, but were then *forbidden of the Holy Ghoſt to preach the Word in* Aſia. But afterwards he g *went over all the Countrey of* Galatia *and* Phrygia, *in order, ſtrengthening all the Diſciples.* In which Countrey of *Galatia*, in moſt of the famous cities, (it is conceived) *Paul* had planted famous Churches of Chriſt, becauſe he mentions the h *Churches of* Galatia.

b Joan. Galv. Arg. in Epiſt. ad Gal.
c D. Par. in Com. ad Gal. 1, 2.
d Strabo l. 12. Juſtin. l. 25. ab init. Livi. l. 8. Decad. 4. Plin. Nat. Hiſt. l. 5. c. 32.
e Appian. in Chron. fol. 44.
f Acts 15. 40. with Acts 16. 1, 2, 3, 6.
g Acts 18. 23.
h Gal. 1, 2.

§. II. Occaſion.

It ſeems by the current of this Epiſtle, that after *Pauls* departure from *Galatia*, having planted the Goſpel there: there came among them falſe Apoſtles and corrupt teachers, who to advance their own doctrine, (as *Chryſoſtome* i hath obſerved) endeavoured to diſgrace *Pauls* Apoſtleſhip, as if he were not ſo much an Apoſtle, *as the Apoſtles diſciple*; and to pervert the purity and ſimplicity of the Goſpel of Chriſt among them, by mixtures of legal doctrines; urging the obſervance of both moral and ceremonial law, and particularly of Circumciſion, Ceremonial Sabbaths, and New-moons, as neceſſary to Juſtification; ſo mingling and blending together *Law* and *Goſpel*, *Works* and *Faith*, *Judaiſme* and *Chriſtianiſme*, tending dangerouſly to the ſubverſion of that Church. Hereupon he took **Occaſion** to write this Epiſtle to them.

Οἱ ἐκ Ἰουδαίων πεπιστευκότες, &c. *viz.* The beleeving Jews, Partly poſſeſſed with a good opinion of Judaiſme, Partly drunk with the thirſt of vain-glory, whilſt they deſire to procure to themſelves the dignity and authority of Teachers, went to the Galatians, taught that they had need of Circumciſion, that Sabbaths and New-moons were to be kept, nor was *Paul* to be endured, that took away the obſervations of theſe things. For (ſaid they) *Peter*, *James* and *John* forbid not theſe things, who are chief among the Apoſtles, and have been converſant with Chriſt.——*Paul* was but a Diſciple of the Apoſtles, but theſe of Jeſus Chriſt. He is but one, they many, and Pillars of the Church. And they calumniouſly charged *Paul* with ſimulation, taking away Circumciſion from them, allowing it to others, &c. Therefore when he ſaw all *Galatia* in an inflammation, and a dangerous fire to be kindled againſt their Church, and the weakned houſe to be in hazard, leſt it ſhould fall, partly moved with juſt anger, partly poſſeſſed with extreme grief of ſpirit, he wrote this Epiſtle to them all, anſwering to theſe things.——And thus begins; Paul *an Apoſtle, not of men, not by men*, &c. *Ioan. Chryſ. Com. in cap.* 1. *Ep. ad Gal. Tom.* 5. *in N. T.*

i

§. III. Scope.

Hence the Apostle yearning over those Churches, with much anger and great Spirit, (as k Chrysostome and Oecumenius have well observed) writes this Epistle to them. Partly to assert the Divine Authority of his Apostleship; Partly to recover them out of their errour in that fundamental point of Justification: both by convincing them of Justification by Faith only, and by demonstrating unto them the true nature and use of moral and ceremonial Law. And partly to incite them to a holy Christian Conversation.

k πολλὰ τὸ πεφιλόνεικον ἔχει καὶ θυμοῦ καὶ μεγάλης φορᾶς, &c. *Ioan. Chrys. Com. in 1. cap. Ep. ad Gal. Oecum. Arg. in Ep. ad Gal.*

§. IV. Principal Parts.

In this notable and vehement **Epistle to the Galatians**, consider principally, 1 *A Preface*, 2 *A Treatise*, 3 *A Conclusion*.

A PREFACE *or entrance to the whole Epistle*, containing 1. *The Apostles Inscription*, describing 1. The Parties writing, viz. *Paul* (whose Apostolick office is notably asserted, not upon an humane but divine foundation, and this against the false Apostles denying it to the *Galatians*,) *and the brethren with him*. 2. The Parties written to, viz. *The Churches of* Galatia, *Chap.* I. *ver.* 1, 2. II. **The Apostles Salutation**, showing 1. What he wishes to them; *Grace and Peace*. 2. From whom, *from God the Father and our Lord Iesus Christ*. To Christ he ascribes, 1. Expiation of our sins, as wrought by his death, v. 4. 2. Eternal glory, as therefore due to him, v. 5. I.

CHAP. I.

A TREATISE, containing matters, 1. *Reprehensory* or *Elenctical*, 2. *Informatory* or *Doctrinal*, 3. *Mortatory* or *Practical*. II.

I. **Reprehension**; wherein 1. *Partly* he blames them. 2. *Partly* he convinceth them.

1. *He blames and sharply taxeth them*, that they had so soon fallen from the Gospel-doctrine of **Justification by faith**, which he had preached to them: to that Anti-Gospel opinion of *Justification also by the works of the Law*. Here consider 1. His pathetick admiration at their so speedy defection from the Gospel, and him that called them into Christs grace, to a false Gospel, of some that troubled them and would pervert the Gospel, *ver.* 6, 7. 2. His double execration of every one, Man or Angel that should preach to them any other Gospel then he had preached and they had received, v. 8, 9.

II. *He endeavours clearly and fully to convince them* of their great errour in forsaking the Gospel he preached to them, and undervaluing his Apostleship, showing to them the 1. *Integrity of his Ministry*. 2. *Divinity of his Gospel-doctrine preached to them*.

1. *The Integrity of his Ministry*; he therein aiming not to please men, but Christ, v. 10.

2. *The Divinity of his Gospel-doctrine* preached to them, he labours especially to clear, I. *Asserting* 1 *Negatively*, as not received from man, or by humane instruction. 2 *Affirmatively*, as received of Christ by divine revelation, *ver.* 11, 12. II. **Proving** it to be divine, from the **Divine Authority of his Apostleship**, which (because false teachers among them had called it in question that so they might seduce them from his doctrine,) he elaborately evidenceth, 1. From his *Antecedent enmity*, and Antipathy against the Gospel and Church of God, beyond measure persecuting and wasting it through Zeal to the Jewish Religion, *ver.* 13, 14. 2. *From* his miraculous *Conversion*, and Divine Call by Gods grace to preach Christ among the Gentiles, *ver.* 15, 16. 3. *From* his *Consequent* Apostolical deportment in, and execution of his office, to which he was called, fully approving himself an Apostle in divers Acts, viz.

1. In going immediately upon his Call to the Apostleship, (not subjecting the same to any humane counsel, no not of the Apostles themselves at *Ierusalem*, so fully was he assured of the divine Authority of it,) to preach the Gospel in *Arabia* for three years, *ver.* 16, 17.

2. In going up to *Ierusalem*, (after he had exercised his Apostleship among the Gentiles three years,) to see the Apostles, where 1. He saw only *Peter* and *Iames*. 2. He abode only fifteen days with them, *ver.* 18, 19. (hereby intimating, that as he derived not his Apostleship from them, so there was no dissent betwixt him and them therein. And the truth of this Narrative he confirms with an Oath, *ver.* 20.)

3. In passing thence into the Regions of *Syria* and *Cilicia*, and being approved in his Apostolick Ministry by all the Churches of *Judea*, glorifying God in him, upon the report of his preaching the faith, which he once destroyed, (though by face he was unknown to them, who therefore could confer nothing to his Apostleship,) *ver.* 21. *to the end*.

4. In his going up again to *Ierusalem* after fourteen years, with *Barnabas* and *Titus* a Greek, *Ch.* II. *ver.* 1. by which expedition the divine authority of his Apostolick office was notably confirmed. *For* 1. *The cause* of that going up was divine Revelation, *ver.* 2. 2. *The end* was not to learn any doctrine from them, but to communicate to them that Gospel he preached among the Gentiles, v. 2 CHAP. II.

3. There *Titus*, though an uncircumcised Greek, was acknowledged a brother by the Apostles, and

not suffered by *Paul* to be **Circumcised**, lest false brethren should thereby have taken occasion to traduce him and his doctrine, for circumcising him through fear of the Apostles, contrary to his doctrine of freedome from the Law, preached among the Gentiles, *ver.* 3, 4, 5. 4. There *James*, *Cephas*, and *John*, who seemed Pillars, yet in conference added nothing to *Paul*, but contrariwise, perceiving by the efficacy of his Apostleship to the Gentiles, as of *Peter's* toward the Jews, that the Gospel of the uncircumcision was committed to him, as of the circumcision to *Peter*, they gave to *Paul* and *Barnabas* the right hand of fellowship, approving their preaching among the Gentiles, and desiring them to commend the poor state of the Saints at *Jerusalem*, to the Gentiles charity, *ver.* 6. *to* 11.

5. In his **not private but publique withstanding even Peter himself to the face** at *Antioch*, (*such was his Apostolical equality to him,*) for his Judaizing in favour of certain Jews come from *Jerusalem*, to the offence of the Gentiles, and prejudice of the Gospel-doctrine of *Justification.* (*thus he slides into the point of Justification controverted.*) *ver.* 11. &c. This act of *Pauls* is described, I. *By the Occasion*, or procuring cause of it, *viz. Peters* miscarriage, in withdrawing himself from the Gentiles for fear of the Jews, and so repelling the Gentiles from Church Communion, unless they would reject the liberty of the Gospel, and come under the yoke of the Law, *ver* 12. *This is amplified by the ill events*, 1. Upon the other Jews, 2. Upon *Barnabas*, ver. 13. II. *By* Pauls *Reprehensory Speech to* Peter; wherein 1. *He blames* Peter, being a Jew, for Gentilizing, and yet compelling the Gentiles to Judaize, which was unequal, *ver.* 14. 2. *He demonstrates the point in question*, viz. **Justification by faith**; by the Jews own conviction thereof. *Thus*; We, though Jews, to whom the Law was given, yet taught by the word and experience that a man is justified by faith and not the works of the Law, because no man can keep it, have beleeved in Christ that we might be justified by faith: therefore much more the Gentiles to whom the Law was not given, are to be justified by faith, and not by the works of the Law, *ver.* 15. 16. 3. *He refels a contrary Objection.* **Object.** *But if we Jews seek to be justified by Christ, then our selves are found sinners, and if we be found sinners, is not* **Christ** *the Minister of sin? doth not Christ open a door to sin? Answ.* He answers, *Partly* by denying the inference, *v* 17. *Partly* by proving the contrary in the *Hypothesis* of his own person by divers reasons, (1) *Because*, then Justification by faith should build up what it had destroyed, and so should destroy it self, which were absurd, *v* 18. (2) *Because* the Scope of the Gospel is contrary, *viz.* That by the law discovering sin, we should be dead to the Law, as to the seeking of Justification from it, that we might live to God, *v.* 19. (3) *Because* they that are Christs are crucified with Christ, that they might not live in sin, *v.* 20. (4) *Because* they that are justified by faith in Christ, live by faith in Christ crucified, yea, Christ lives in them, *v.* 20. 4. *He confutes Justification by the works of the Law*, from a double absurdity that would follow thereupon, *viz.* Then the grace of God were frustrated: Then Christ were dead in vain, *ver.* 21.

Hitherto the **Reprehensory** *Part of the Epistle.*

II. **Informatory** or **Doctrinal**; wherein he treats of Justification by faith without the deeds of the Law; 1 *Reproving*, 2 *Proving*, 3 *Refelling*, 4 *Dehorting.*

CHAP. III.

I. **Reproving** the Galatians most sharply for their folly in being bewitched from this truth, so clearly taught them, *Ch. III.* 1.

II. **Proving Justification by faith without legal works** by many Arguments. I. *Because* they received not the Spirit (*viz.* the Spirit of *Grace*, *Adoption* and *Miracles*,) by the works of the Law, but by the faith of the Gospel, *v.* 2. II. *Because* it is a point of folly and absurdity in them, *to begin in the Spirit* (*viz.* To begin to be justified by faith, as *Paul* taught them,) *and to end in the flesh*, (*viz.* to perfect their Justification by legal works, as the false Apostles taught them,) *v* 3 *This he amplifies*, 1. By the vanity of all their former sufferings for the faith now deserted, *ver.* 4. 2. By repetition of the first Argument, *ver.* 5. III. *Because Abraham* the father of the faithful was justified by faith; *Consequently* so must all his faithful children be justified, whether Jews or Gentiles, *ver.* 6. *to* 10. IV. Because they that seek Justification by the works of the law, are under the curse, they not being able perfectly to fulfil the Law; now that which *curseth* them, cannot *justifie* them, *ver.* 10. V. *Because Habakkuk* testifies that *men shall be justified by faith*; now the Law is not of faith, but of works, *ver.* 11, 12. VI. *Because* Christs redemption of us from the curse, by being made a curse for us, that by him the blessing of *Abraham* might come upon the Gentiles, is received only by faith, *ver* 13, 14. VII. *Because* the *Earthly* and *Heavenly* inheritance was given to *Abraham* by Covenant and Promise, and also confirmed to him in Christ his promised seed, four hundred and thirty years before the Law was published, and therefore cannot be disannulled by the Law, that righteousnesse should come by the works of the Law, and not by faith, *ver.* 15. *to* 19.

III. **Refelling** divers *Objections* that might be made by legall Justitiaries, against the doctrine of Justification by faith, *viz.*

1. **Object.** *To what use serveth the Law, if we are not to be justified by it?* **Answ.** *He answers*, 1. *Explaining the* true intent of the Law, *viz.* To convince of sin, *v.* 19. 2. *Limiting the continuance of the Mosaical dispensation*, viz. till the coming of Christ, to whom the Promise was made, *ver.* 19. 3. *Commending* the administration of the Law; *Partly* from the Ministry of Angels used therein, *ver.* 19. *Partly* from the mediation of *Moses* therein betwixt God and the People, which implyed a discord betwixt them by reason of the Peoples sin, *ver.* 19, 20.

2. **Object.** *Is not the law then against Gods Promises? Answ. He answers*, I. *Denying* the inference, *God forbid.* II. *Confirming* by reason, That the Law is not against Gods Promises. 1. *Because* it was

was never given to afford life and Justification by it, but rather to seal up condemnation by convincing all of sin, that despairing in themselves, they might go to Christ for life, *ver.* 21, 22. 2. *Because* the Law (under which we were kept in our minority, distinct from all People in hope of the Gospel-faith to be revealed,) was as our School-master to bring us to Christ, (*viz.* The *moral law*, by convincing of sin; The *Ceremonial* by pointing at Christ the remedy against sin,) that so we might be justified by faith in Christ, *ver.* 23, 24. *III. Declaring* the abrogation of the Mosaical dispensation of the Law at Christs coming, the ends thereof being fulfilled. This he sets forth under a double *Metaphor*, 1. Of the Law, as a *Schoolmaster*, from whose servile state the faith of the Gospel frees us, *ver.* 25. *to the end.* 2. Of the Law as a *Tutour* or *Governour*, under which the Church of the Jews, in her minority and non-age was kept, till the coming of Christ, when the Church came to her Maturity and full age, and by Christ was freed from that bondage, *Ch. IV.* 1. *to* 8.

CHAP. IV.

IV. Dehorting; The Apostle more gently rebuking them, dehorts the *Galatians* from adhering to legal observances, and this by divers Arguments; *I.* From comparison of their former state of ignorance when they served idols, with their present state of faith and knowledge, wherein they would enslave themselves to the beggarly Elements of the world, *ver.* 8, 9. *II.* From the Apostles fear that his preaching the Gospel to them will be rendred vain by their legall observances, *ver.* 10, 11. *III.* From the Apostle *Pauls* example, who was once as zealous of the Law as they, but renounced all for Christ, *ver.* 12. *This Argument he pathetically urges upon divers grounds*; 1. His not writing these things out of any revenge against them, *ver.* 12. 2. His afflictions he endured in preaching the Gospel to them, *ver.* 13. 3. Their former zeal and fervent love to him and his Ministry, *ver.* 14, 15, 16. 4. Their false teachers ill-grounded love and zeal to them, *ver.* 17, 18. 5. His tenderest affections to them, travelling in pangs as a mother for them, desiring to be with them, and change his voice towards them, because he is afraid of them, *ver.* 19, 20. *IV.* From the very testimony of the law it self which did prefigure its own abolition, and the establishment of grace alone, and this in the **Allegory** of *Abrahams* two sons by Agar and Sarah; and therefore concludes the inheritance not to be of the law, and the works thereof, but of grace. *More particularly*, 1. *He propounds* the history of *Abrahams* two sons, the one of the bond-woman after the flesh; the other of the free-woman by promise, *ver.* 21, 22, 23. 2. *He allegorically expounds* this history of the **Two Covenants**; the one from *Mt Sinai in Arabia*, which answereth to *Ierusalem*, and gendreth to bondage; the other from the *Hierusalem* above, *ver.* 24. *to* 28. 3. *He applyes* this to the *Galatians*, that they as *Isaac* are children of the Promise, and therefore not to expect the eternal Inheritance by the works of the law, but by faith, *ver.* 28. 4. *He comforts* them against the persecutions of legal Justitiaries; *Partly* by the example of *Isaac* persecuted by *Ishmael*, *ver.* 29. *Partly* by the event hereof; as persecuting *Ishmael* was cast out, that he should not inherit with *Isaac*: so the persecuting legal Justitiaries shall not spiritually inherit with the free-born believers, *ver.* 30, 31.

Hitherto of the Informatory, *or* Doctrinal *Part of this Epistle.*

III. Hortatory or Practical. The Apostle having thus cleared the point of *Justification by faith alone and not by works of the law*, closeth up the whole dispute with a double Exhortation to the *Galatians*, *viz.*

CHAP. V.

I. *To persist stedfastly and constantly in their Christian-liberty from the bondage of the Mosaical yoke.* This he presseth by divers Arguments, *Directly* and *Indirectly*; I. Directly; 1 *Because* Circumcision deprives of all benefit by Christ, *Ch V. ver.* 1, 2. 2. *Because* Circumcision ingages the circumcised as debters to keep the whole law, *ver.* 3. 3. *Because* they who seek Justification by the law are fallen from grace, *ver.* 4. 4. *Because* God hath but one way of justifying both Jews and Gentiles, *viz.* By a lively faith: *ver.* 5, 6. II. Indirectly, 1. *Reproving* them that they did not Persist in their good course wherein they began, through ill perswasion, to their own leavening, *ver.* 7, 8, 9. 2. *Translating* their faultinesse, especially to their seducers troubling them, *ver.* 10. 3. *Clearing himself* from the Aspersion of preaching Circumcision, from his sufferings for Christ, *ver.* 11. 4. *Wishing* that their troublers were cut off, *ver.* 12.

CHAP. VI.

II. *To take heed they abuse not their Christian-liberty* To this end he lays down several Precepts, *General* and *Special*. I. General; 1. *That* they use not their liberty as an occasion to the flesh, *v.* 13. 2. *That* they serve one another in love, *v.* 13, 14, 15. 3. *That* they walk in the spirit, and so they shall be preserved from the contrary works of the flesh; Here many works of the flesh and spirit are enumerated; and by divers Arguments the works of the flesh dissuaded from, *v.* 16. *to the end.* II. Special; 1. *That* they exercise Christian meekness in restoring a lapsed brother, *Ch.* VI. 1, 2. 2. *That* every of them think humbly and modestly of themselves, *ver.* 3, 4, 5. 3. *That* they exercise Bountifulnesse, *Towards their Ministers*, ver. 6. to 10. *Towards* all, but especially the houshold of faith, *ver.* 10.

III.

A CONCLUSION of the whole Epistle, containing 1. A Testification of his love in writing to them with his own hand, *ver.* 11. 2. A Commonefaction, or warning of them against false teachers, who urge Circumcision, *Partly* that they may avoid Persecution for Christ, *Partly* out of hypocrisie and ambition that they may glory in their flesh, *ver.* 12, 13. 3. An opposition of his own example, against that of the false Apostles; he preaching the Gospel sincerely, and walking accordingly, *ver.* 14. 15. 16. 4. An Apostolical Protestation against the arrogance of the false Apostles, whom he sleights as not having the honourable * **Marks** of sufferings for Christ, like himself, *ver.* 17. 5. The valediction, *ver.* 18.

* Marks of Jesus.

Ephesians

Ephesians.

§. I. Name, and Penman.

THE *Epistle of the Apostle* Paul *to the* EPHESIANS.] So denominated from the [a] *Saints at* Ephesus, to whom *principally* Paul wrote. *Marcion* the Heretick, pretending to be a curious Searcher of the Title, calls it *Pauls Epistle to the Laodiceans*, (as [b] *Tertullian* hath noted,) but contrary to the truth of the Church. *Hierome* calls it [c] **The Apostles middle Epistle**, *both in order and in sense; as the heart is in the middle of the creature*; hence intimating *with how many difficulties and profound questions it is involved.*

[a] Eph. 1.1.

[b] Ecclesiæ quidem veritate Epistolam istam ad Ephesios habemus emissam, non ad Laodicenos; sed Marcion ei Titulum aliquando interpolare gestiit, quasi & in isto diligentissimus explorator. Nihil autem de Titulis interest, cum ad omnes Apostolus scripserit, dum ad quosdam, &c. *Tertullian. adverf. Marcion. lib.* 5. *cap.* 17.

[c] Nunc ad Ephesios transeundum est. Mediam Apostoli Epistolam, ut ordine ita & sensibus. Mediam autem dico, non quod primas sequens, extremis major sit: sed quomodo cor animalis in medio est: ut ex hoc intelligatis quantis difficultatibus, & quàm profundis quæstionibus involuta sit. *Hier. Proœm. in Ep. ad Eph. Tom.* 9.

EPHESUS was [d] the Metropolis of *Asia minor*, a city on the shore of the *Ionian sea*, looking towards the west of *Asia minor*, or as *Herodotus* thinks, in *Iyaia*, of old a city of great traffique, but much addicted to idolatry and superstition, and *to Magick Arts and Witchcrafts, which always follow idolatry*, (in [e] *Hieromes* judgment,) there being the [f] Temple of the great goddesse *Diana*; *Not* Diana *the Huntrix, girt and bearing the Bow*; *but the many breasted* Diana, *whom by the very effigeis they falsly pretended to be the Nurse of all beasts and living creatures*; saith [g] *Hierome*. *Paul* came to *Ephesus* at first, and reasoned with the Jewes in their Synagogues, [h] but tarried not there at that time, because he hasted to keep *the feast at* Jerusalem, after that he [i] came a second time to *Ephesus*, preaching and disputing there for two years and three moneths, not [k] *ceasing to warne every one night and day with tears*; that so *the Tower of idolatry being destroyed, the Temples of lesser Cities might easily be taken*; as [l] *Hierome* noteth. And so *Paul* planted a famous Church at *Ephesus*, continuing there, till by the [m] uproare at *Ephesus* he was necessitated to depart thence; and so he went into *Macedonia* —yet after his departure into *Macedonia*, he committed the care and inspection of the Church at *Ephesus* unto [n] *Timothy*. And *Paul* being afterwards at *Miletus*, [o] called thither the Elders of *Ephesus*, exhorting and incouraging them in their charge, knowing they should see his face no more. After *Timothy* it is supposed [p] *John the Evangelist* was Bishop of this Church.

[d] D. Par. in Adver. in Ep. ad Eph.

[e] Hier. quo supr.

[f] Acts 19.

[g] Hier. quo supr.

[h] Acts 18.19. 20, 21.

[i] Acts 19.1,8, &c.

[k] Act. 20. 31.

[l] Hier. quo supr.

[m] Act. 20.1.

[n] 1 Tim. 1.3,4. &c.

[o] Acts 20.17. to the end of the chapt.

[p] See before on JOHN §. 1.

When, *and* **Whence** this Epistle was written, see in the *Table* before *the Epistle to the Romanes.*

§. II. Occasion.

Occasion of *Pauls* writing to the *Ephesians*, was not Schismes and Scandals in *Ephesus*, as in the Church of *Corinth*; nor false doctrine supplanting **Justification by faith**, that fundamentall point as in the Church of *Galatia*, that mingled the works of the Law with faith; *But* (as [q] *Calvin* observeth,) *it was very probable the Apostle*

[q] Io. Calv. Arg. in Ep. ad Eph.

stle was afraid lest false Apostles should trouble their faith, as if they had been only instructed by halfes. For they were Gentiles, and having embraced pure Christianisme, they heard nothing of Ceremonies, nothing of Circumcision; Whereas they that urged the Law upon Christians, counted all profane that were not initiated by Circumcision. For this was their common song, None ought to be reckoned among Gods People, unlesse circumcised; all the rules commanded by Moses *were to be observed. Therfore they calumniated* Paul, *that he made Christ equally common to the Gentiles and Jewes; and asserted his Apostleship to be a Prophanation of the heavenly doctrine, because he prostituted the Covenant of grace to impure men, without distinction.* Therefore the Apostle in singular tenderneſſe and provident care of this Church, (he being not now farre from his death,) leſt they ſhould faint or be diſcouraged by his bonds at *Rome*, and be weary of the Goſpel, either through the Groſſe, or through any ſuch calumnies of falſe teachers, writes this Epiſtle to confirme them.

§. III. Scope.

The **Scope** of this Epiſtle, is 1. From the due conſideration of their r *Election*, ſ *Predeſtination*, t *Redemption*, u *Effectual vocation*, out of their woful Gentiliſh condition by nature, into the fellowſhip of Gods People in Chriſt by grace, and the x *publication* of the Goſpel to this end among the Gentiles, by *Paul* eſpecially, to hearten and encourage the *Epheſians* unto conſtancy in Faith and Piety, and eſtabliſhment therein, notwithſtanding all y his *tribulations* for the Goſpel, or their diſcouragements by any falſe teachers whatſoever. 2. To provoke them to z *walk worthy of their Chriſtian vocation*; in the faithfull diſcharge, both of the *Generall and Common* duties of Religion, and of the a *Speciall duties* of particular relations. 3. To arme themſelves ſo with the b whole Armour of God, that they may ſtand conſtant and triumphant againſt fleſh and blood, and againſt all Satans crafty and violent temptations.

r Eph. 1.4.
ſ Eph. 1.5,6.
t Eph. 1.7. &c.
u Eph. 1.11. *to ch.* 3.1.
x Eph. 3.1, &c.
y Eph. 3.13.
z Eph. 4.1, &c.
a Eph. 5.22. &c
b Eph. 6.10,11. &c.

§. IV. Principall parts.

In this Epiſtle to the **Epheſians** are 1. *The Preface*, 2. *The body of the Epiſtle*, 3. *The Concluſion.*

THE PREFACE contains, *I. The Inſcription*, deſcribing 1. The Perſon writing, 2. The Perſons written to, *Ch.* 1. *ver.* 1. II. *The Salutation*, ver. 2.

I.
CHAP. I.
II.

THE BODY, or SUBSTANCE of the EPISTLE is 1. *Partly Informatory* or *Doctrinal*, 2. *Partly Hortatory* or *Practical.*

I. **In the Informatory** or Doctrinal part of this Epiſtle are laid down, not *Controverſally* but *Dogmatically*, Gods ſaving benefits to the Ephesians (and proportionably to us,) or the cauſes of ſalvation; now theſe are declared, 1. *More Summarily*, 2. *More particularly.*

I. *More Summarily*, in forme of a Thankſgiving, wherein note 1. The Praiſe it ſelf. 2. The Object of this Praiſe. 3. The Arguments or grounds of this Praiſe, *ver* 3.

II. *More particularly*, divers cauſes of ſalvation are inſiſted upon, as the particular grounds of the Apoſtles thankfulneſſe, both in reſpect of Jewes firſt, and Gentiles afterwards, *viz.*

1. **Election**, deſcribed by its 1. Author, 2. Object, *us in Chriſt*, 3. Eternity, 4. End, *ver.* 4.

2. **Predeſtination**, deſcribed alſo by the 1. Object predeſtinated, *us.* 2. Benefit whereto we are predeſtinated, *Adoption* by Chriſt. 3. Inward impulſive cauſe, *good-pleaſure*, &c. 4. End, *ver.* 5,6.

3. **Redemption**, ſet forth by the 1 Author redeeming, and Price, *Chriſt by his blood*, 2 Benefit by Redemption, *Remiſſion of ſins*, 3 Fountain of it, *Grace*, *ver.* 7. 4 Manifeſtation of it, *in all wiſedome and prudence according to his purpoſe.* 5 *End; for the gathering together in one all things in Chriſt*, *ver.* 8,9,10.

4. **Vocation** of both Jew and Gentile, to the Participation of this Redemption according to Gods purpoſe, of the Jew firſt, *ver.* 11,12. Of the Gentile afterwards, particularly of the **Epheſians** themſelves, 1. *By operation* of the Word, 2. *By Obſignation* of the ſpirit, *ver.* 13,14.

This Vocation of the Epheſians, he amplyfies, I. By the fame of their growth in faith and love, which he heard, *v.* 15. II. By the effect of that report upon himſelf in reference to the Epheſians, *viz.* III. *Thankfulneſſe* to God, and Prayer for them, *v.* 16. *wherein conſider* 1. To whom he prays, *v.* 17. 2. What he prays for in their behalf, *viz.* The increaſe of the ſpirit of Wiſedome and Revelation, &c. *ver.* 17,18. 3. To what end; that they may know more and more, *Partly* the

hope of their calling, *Partly* the riches of the glory, &c. v. 18. *Partly* the surpassing greatness of his power towards them believing, *ver.* 19.

This exceeding greatness of **Gods power**, is described by its effects, *On Christ*, and *On themselves*. I. **On Christ** their Head, *viz.* 1. Quickening and raising him from the dead, v. 20. 2. *Exalting* him at his own right hand far above all creatures, as Head over all to the Church, his body, v. 20, 21, 22, 23. II. **On the Ephesians** themselves, Christs members. 1. *Quickning* them with Christ from their spiritual death, *Ch.* II. *ver.* 1. &c. *This is described, Partly* by their sad state of sin and wrath before they were quickned, v. 1, 2, 3. *Partly* by the impulsive causes moving God thus to quicken them, *rich mercy, great love and grace*, v. 4, 5. 2. *Raising* them with Christ, *ver.* 6. 3. *Exalting* them to sit in heavenly places in Christ, *ver.* 6. This their *Exaltation* is described and amplified, *Partly* by the end of it, *viz.* The manifestation of Gods riches of grace towards the Ephesians, saved by grace through faith; not of works; which are effects, not causes of this grace, *ver.* 7, 8, 9, 10. *Partly* by the singular Priviledges thereupon redounding to the Ephesians, thus *Quickned, Raised, Exalted*, viz. whatever were their former misery and distance from God, yet now they are in Christ brought *nigh* as well as Jews; are *fellow-Citizens* with the Saints, *Of the Houshold of God*; yea an *Holy Temple* and Habitation of God, v. 11. *to the end of the Chapter.*

CHAP. II.

5. **Publication** of all these rich benefits of Christ to the Gentiles by the Ministry of the Apostle *Paul* especially, that thereby the Gentiles might be built up as Gods Temple, *Ch.* III. *Here note*, I. **Pauls call to preach Christ to the Gentiles**, described 1. *By the* Event of his preaching to the Gentiles, *viz.* his own imprisonment, v. 12. 2. *By the* divine Revelation of that great mystery to *Paul* (in other Ages unknown) that the Gentiles should be fellow-heirs, and of the same body with the Jews, and enjoy Christ in the Gospel, v. 3. *to* 7. 3. *By the* ministerial Commission which God gave him towards the Gentiles; *set out by the* Author, v. 7. Instrument, v. 8. Matter of his Ministry, v. 8, 9. End, making known even to Angels by the Church, the Wisdom of God according to his purpose in calling the Gentiles, v. 10, 11, 12. II. **Pauls hortatory inference** hereupon to the Ephesians, that they shrink not from his doctrine, fainting by reason of his sufferings; As being 1. For them. 2. Their glory, v. 13. III. **Pauls prayer** for them, where note 1. To whom he prays, v. 14, 15. 2. For what he prays in their behalf, *viz.* Their strengthning in the inward man by the Spirit, v. 16. Christs inhabiting their hearts by faith, v. 17. Their rooting and grounding in love, v. 17. Their comprehension of Christs boundless love, v. 18, 19. Their replenishing with all the fulness of God, v. 19. 3. The Conclusion of his Prayer, with a Doxology, or Giving-Glory to God, v. 20, 21.

CHAP. III.

Hitherto of the Informatory, *or* Doctrinal *part of this Epistle.*

II. **In the Hortatory** or **Practical part**, He stirs up and *exhorts* the *Ephesians* to divers Christian duties, in testimony of their gratitude for all the former benefits. These duties are 1. *More general.* 2. *More special.*

I. **More general duties**, common to all Christians, *viz.* To walk worthy of the heavenly vocation wherewith they are called, *Ch.* IV. *ver.* 1. To this end he particularly directs them how to walk worthily, *viz.* with

CHAP. IV.

1. *Humility* and *Meekness*, *ver.* 2.

2. *Long-suffering*, and *loving forbearance* of one another, *ver.* 2.

3. *Unity of the Spirit in the Bond of Peace*, ver. 3. Because there is 1. One Body. 2. One Spirit. 3. One Hope, *ver.* 4. 4. One Lord. 5. One Faith. 6. One Baptism, *ver.* 5. 7. One God, *ver.* 6. 8. One common end of all the extraordinary and ordinary Ministers of the Gospel, (those gifts of Christ as fruits of his Ascension,) and of their Ministry, *viz.* The perfecting of the Saints in the unity of faith, full knowledge of Christ, and compleat growth up unto him in all things, as the body in the head, *ver.* 7. *to* 17.

4. *Holiness of life*; which consists 1. *In Mortification* or putting off the old man. 1. *Because* Gentiles unconverted walk in the lusts of the old man, v. 17. *to* 20. 2. *Because* they have better learned Christ, *ver.* 20, 21. 3. *Because* the old man is to be put off. 4. *Because* the old man is corrupt, *ver.* 22. II. *In Vivification*, or putting on the New Man in Righteousness and Holiness, *verse* 23, 24.

5. *Truth*, putting away lying; This is urged from our Co-membership in Christ, *ver.* 25.

6. *Speedy placableness in anger*; *Because* else we give place to the devil, *ver.* 26, 27.

7. *Diligent labour*, that they may give to others, and not steal from others, *ver.* 28.

8. *Profitable, not corrupt Communication*, urged 1. From the commodity of good Communication to others, v. 29. 2. From the mischief of bad to themselves, v. 30.

9. *Brotherly love*; which is *Described and Urged*, I. *Described*, 1. *Negatively*, by the opposite vices from which they are dehorted; *ver.* 31. 2. *Positively* by the acts of brotherly love required, v. 32. II. Urged 1. From Gods love to us, whom we are to follow as children, v. 32. *and Chap.* V. v. 1. 2. *From* Christs love in dying for us, v. 2.

CHAP. V.

10. *To avoid fellowship with divers lusts of carnal men.* Here I. *These lusts or corruptions are described*, 1. Fornication. 2. All uncleanness. 3. Covetousness. 4. Filthiness. 5. Foolish talking. 6. Jesting, *verse* 3, 4. II. *The avoiding of these corruptions, is urged upon divers considerations.* 1. They are uncomely for Saints, *ver.* 3. 2. They are inconvenient, *ver.* 4. 3. They exclude from Gods Kingdome, and incur his wrath, *ver.* 5, 6. 4. They were darkness, are light, therefore

therefore must walk as children of light, proving what is acceptable to the Lord, ver. 8, 9, 10, 11. 5. These are unfruitful works of darkness, and shameful to be spoken of; therefore to be reproved by light, ver. 15. 6. Gods people should walk better, and that upon divers grounds, ver. 15, 16, 17.

11. *To shun drunkenness*, and as an Antidote against it. 1. To be filled with the spirit. 2. To exercise themselves in spiritual melody to the Lord. 3. To inure themselves continually to thankfulness in all things, ver. 18, 19, 20.

12. To submit themselves one to another; which Subjection is limited, in the Lords fear, ver. 21.

II. **More special duties**, peculiar to some particular Relations; As betwixt 1. *Husbands and Wives.* 2. *Parents and Children.* 3. *Masters and Servants.*

1. *Betwixt Husbands and Wives*; Here I. **Wives** are exhorted to submit themselves to their own Husbands, v. 22. This Submission is set forth by the 1. Manner of it, as to the Lord, ver. 22. 2. Grounds of it, *Partly* the Husbands Headship; *Partly* the Husbands Protection of her, ver. 23. 3. Pattern of it, the Churches subjection to Christ, ver. 24. 4. Extent of it, v. 24. II. **Husbands** are exhorted to love their wives, 1. *From* the example of Christs love to his Church, giving himself for it, to cleanse it, &c. ver. 25, 26, 27. 2. *From* the neer union betwixt husband and wife, they being one flesh *morally*, ver. 28, 29, as the Church is one flesh with Christ *mystically*, ver. 30. to 33. Whence the husband is to love his wife as himself, *which is amplified*, by the wives relative duty of *Reverencing* her Husband, ver. 33.

2. *Betwixt Parents and Children.* Here I. **Children** are charged to obey their Parents, ch. VI. ver. 1. This is 1. Limited, *in the Lord.* 2. Urged, *Partly* from the equity of it, *Partly* from the commodity of it, ver. 1, 2, 3. II. **Parents** are charged 1. Not to provoke their children. 2. To educate them Christianly, ver. 4.

3. *Betwixt Masters and Servants*, Here I. **Servants** are charged to be obedient to their Masters. This obedience is 1. *Described* by its adjuncts or properties, *viz.* 1. Fear to offend, 2. Singleness of heart, *Amplified* by its opposite eye-service. 3. Good will. 2. *Urged partly* from the Agreeableness of this to the Will of God and Christ, *Partly* from the commodity of so doing, v. 5. to 9. II. **Masters** are charged 1. To do the same things to their servants, *viz.* the things that are good and just. 2. To forbear too much austerity; because they have a Master in heaven, who respects not persons, ver. 9.

THE CONCLUSION of the Epistle, wherein

1. *He encourages them* to be strong and constant in the Lord, against all Satans subtil temptations through the help of the whole * **Armour of God**, ver. 10, 11. This he doth I. *Urging it*, with arguments drawn 1. From the greatness and danger of the adversaries, ver. 12. 2. From the necessity of this course, that they may stand in the evil day, v. 13. II. *Describing the whole Armour* of God particularly, which is 1. *Defensive* only: As *Girdle* of Truth, *Breast-plate* of Righteousness, v. 14. *Shoes* of the preparation of the Gospel of Peace, ver. 15. *Shield* of faith, especially commended for quenching all the devils fiery darting temptations, v. 16. *Helmet* of salvation, ver. 17. 2. *Offensive* as well as *Defensive*, viz. *The sword* of the Spirit, the Word, v. 17. *Prayer* for themselves, for all Saints, and for the Apostle himself particularly, ver. 18, 19, 20.

2. *He shows* why he sent *Tychicus* to them, 1. To inform them of his affairs. 2. To comfort them, ver. 21, 22.

3. *He concludes* with an Apostolical Salutation, wishing them *Peace, Love with Faith and Grace*, ver. 23, 24.

CHAP. VI.

III.

* Armour of God.

Philippians.

§. I. Name, and Penman.

THE *Epistle of* Paul *the Apostle to the* PHILIPPIANS.] So entituled, because written by a Paul *to the Saints, Bishops and Deacons at* Philippi.

PHILIPPI was the name of two Cities, *viz.* One in *Thessalie*, at first called *Dathos*, but after *Philippi* from b *Philip* of *Macedon*, who repaired it. Another a City

a Phil. 1. 1.

b *Alsted. Præcog. Theol. l. 2. c. 124.*

of *Macedonia, the first City of that part of* Macedonia, c *and a Colony*: situate in the confines of *Thracia*, in the fields whereof *Pompey* was overcome by *Cæsar*, and after *Brutus* and *Cassius* by *Anthony* and *Octavius*. This latter *Philippi* is here meant, to this *Philippi Paul* came, being warned by d Vision to go into *Macedonia*, and there he abode certain dayes. Here *Lydia* and the *Jaylor* were converted. Here (as *Chrysostome* in his Preface to the Philippians saith,) *The Ruler of the Synagogue believed. Here* Paul *and* Silas *was beaten with rods: Here they were intreated by the Magistrates to go out, and they were a feare to them; Here the preaching of the Gospel had a splendid beginning.* And *Paul* here laid the foundation of a flourishing Church. Which (as e *Ambrose* and *Chrysostom* note) did not after the Apostles departure, fall off from the faith and purity of Gospel-doctrine, through the enticements of false Apostles, as the *Galatians* did: nor to other offences as the *Corinthians* did: but were constant in Faith and Piety, and increased both in number of believers and their graces; as their commendations in this Epistle testify.

c *Acts* 16.12. *Joan. Calv. Arg. Ep. ad Phil. D. Par. in Adverf. in Ep. ad Phil.* *Philippians* are Citizens of one of the Cities of *Macedonia*, which they call *Philippi* from the builder of the City, a Colony. *Joan. Chryf. Præfat. in Ep. ad Phil.*

When and **Whence** this Epistle was writen, see f formerly.

d *Acts* 16.9. *to the end of ch.*

e *Ambr. Præfat. in Ep. ad Phil.* Φαίδιλας &c.] It evidently appears, that *Paul* in writing to them, deals honorifically with them, interposing nothing that was Reprehensory, now this was a great Argument of their vertue, that they gave their Doctor no occasion of chiding, and that all things are written to them not in an Objurgatory, but in a swatory way. *Joan. Chryf. Præfat. in Epist. ad Phil.*

f Table before the Epistle to the Romanes.

§. II. Occasion.

The Church at *Philippi*, g sent their bounty to *Paul* now Prisoner at *Rome*, to support him and supply his wants there, by *Epaphroditus* their *Pastor*, who doubtless coming to *Paul*, discloſed to him the spiritual state of that Church, (as h *Calvin* notes) whereupon *Paul* writes this Epistle from *Rome*, by *Epaphroditus*.

g *Phil.* 2.25. *and* 4.10,14, 15,16,17,18.

h *Jo. Calv. Arg. in Epist. ad Phil.*

§. III. Scope.

The **Scope** of this Epistle, (as the tenour thereof evidenceth,) is 1 *To confirm* the *Philippians* in the i *Faith*, notwithstanding all the Apostles sufferings for the Gospel: 2 *To encourage* them in Godlinesse and k *walking worthy of the Gospel*, especially in stedfastnesse, unity and lowlinesse of minde. 3 *To signifie* his love and care of them, both in l purposing to send *Timothy* for future, and sending m *Epaphroditus* to them for present, newly recovered out of a mortall sickneſſe. 4 *To warne* them against Seducers, n that mingled works with faith in Justification. 5 *To quicken* them to divers o Christian duties. And 6 *To testifie* his exceeding p thankfulnesse to them for their bounty sent to him in his bonds and distresses by *Epaphroditus* their minister.

i *Phil.* 1, 5, 6, 12, &c.

k *Phil.* 1.27. *to ch.* 2.19.

l *Phil.* 2.19.

m *Phil.* 2.25, *&c.*

n *Phil.* 3.2. *&c*

o *Phil.* 4.1, *&c*

p *Phil.* 4.10, *&c.*

§. IV. Principal Parts.

In this Epistle to the **Philippians** are 1 *The Preface*, 2 *The Matter*, 3 *The Conclusion*.

I. CHAP. I.

THE PREFACE to the Epistle, which contains *I. The Inscription*, denoting 1. The Parties writing, 2. The Parties written to, *Ch. I. ver.* 1. *II. The Apostolical Salutation*, *ver.* 2.

II.

THE MATTER, or SUBSTANCE of the Epistle, wherein

I. **He confirmes and encourages them in the Faith**, 1. By declaring his constant thankfulneſs to God on their behalf, *ver.* 3,4. Here the matter of his Thankfulnesse, is 1. *Propounded*, *viz.* their fellowship in the Gospel from the first day till then, *ver.* 5. 2. *Amplified* by his confidence of their Perseverance, *Partly* from the nature of God, who begins and perfects his good work in his people, *ver.* 6 *Partly* from their zeal towards him in his sufferings, illustrated by his reciprocal dear love to them, *v.* 7,8. *II. By* his Prayer for their abounding and Perseverance in grace, and that inoffensively to Gods glory, *v.* 9,10,11. *III.* By removing the scandal of his Cross and Sufferings, that might discourage them, which he doth 1 *Declaring* that his bonds at *Rome* were so farre from hindring, that they have furthered the course of the Gospel; *Partly* because his bonds for Christ were manifest to all *Cæsars* house, *ver.* 12,13. *Partly* because many brethren of the Ministry were by his bonds emboldened to preach without fear, *ver.* 14. And however some preached

Christ

Christ not so sincerely as others, yet Christ was preached, and he joyed therein, *ver.* 15. *to* 19. 2. *Intimating* his assurance that all these his sufferings should turn to his good; *Partly* through their Prayer, *Partly* through the supply of Christs spirit, *ver.*19. *Partly* from his own hope upon his former experience, that Christ shall be magnified by him both in life and death, and himself should gain by both, *ver* 20,21. though the *Philippians* would gain more by his life, which puts him upon a strait, whether he should chose life or death, yet he is confident he shall live longer, for furtherance of their faith and joy, *v.*22. *to* 27.

II. **He exhorts them to a pious Conversation becoming Christs Gospel**, *ver.*27. &c. To this purpose he inciteth them particularly

1. *To joynt stedfastnesse of spirit and minde in contending for the Faith*, or Doctrine of the Gospel, notwithstanding all the terrors of their Persecutors, *v* 27,28. To the induring of whose persecutions, he encourages them, 1. *Because* their Persecutions are an evident token of their Persecutors destruction, but of their salvation, *ver.*28. 2. *Because* its a greater gift to suffer for Christ, then to believe in him, *ver.*27. 3. *Because* hereby they shall have communion with the Apostle himself, *ver.*30.

2. *To unity in minde and heart*; from divers pathetick Arguments in reference to himself, *Ch.* II. *ver.*1,2. CHAP. II.

3. *To lowlinesse of minde.* I. *Dissuading* from the contrary vices, *viz.* 1. Contention. 2. Vainglory, *ver.*3. II. *Describing* this lowlinesse of mind; As whereby 1. We esteem others beyond our selves, *ver.*3. 2. We regard others affairs as well as our own, *ver* 4. III. *Urging it*, 1. *From* Christs example, who though equal to God, yet debased himself in the forme of a servant to the death of the Crosse, and was therefore most highly exalted: so proportionably shall they be that debase themselves like him, *ver.*5. *to* 12. 2. *From* their former constant obedience to him; whence he now expects the like obedience in working out their salvation with fear and trembling, *ver.*12. 3. *From* Gods grace, which alone works in them to will and to do, therefore they have no cause at all to be high-minded in themselves, *ver.*13. 4. *From* the good end or event that hence will ensue, *Partly* in respect of themselves, their inoffensivenesse, as becomes the sons of God in a corrupt age, *ver.* 14, 15, 16. *Partly* in respect of the Apostle, his joy in them as their Minister in the day of Christ, *ver.*16. *This his affection to them he Amplyfies* by rejoycing to be poured forth, even as a drink-offering upon the service of their faith, by his death, wishing them also therein to rejoyce with him, *ver.*17,18.

III. **He declares to them**, *both his purpose of sending* Timothy *to them for future, and his Reason of sending* Epaphroditus *their Minister to them for present.* I. **His Purpose** of sending *Timothy* shortly to them to know their state, as soon as he sees how it will go with himself, commending *Timothy*, As 1. Like-minded. 2. Naturally caring for their state, while others seek their owne, not the things of Christ. 3. Serving with *Paul* in the Gospel as a son with a father, *ver.* 19. *to* 24. *This he amplyfies* by his hopes of coming himself to them shortly, *ver.*24. II. **His present sending** of *Epaphroditus* to them; *Here* 1. He commends *Epaphroditus* singularly, *ver.* 25, 26. 2. He shows why he sent him back to them, *viz.* that they might be comforted, in seeing him recovered who had been sick nigh to death, *ver.* 26,27,28. 3. He exhorts them gladly to receive, and highly to esteem him, who had so hazarded his life for the work of Christ, *ver.* 29,30.

IV. **He warns them against the false doctrine of false Apostles**, *that would mingle the works of the law with faith in the point of Justification. Here* I. *He cheers them* up in the Lord, against all contrary discouragements of false teachers, *Ch.*III. *ver.*1. II. *He excuseth* his inculcating the same things unto them, because safe for them, *ver.*2. III. *He cautions* them against false Apostles, branding them, As 1. *Dogs*, that for their bellies bark'd and snarl'd against the truth. 2. *Evil-workers*, that builded not, but destroyed the Church. 3. *Concision*, rending asunder the Churches unity by obtruding Circumcision, *ver.*3. *Amplifying this* by his and their opposite Circumcision of the heart, the true matter of glorying in Christ, *ver.*4. IV. *He opposeth* his own example against them, As 1. Farre surpassing these false Apostles in legal Priviledges and Works; enumerated particularly, *ver.*4,5,6. 2 Denying notwithstanding and debasing all these his Priviledges and Works as *losse and dung for the excellency of Christs knowledge and righteousnesse by faith*, and experimental Communion with and Conformity to Christ, both in his Death and Resurrection, *ver.* 7. *to* 12. 3. Yet not counting himself *Perfect* in Christ, but through Christs assistance, contending daily after Perfection, *ver.*12. *to* 15. *This he amplyfies*, *Partly* exhorting them that were more perfect among the *Philippians* to be like-minded with him. *Partly* comforting them that were more imperfect with hopes of a clearer Revelation; only cautioning them, so farre as they have attained to walk by the same rule, *ver.*15,16. 4. Exhorting the Philippians herein to follow his example, *ver.* 17. *which he urgeth*, *Partly* from the sinfulnesse, earthlinesse and damnablenesse of the false Apostles course; therefore to be avoided, *ver.* 18,19. *Partly* from the heavenlinesse and hopefulnesse of his course of life, *ver.* 20, 21. CHAP. III.

V. **He exhorts to Christian duties**, I. *More particular, viz.* 1. The Philippians to stedfastnesse in the Lord, *Ch IV.*1. 2. *Euodias* and *Syntyche* to concord, *ver.*2. 3. His true yoke-fellow, to help his helpers and fellow-labourers, *verse* 3. II. *More generally.* As, 1. To rejoycing in the Lord, *ver.* 4. 2. To Moderation; because the Lord is at hand, *ver.* 5. 3. To tranquillity and composednesse of minde, against all carking sollicitude, *verse* 6. *And to this end*, (1) *He directs* them to disburden all their cares and troubles into the bosome of the Lord by Prayer, *verse* 6. (2) *He Promises* them in their so doing, CHAP. IV.

doing, the unconcieveable peace of God, to keep their hearts and mindes from distempered passions and imaginations, *ver.* 7. 4. To truth. 5. To gravity. 6. To Justice. 7. To purity. 8. To amiable manners. 9. To things of good report. 10. To every thing vertuous and praise-worthy, *ver.* 8. 11. To all things which he had commended to them, by his doctrine or life, *ver.* 9.

VI. He most gratefully commendeth and commends their bounty sent to him by *Epaphroditus* their Pastor: Here he 1. Rejoyceth in the Lord, at their care they took of him though they lacked opportunity, *v.* 10. 2. Declareth that his spirit was not weakned and broken with adversities and wants, (though they had not supplied him,) because he could be content in any condition, although Christ instructing and strengthening him, *ver.* 11. *to* 14. 3. Thankfully acknowledging their communicating to his necessity both now and heretofore, *v.* 14, 15, 16. 4. Clears himself from suspicion of avarice intimating that the thing he desired, was fruit abounding to their account, *ver* 17. 5. Commends their present expression or bounty by *Epaphroditus*, as being an abundant supply to him, and an acceptable sacrifice to God, *ver.* 18. 6. Promiseth them a supply of all their wants from God, *ver.* 19. 7. Praiseth God, *ver.* 20.

III. *THE CONCLUSION of the Epistle*, with 1. Salutations. *ver.* 21, 22. 2. An Apostolical valediction, or farewell-Prayer, *ver.* 23.

Colossians.

§. I. Name.

THe *Epistle of the Apostle* Paul *to the* COLOSSIANS.] So intituled from the *Colossians*; to whom *Paul* wrote this Epistle, [a] *To the Saints and faithful brethren in Christ which are at* Colosse.

These *Colossians* were [b] not that People dwelling in *Rhodes*, called *Colossians* from that huge *Colossus or Image of the Sun seventy cubits high*, there erected: But rather those inhabitants of *Colosse* a [c] chief city in *Phrygia* in *Asia minor*, near unto *Hierapolis* and *Laodicea*; as [d] *Chrysostome* thinks. And this Epistle it self seems to intimate thus much, wherein he mentions *Epaphras* his [e] *zeal for them at* Colosse, Laodicea *and* Hierapolis; Bids them [f] *salute the brethren which are in* Laodicea, and that [g] *this Epistle be read in the Church of the Laodiceans*. Now *Laodicea* and *Hierapolis* are near *Colosse*, but farre distant from *Rhodes*, as learned Writers import. *Xenophon* writes, [h] *That after* Cyrus *entred into* Phrygia, *he went straight unto* Colosse, *a city of universal resort, flourishingly rich and great*. Ozorius, and also Eusebius report, [i] *That three cities of* Asia, Laodicea, Hierapolis *and* Colosse, *fell with one and the same earthquake*, and this *in the time of* Nero's *reigne, in the very next year after* Pauls *death*. And [k] *Pliny* seats not *Colosse* in any Island, but among the Cities of the Continent.

When and Whence this Epistle was written, see in the former *Table*.

§. II. Occasion.

Epaphras fellow-labourer with the Apostles, had in *Colosse* with other Ministers planted a Church. The Faith preached to the *Colossians* was impugned by two sorts of adversaries, *viz.* *Partly* by some converted out of *Judaisme*, who urged the Ceremonies of the Law, *Circumcision, New-moons, Sabbaths, and Differences of meats*, as necessary to salvation, confounding *Christ* and *Moses* together: *Partly* by some converted out of *Gentilisme*, who obtruded Philosophical subtilties upon them, counting the simplicity of the Gospel too much below wise men; especially babling many things touching Angels and their Ministry, as by whom salvation was to be obtained, and so they blended *Theology* with *Philosophy*. The Apostle therefore being

a Col. 1. 2.
b D. *Jo. Davenant. in Præfat. in Ep. ad Col.*
c *Phil. Pareus in Prolegom. in Ep. ad Col.*
d Τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πίστοις ἐν Χριστῷ τοῖς ἐν Φρυγίᾳ λεγομένοις. ἦν δὲ πλοῦτον ἐν τῇ τότε Δακοδικείᾳ πολλὴν εἶναι. *Jo. Chrys. Com. in Col. 1. 2. Homil. 1.*
e Col. 4. 13.
f Col. 4. 15.
g Col 4. 16.
h Εἰς Κολοσσὰς, πόλιν εὐδαιμένην, εὐθὺς ἐπορεύετο. *Xenoph. in 1. de Expeditione Cyri.*
i *Euseb. in Chron. Anno MMLxxx.*
k *Plin. Nat. Hist. l. 5 c. 32.*

1 Prisoner

a Prisoner at *Rome*, writes upon this Occasion to instruct and establish them in the true Doctrine of the Gospel taught them by *Epaphras* against all the impostures of false teachers, whether *Jewish* or *Paganish*.

Πασαι ὡδὲ ἁγιαι αἱ Ἐπιστολαὶ Παύλου, &c.] *i. e.*

All Pauls Epistles are holy, but they have something more that are sent from him in bonds; as the Epistles to the *Ephesians*, to *Philemon*, to *Timothy*, and this present Epistle. ——But why say I these Epistles have more than others? Because he wrote them when he was in bonds As if a valiant man should write, mean while desisting from slaughter and trophies: so he also did. Himself also knew this was a great matter. For writing to *Philemon* he saith, *whom I have begotten in my bonds. Jo. Chrysost. in Ep. ad Colos. Homil. 1. Tom. 6. in N. T.*

§. III. Scope.

The chief intent and Scope of this Epistle is 1. *To shew*, that all [m] hope of mans salvation is grounded on Christ our *Redeemer*, enjoyment of him, and perseverance in him, as in whom alone all [n] compleat fulness, perfections, and All-sufficiencies to that end do meet; and therefore Christians should fully rest themselves satisfied in the faith of Christ only. 2. *To caution* the [o] Colossians, and all Christians against all *Mosaical* Ceremonies, *Philosophical* speculations and deceits, and *humane traditions*, as inconsistent with Christ and his fulness for our salvation. 3. *To incite* the *Colossians* to seek their happiness [p] *higher*, then in those low earthly and external things, and to exercise themselves more *spiritually* and *Evangelically*, in *Mortification* of sin, and *Sanctity* both in heart and life, in *General* and *Particular* duties of Christianity.

[m] Col. 1. 11, 13, 14. &c.
[n] Col. 1. 15. &c.
[o] Col. 2. 4, 8. &c.
[p] Col. 3. 1, 2. &c.

§. IV. Principal parts.

In this Epistle to the Colossians are 1. *The Preface*, 2. *The Body of the Epistle*, 3. *The Conclusion*.

THE PREFACE to the Epistle, contains I. *The Inscription*, describing 1. The Parties writing; 2 The Parties written to, *Ch. I. ver. 1, 2. II. The Salutation, ver 2. III. The Exordium*, or *Entrance unto the Epistle*, to procure benevolence with the *Colossians*, wherein note 1. His Gratulation in their behalf, *ver. 3.* 2. The grounds of this his Gratulation, *viz. Partly* their faith in Christ. *Partly* their love to all the Saints, *ver. 4. Both which are amplified*, *By their* final cause, *viz.* their hoped happiness in heaven. *By their* instrumental cause, *viz.* The Gospel preached to them by *Epaphras*, who declared their spiritual state to *Paul*, ver. 5. to 9. 3. The Apostles Prayer for their increase in all spirituals, To the knowledge of the truth, *ver. 9.* To the exercise of Piety, *ver. 10.* To the enduring of the Crosse, *ver. 11.*

I. CHAP. I.

THE BODY or *SUBSTANCE* of the Epistle, consists of matters, 1 *Doctrinal*, 2 *Practical*. II.

I. **In the Doctrinal part**, *he* 1. *Asserts the truth* positively 2. *Confutes errour* polemically.

1. **He positively asserts the Truth**, laying down the summe of Christian doctrine, touching the primary causes and benefits of salvation, in way of thankfulness for them, *ver. 12. &c. Here are therefore described*,

1. The saving benefits ascribed to the father, *I. More generally*, viz. his fitting us to partake of glory, *ver. 12. II. More particularly* how he thus fits us, *viz.* 1. *Privatively*, by delivering us out of the Kingdom of darkness. 2. *Positively*, translating us into the Kingdom of Christ, the son of his love, *viz.* by Effectual calling, *ver. 13.*

2. The saving benefit ascribed to the Son, *viz.* **Redemption**, *ver. 14.* This Redemption *is set forth*, I. **By** the price paid, *His blood*, *ver. 14. II.* **By** one eminent benefit purchased, *Remission of sins*, *ver. 14. III.* **By** the compleatness and all-sufficiency of Christ the Redeemer, *described, and confirmed.* 1. *Described* magnifically by divers glorious Titles attributed to him; As (1) Image of the invisible God, *ver. 15.* (2) First-born of every creature; Because he created all things, *ver. 15, 16.* Because he is before all things, Because all things consist by him, *ver. 17.* (3) Head of the Church, *ver. 18.* (4) The beginning, the first-born from the dead. *v 18.* 2. *Confirmed*, *Partly* from the final cause hereof, *that in all he might have the Preheminence*, ver. 18. *Partly* from the efficient ordaining cause, *it pleaseth the father*, *ver. 19. Partly* from the formal cause, *All fulness dwelling in Christ* as Mediatour, *v. 19. IV.* By the manner of this Redemption, and the benefit of Reconciliation to God thereby; **Spoken of**, 1. As concerning all more generally, *ver. 20.* 2. As concerning the *Colossians* more particularly; where note (1) Their natural misery, and the cause thereof, (2) Their spiritual delivery, and the means thereof, (3) The glorious end of that delivery, *v. 21, 22.*

(4) The

(4) The condition upon which they shall enjoy benefit by Christs Redemption and Reconciliation, *viz* Perseverance in the faith of the Gospel; *which* **Perseverance** is closely urged by many Arguments, *Partly* because this is necessary to their enjoying Benefit by Christs Redemption, *ver.* 23. *Partly* because this is the faith which all beleevers generally have received, *ver.* 23. *Partly* because Paul himself divinely called to this Ministry, preached this doctrine to them, and suffered persecution for it joyfully, *ver.* 23, 24, 25. *Partly* because of the singular excellency and dignity of this Doctrine, and of the mystery contained therein to the Gentiles, *viz. Christ in them the hope of glory. ver.* 26, 27. *Partly* because of the Apostles singular labouring and striving to preach this mystery of Christ in the Gospel throughout the world, *ver.* 28, 29.

II. **He polemically confutes the errours contrary to this faith of the Gospel.** In which confutation note,

CHAP. II.

1. *His Preface*, for procuring of their attention and benevolence, *wherein* I. He declares what great conflict and care he had for the Colossians, Laodiceans and others confirmation in the faith, *Ch.* II. *ver.* 1. II. He gives the reasons of this his care for them, 1. For Their manifold good, *viz.* Comfort, Union in love, and Full-assurance of understanding to the acknowledgement of the mystery of God and Christ, *ver.* 2. *This Mystery of Christ*, is commended gloriously, as having all treasures of saving wisedom and knowledge hid therein, *ver.* 3. 2. To prevent their peril of seducement by false teachers, *ver.* 4. 3 From his inward affection to them, and spiritual Presence with them, though corporally absent from them, *Described*, *Partly* by the manner of his affection, *Joying*, *Contemplating* upon them, *Partly* by the grounds thereof, *viz. Their order*, *Their stedfastnesse of faith*, ver. 5. III. He concludes exhorting them constantly to adhere to Christ, as *Epaphras* had taught them, 1. With firmness of faith. 2. With abounding therein. 3. With thankfulness in that behalf, *ver.* 6, 7.

2. *His Proposition*, touching the errours to be confuted, he lays down; *I.* Cautioning them against impostures. *II.* Referring these impostures to three heads, 1. *Philosophy*, viz. that which is *deceitful, vain* 2. *Traditions of men.* 3. *Mosaical Ceremonies*, called the *Rudiments of the World. III.* Hinting a general rule, whence we may discover they are to be rejected, *viz.* if they withdraw from Christ, *ver.* 8.

3. *His Confutation* of these errours propounded and stated, *I. More generally* by Arguments against them all, drawn 1. From the infinite Perfection of Christ in himself, in whom the perfect Deity dwels personally, therefore he neither needs nor admits these Additionals, *ver.* 9. 2. From their compleatness in Christ, in whom they have compleat furniture for salvation, *ver.* 10. 3. From Christs absolute Headship and Supremacy, *ver.* 10. II. *More particularly*, by Arguments against these errours severally. 1. **Against Mosaical Ceremonies**, as *Circumcision*, &c. which he proves needlesse to Christians. (1) *Partly* because they have in Christ a Circumcision far better in respect of the *Author*, Christ; *Manner*, without hands; *Effect*, True Sanctification; and *Visible sign*, Baptism, succeeding in room of Circumcision, *ver.* 11, 12. (2) *Partly* because they have in Christ perfect Justification, in remission of all their sins, *ver.* 13. Now sin being removed, the Ceremonial law, (which was a sign of guiltiness,) is removed by Christs death, *ver.* 14, yea all Spiritual enemies are by his death spoiled, captivated and triumphed over, *ver.* 15. (3) *Partly* because all Mosaical Ceremonies were but the *shadows* of Christ the body now come; therefore ye Christian Colossians are not to be censured and judged for not observing these vanished shadows; and if judged, ye need not regard it, *ver.* 16, 17. 2. **Against Philosophical Seducers**, he argues, (1) *Branding* them, *Partly* for usurping to themselves (like that of Judges in a race.) a Judiciary Authority to determine any thing about Gods worship; *Partly* for their assuming this power to beguile the People withall. (2) *Showing* wherein they fraudulently usurp this power, *viz.* in imposing upon them *A voluntary humility, and worship of Angels.* (3) *Confuting* and condemning these doctrines; *Partly* because they arise from ignorance, *Partly* because they flow from pride, *ver.* 18. *Partly* because they draw from the Head Christ, who affords all necessaries to his mystical body, who knits the members together whereby they grow, *ver.* 19. 3. **Against superstitious Traditions of men**, in outward Rites and Observances, he argues, (1) Propounding a general Argument; The death of Christ hath freed them from Mosaical Ceremonies, though imposed by God himself, much more from superstitious traditions meerly imposed by Man, *ver.* 20. (2) *Instancing* in some particular traditions condemned, *ver.* 21. (3) Condemning these particular Traditions, *Partly* from their own perishableness, *Partly* from their weak foundation, mens Commands and Doctrines, *ver* 22. (4) *Declaring* with what specious pretences these Seducers varnish over these Commands and Doctrines, wherein notwithstanding there's no true Wisedom or Piety, *ver.* 23.

Hitherto of the **Doctrinal** *part of this Epistle.*

II. **In the Practical part of this Epistle** are Corollaries from the former; he Instructs them in, and Exhorts them to divers Christian duties. 1. *General.* 2. *Special.*

I. **General duties** of Christianity, commonly concerning all believers, are divers, *As*

CHAP. III.

1. Seeking and setting their minde and affections on things above, not on things on the earth, 1. *Because* they are risen with Christ. 2. *Because* Christ sits at Gods right hand, *Ch. III.* 1, 2. 3. *Because* they are spiritually dead to those earthly things, *ver.* 3. 4. *Because* our life is now hid with Christ in God, will hereafter appear gloriously in Christs appearing, *ver.* 3, 4.

2. Mortification of their corrupt lusts, *Carnal* or *Spiritual*. *I. More carnal corruptions*, Here 1. Mortification is generally prescribed. 2. The lusts to be mortified, are instanced in *ver.* 5. 3. This Mortification of these lusts is urged, *Partly*, from the pernicious event that will follow upon these

these lusts, *ver.* 6. *Partly*, from their carnal course herein, formerly, *ver.* 7. II. *More Spiritual corruptions.* Here 1. The evils to be put off are enumerated, *v.* 8, 9. 2. This putting them off is urged, from their present spiritual estate, having put off the old man, and put on the New-man, *ver* 9, 10. 3. These Reasons are strengthned by removing false causes of Helping or Hurting us before God: *viz.* all outward Priviledges, Conditions or Relations; Christ being all in point of Religion to commend us unto God, *ver.* 11.

3. Putting on and exercising of divers vertues, Here I. He exhorts to certain vertues, intermingling divers Arguments urging thereunto, *ver.* 12. *to* 16. II. He incites to the Study, Knowledge and use of the Word of Christ, as a singular guide and furtherance in all the former vertues, *v.* 16. III. He prescribes a general Rule for all their actions, 1. That all be done in Christs Name. 2. That all be done with thankfulness to God in Christ, *ver.* 17.

II. Special duties of Christianity, peculiarly concerning some particular Relations, prescribed and urged by divers Arguments, As 1. Of Wives and Husbands, *ver.* 18, 19. 2. Of Children and Parents, *ver.* 20, 21. 3. Of Servants and Masters, *v.* 22. *to the end, and* Chap. IV. 1.

CHAP. IV.

THE CONCLUSION of the whole Epistle, wherein

1. He exhorts the Colossians to divers necessary duties, As 1. Continuance and watching in Prayer with thanksgiving, and Prayer for *Paul* himself in particular, *ver.* 2, 3, 4. 1. Walking wisely towards them that are without, by redeeming time, *ver.* 5. 3. Discreet savourines in Communication, *ver.* 6.

2. He declares why he sent *Tychicus* and *Onesimus* to them, whom he notably commends to them, *ver.* 7, 8, 9.

3. He sends divers salutations to the *Colossians* and others, from several Persons singularly commended, *ver.* 10. *to* 16.

4. He directs the Colossians, 1. To cause this Epistle to be read in the Church of the *Laodiceans*, and themselves to reade the Epistle from *Laodicea*, *v.* 16. 2. To admonish *Archippus* to be diligent and faithful in his Ministry, *ver.* 17.

5. He closeth up the Epistle, 1. Showing that he was wont to send his salutation under his own hand. 2. Craving the remembrance of his *Bonds*. 3. Apostolically saluting them, wishing *Grace to be with them*, ver. 18.

I. Thessalonians.

§. I. Name, and Penman.

THe *first Epistle of* Paul *the Apostle to the* THESSALONIANS.] So denominated, because written by [a] *Paul* to the Church of the *Thessalonians*. And they from their City *Thessalonica*, which was the [b] Metropolis, or Mother City in *Macedonia*, situate on the edge of the *Macedonian* shore. Anciently it was called *Therma*, and thence the *Thermaick Haven*. [c] Some give this Reason of the change of the name; *Philip* King of *Macedonia*, in a memorable battel in these parts overcame the People of *Thessaly*. For monument of which Victory, the neighbouring City was re-edified and enlarged, and named *Thessalonica*; as it were (Θὶς ἄλλο νίκην) i.e. *Put the Victory to another*. It was sold by *Andronicus* to the *Venetians*, but they did not long joy it, for it was (as other parts of *Greece*,) quickly possessed by the Turks. Is now a famous Empory for *Indian Merchandize*, (but under the dominion and idolatry of the Turks,) [d] known by the name of *Saloniki*.

In *Thessalonica* God pleased to plant a Church; by the Ministry of *Paul* and *Silas*, converting both Jewes and Greeks. See the History of it in the [e] Acts. There the unbelieving [f] Jews, moved with envy, raised tumults against *Paul* and *Silas*, and also against the Saints that entertained them, *Jason*, &c. so that [g] *Paul* and *Silas* were glad to flie away by night to *Berea*, and after that to [h] *Athens*, whence he is thought to have written this Epistle.

[a] 1 Thes. 1. 1.
[b] D. *Pareus in Adverss. in* 1. *Ep. ad Thes.* Dr. Wil. Slat. his Expos. on 1 Thes. 1. 1. *Hen. Alsted. Praecog. Theol. l.* 2, *c.* 124.
[c] *Suidas.*
[d] *Magnus in Geograph.*
[e] Acts 17. 1. &c.
[f] Acts 17. 5, 6, 7, 8, 9.
[g] Acts 17. 10.
[h] Acts 17. 10. to 16.

§. II. Occasion.

The **Occasion** of *Pauls* writing this Epistle seems i evidently to be this, *viz.* *Paul* being forced by tumults to depart from *Thessalonica*, & fearing lest the Church there newly collected, should be hazarded through fear k of troubles and persecutions; and going to *Athens* he sends *Timothy* back to confirm the *Thessalonians* in the faith, and report their state to him. Whereupon *Timothy* informing him of their constancy notwithstanding persecutions, and of all their Affairs, from *Athens* Paul wrote this Epistle to them for their encouragement. When this Epistle was written, see in *Table* above.

i *As may appear from Acts* 17. *and* 1 *Thes.* 2. *throughout. and* 3. 1, 2.
k *Jo. Calv. Argum. in* 1. *Ep. ad Thes.*

§. III. Scope.

The **Scope** of *Paul* in this Epistle, is, 1. *To encourage* the *Thessalonians* to l constancy and perseverance in the Faith and Grace received, by means of the Apostles m faithful Ministry, which the Lord made exceeding effectual upon them; and that they n faint not by reason of his or their sufferings and afflictions for the Gospel. 2. *To incite* them unto all holiness of conversation, o pleasing to God, branched out into many Christian duties; and to progress therein unto p perfection. 3. *To urge* all Christians proportionably, to constancy in the Faith received against all tribulations, and to sanctity of Life in all holy Performances, till they came to be compleat.

l 1 Thes. 3. 2, 10, 12, 13.
m 1 Thes. 1. 5, 6. and 2. 1. 13, 14.
n 1 Thes. 3. 3, &c.
o 1 Thes. 4. 1, 2, 3, &c.
p 1 Thes. 5. 23.

§. IV. Principal parts.

In this I. **Epistle to the Thessalonians** are 1. *A Preface*, 2. *The Matter, or Substance of the Epistle*, 3. *The Conclusion*.

I. CHAP. I. THE PREFACE, contains I. *The Inscription*, describing 1. The Parties writing. 2. The Parties written to. II. *The Salutation*, or Apostolical Prayer, *Ch.* I. *ver.* 1.

II. THE SUBSTANCE, or MATTER of the Epistle is chiefly *Hortatory*. Herein he exhorteth the Thessalonians, 1 *To Constancy and perseverance in the Faith and Grace received*, 2. *To Sanctity of Life, and progress in Grace unto perfection*.

I. **To Constancy and Perseverance in the Faith and Grace received**, he exhorts them by many Arguments. *As*

1, *From the consideration of Gods rich Grace, bestowed on them by the Apostles Ministry, and the general Fame thereof in the Churches of Christ, from which consequently they should not go back.* Here note, I. The Apostles constant thankfulness and Prayer for them, *ver.* 2. II. The Grounds of this his Thankfulness, &c. *viz.* 1. His remembrance of their graces, especially *Faith*, *Love* and *Hope*, which are *Amplified* (1) *Severally*, by their several and peculiar effects, (2) Jointly, by the sincerity of them all, *ver.* 3. 2. His knowledge of their divine Election, (the Fountain of all their grace, *ver.* 4. *The evidences whereby he charitably judges them Elect*, are (1) The power of his Ministry upon them, (2) The gift of the Holy Ghost annexed, (3) The fruit of the Spirit, *viz.* much assurance, in which things he appeals to their own Consciences, *ver.* 5. (4.) Their holy practice, following the Apostles and Christ, upon their receiving of the word with patience and joy, *v.* 6. *This grace of theirs is Amplified* by the eminent events thereof, *viz.* *Partly* their exemplariness to all believers in *Macedonia* and *Achaia*, *ver.* 7. *Partly* the fame of their Faith, not onely in *Macedonia* and *Achaia*, but in every place, *ver.* 8. *Partly* the testimony which other Churches gave to the Apostle touching the *Thessalonians* Conversion by his Ministry, which Conversion is notably described by the parts of it, *ver.* 9. 10.

CHAP. II. 2. *From the faithfulness of the instrument, whereby they were effectually converted*, viz. *Paul*, Here I. The efficacy of his first preaching to them is declared, *Ch.* II. *ver.* 1. II. The means or helping cause to this efficacy, *viz.* *Pauls* faithfulness in his Ministry, is *described* and *amplified*. 1. **By his Boldness** in his Ministry; set forth, *Partly* by the measure of it, holding up even against all his afflictions. *Partly* by the Author of it, *God*, *ver.* 2. 2. **By his Sincerity**, in his Ministry according to the trust committed to him of God; which *Sincerity* he evidenceth: *Partly by removing from himself the evil properties of hypocritical false-hearted Ministers.* As [1] Impetuine, [2] Impurity, [3] Guile, *ver.* 3. [4] Men-pleasing, *Amplified*, by his contrary care to please the heart-searching God, *ver.* 4. [5] Flattery, [6] Covetousness, *ver.* 5. [7] Vain-glory, or, (as it may be rather interpreted) Mercenariness, *ver.* 6. *Partly by ascribing to himself the properties of a sincere and faithfull*

full Minister, viz. (1.) Nurse-like gentleness towards them, *ver.*7 (2) Affectionate love and desire after them, *ver.* 8. (3) Constant laboriousnesse and diligence in his employment, that he might not be chargeable to them in preaching the Gospel, *ver.* 8. (4) Unblameablenesse of life among them, set forth, *Partly* by the witnesses thereof, *God* and *them*. *Partly* by the branches thereof *Holiness* and *Righteousnes*, ver.10.(5)Faithful discharge of his ministerial acts,*Exhorting*,*Comforting*, *Charging*. Amplified, *Partly* by the manner thereof, *As a father doth his children*, ver. 11. *Partly* by the matter thereof. *That they would walk worthy of God*, who had called them, *ver.* 12.

3. *From their own experience of the efficacy of the doctrine of faith upon themselves.* Here note I. The Manner of their receiving the Word, *viz.* Not as Mans, but Gods. II. The fruit of this their receiving the Word, 1. *Upon the Apostle*, constant Thankfulness, *ver.* 13. 2 *Upon themselves*, viz. Effectual Operation,*ver.*13. This effectual operation upon them, is evidenced by their willing suffering afflictions of their own Countrey-men for the Gospel, as the Churches in *Judea* did of the Jews, *ver.*14. The Jews cruel persecuting acts being mentioned particularly, *ver.*15.16.

4. *From the Apostles singular care and tenderness over them, who (though he could not come to them himself, yet) sent* Timothy *to them, to comfort and stablish them in the faith, notwithstanding the Apostles afflictions.* Here 1. He makes Apology for his absence from them, *showing* 1. That his absence from them was Forced, Short, Not in heart, *v.*17. 2. That his desire to see them was great, and his endeavours divers, but hindred by Satan, *ver.*17,18. 3. That this his desire did arise from the high esteem he had of them, and hope of reward, occasioned by them in their conversion, in the Day of the Lord, *v.*19,20 *II.* He declares his sending *Timothy* to them from *Athens*, to compensate his absence. *Here note* 1. The moving cause of sending him, his love to them, *he could no longer forbear*, *Chapt. III. v.*1. 2. The Commendation of *Timothy* sent, *v.* 2. 3. The end of his sending him to them,*viz.* To *comfort* and *stablish them in the faith*, least they should be staggered through *Pauls* afflictions, *ver.*2.3 Against which afflictions he comforts them, *Partly* from divine Appointment, *v.*3. *Partly* from the Apostles Prediction thereof unto them aforehand, *ver.*4. 4. The repetition of his former end in sending *Timothy*, ver.5. III. He mentions *Timothy*'s good report to him of their spiritual state at his return, *where consider* 1. The matter of his report, *viz.* Their faith, love, good remembrance of the Apostle, desire to see him, *ver.*6. 2. The event of his report in *Paul*, *viz.* *Partly* his enlivening comforts in all their sufferings by their stedfastness, *ver.* 7,8. *Partly* his thankfulness for his joy in them, *ver.* 9. *Partly* his constant Prayer and earnest desire to see them, for further perfecting of their faith, *ver.* 10. beseeching the Lord to direct his way to them, to increase their love, and establish them unblameable in holiness at the coming of Christ, *ver.* 11, 12, 13. CHAP. III.

II. **To Sanctify of life and Progresse in grace unto Perfection therein**, he exhorts them 1. *More generally.* 2. *More particularly.*

I. More generally, where observe, *I.* The Manner of his exhortation,*we beseech*, &c. *II.* The matter exhorted, *to abound in walking acceptably before God*. *III.* The motives or reasons whereby this is urged, 1. Their receiving and knowing the Apostles commands to this end, *Chapt.* IV. 1, 2. 2. Gods Will. *ver.*3 3. The end of Gods calling, *ver.*7. 4. The haynousnes of the neglect hereof, despising God, *ver.* 8. 5. The bounty of God in giving his spirit, *ver.*8. CHAP. IV.

II. *More particularly*, he exhorts them to divers duties; (wherein perhaps they were defective or endangered;) As

1. To Chastity, not in fornication and the lust of Concupiscence, according to the manner of the Gentiles, *ver.* 3,4,5.

2. To Justice, *where note* 1. The sin to be avoided, *viz.* Over-reaching and Fraud, *ver.*6. 2. The reasons against it,*viz.* (1) Their relation of brotherhood. (2) The Lords avenging of such, *v.*6. [*Here are annexed divers Reasons to the general duty aforementioned*, ver.7,8.]

3. To brotherly love, 1 *Acknowledging* they are taught hereunto of God, *ver.*9. 2. *Commending* them for practising it towards all the brethren in *Macedonia*, *ver.* 10. 3. *Inciting* them yet to abound more and more, *ver.* 10.

4. To care of quiet and peaceable living together in Christian society, *where note* I. The duty, *study to be quiet*. II. The means helpful thereto, 1. Doing their own business. 2. Industry in their private callings; urged, *Partly* from *Pauls* former command. *Partly* from the benefits thence ensuing, whereat they should aim, *ver.*11, 12.

5. To Moderation of sorrow and lamentation for the dead in Christ, *where consider* I. The duty it self required, *viz.* Moderation in mourning &c. II. The Arguments upon which its urged; 1. *Because* immoderate mourning for them, *Partly* discovers their ignorance of the deceased Saints happy condition. *Partly* makes Christians appear like hopeless Heathens. 2. *Because* their death is but a sleep, *ver.*13. 3. *Because* the Resurrection of the Saints at Christs coming is certain, in as much as Christ (their head) is risen, *ver.* 14. 4. *Because* the dead in Christ shall at his coming have this Preheminence beyond the Saints then found living, that they shall rise first at Christs glorious coming, and afterwards they with those that remain alive, shall be caught up together to meet Christ in the ayre, and so be ever with him, *ver.* 15, 16, 17, 18. *The coming of Christ he amplifies by way of Prolepsis*, meeting with that curious question, **when shall Christs coming to judgement be?** *Showing* (1) *That* though the particular time be not known; yet themselves know it shall be sudden, and this when the world is in deepest security. This is illustrated by two similitudes, *viz.* Of a Thiefs coming in the night. Of travel coming upon a woman, *Chapt. V. ver.* 1, 2, 3. CHAP. V.

(2) *That* they ſhould not be diſcomfited by the ſuddenneſs of that dreadful day of Chriſts coming; *Partly* becauſe they are not in the ſad ſtate of darkneſs liable to ſurprizal, *ver.* 4. *Partly* becauſe they have the Priviledge of being *children of the light and of the day*, ver. 5. whence they are exhorted not to ſleep, but to watch; be ſober, and put on the ſpiritual Armour, that they may ſtill be prepared for Chriſt, *ver.*6, 7, 8. *Partly* becauſe God hath ordained them in Chriſt, not to wrath, but to ſalvation and life, whether they wake or ſleep; to which end they ſhould comfort and edifie one another, *ver.* 9, 10, 11.

6. To give due reſpect to the publique Miniſtry ſet over them, *where* I. The Object of their duty, the Miniſters are deſcribed. 1. As *labouring among them.* 2. As *over them in the Lord.* 3. As *admoniſhing them*, ver 12. *II.* Their duties to their Miniſters are ſpecified, *viz.* 1. *Knowing* them, ver. 12. 2 *Loving* them; ſet forth, *Partly* by the meaſure of it. *Partly* by the ground of it, *ver.*13. 3. *Peace* and concord with them, (as * ſome Greek Copies intimate.) *ver.*13.

* *Pacem habete.*

Quanquam hic locus variè legitur etiam apud Græcos, mihi tamen magis arridet ea lectio, quam reddidit vetus interpres & ſequutus eſt Eraſmus: nempe, *Pacem habete cum eis*, vel *colite*. Voluit enim (meo judicio) Paulus Satanæ artibus obviam ire, qui non ceſſat omnia moliri, ut vel jurgia, vel diſſidia, vel ſimultates excitet inter Plebem & Paſtorem, &c. *Joan. Calv. Com. in loc.*

7. To warning of the unruly.
8. To comforting of the feeble-minded.
9. To ſupporting of the weak.
10. To Patience towards all.

} *ver.* 14.

11. To forbear revenging of injuries, rather overcoming them with good, *ver* 15.

12. To conſtant rejoycing, *ver.* 16. *For maintaining whereof they muſt*; 1. Pray unceſſantly, *ver.* 17. 2. Give thanks in all things, this being Gods will, *ver.*18. 3. Not quench the ſpirit, *ver.*19. 4. Rightly uſe prophecying, *viz.* (1) Not deſpiſe publike preaching, *ver.*20. (2) Prove all they hear. (3) Hold faſt what is found to be good, *ver.* 21.

13. To abſtain from all appearance of evil, *ver.* 22.

III. *The* CONCLUSION *of the whole Epiſtle*, contains I. His ſupplications for them. 1. That the God of Peace would ſanctifie them wholly. 2. That they wholly may be preſerved blameleſs till Chriſts coming, *ver.* 23. in hope whereof he confirms them from Gods fidelity calling them, *v.*24. II. His requeſting of their Prayers for himſelf, *ver.*25. *III.* His Saluration, *ver.* 26. *IV.* His charge to read this Epiſtle to all the Brethren, *ver.* 27. *V.* His Valediction, or Farewel-Prayer for them, *ver.* 28.

II. Theſſalonians.

§. I. Name, and Penman.

THe ſecond Epiſtle of Paul *the Apoſtle to the* THESSALONIANS.] So denominated from [a] *Paul* the **Penman** thereof, (of whom ſee what hath been [b] formerly ſpoken,) and from *the Church of the Theſſalonians* written to, [c] formerly alſo deſcribed.

When and **Whence** this Epiſtle was written, ſee in the *Chronological Table* before *the Epiſtle to the Romans*. It is of like Argument with the former; and probably written not long after it. In [d] *Calvins* judgement, *It is not probable it was written from* Rome, *for then he would have touched ſomething of his bonds, as he doth in others. And about the beginning of the third chapter he intimates ſome inſtant peril upon himſelf from abſurd men; whence it may be conjectured he wrote it in his journey, when he went to* Jeruſalem. *And that it was written long before at* Athens, *is the commonly received opinion among Latine Writers.* The Poſtſcript (if it may be credited,) ſaith, it was written from *Athens.*

a 2 Theſ. 1. 1.
b *On* Epiſtle to **Romans** §. II.
c *On I* **Theſſ.** §. I.
d Hanc Epiſtolam Romæ eſſe miſſam, ut vulgò habent Græci codices, mihi non eſt probabile. Nam de ſuis vinculis aliquid attigiſſet, &c. *Jo. Calv. Arg. in Poſter. ad Theſſal.*

§. II. Occaſion.

Occaſion ſeems to be; 1. *Partly* the intimation of Pauls [e] fervent love to them, and earneſt [f] deſire to come and ſee them, in his former Epiſtle: whereupon being detained

e 1 Theſ. 2. 7. to 13.
f 1 Theſ. 2. 17, 18, 19, 20. & 3. 1, 10, 11.

detained from coming to them according to his desires, he labours by this Epistle to supply the want of his Presence, and to *perfect what was lacking in their faith*; lest the *Thessalonians* should think themselves neglected, by *Pauls* hastening some whither else, and not coming to them, as g *Chrysostome* and h *Calvin* hath well noted. 2. *Partly* the information or reports which the Apostle had received, 1 *Touching* the Persecutions which the Church of the *Thessalonians* had undergone for the Gospel; 2 *Touching* false teachers, who (perhaps taking occasion by some passages of the i former Epistle, about Christs second coming to judgment,) insinuated to them, (pretending they had it from *Paul* himself, k *by Spirit, by Word*, or *by Letter*,) That the day of Christ was at hand; that his coming would be speedily and in that age; and 3 *Touching* the l exorbitant walking of some in idleness, neglecting their particular callings, Church-discipline mean while sleeping among them; the whole current of the Epistle intimates these *Occasions*.

g *Joan. Chrisost Argum. in* II. *Ep ad Thessal.*
h *Jo. Cal. Arg. in Epist. ad Thessal.*
i 1 Thes. 4. 15. & the end and 5. 1, 2, 3, 4. &c.
k 2 Thes. 3. 1, 2
l 2 Thes. 3. 6. &c

§. III. Scope.

The Scope and intent therefore of the Apostle in this II. *Epistle to Thessalonians* proportionably is 1 *To testifie* his m sincere love to them and care of them, and their spiritual welfare by writing, though he should not as yet attain to them, according to his longing Desires and Prayers. 2 *To encourage and comfort* them against all the n *Persecutions and Tribulations they endured* for Christ and his Gospel. 3 *To convince* them of the vanity and falshood of that opinion spread among them, o *That the day of Christ was presently at hand*; forasmuch as before the day of judgment, there must first be an *Apostacy*, and *Antichrist* must be revealed, whose *mystery of iniquity* even began to work in the Apostles dayes, but his Revealing was hindred, till he that letted should be taken out of the way. And so he takes occasion notably to describe Antichrist, by his Properties, Revealing, Reign and Ruine. 4 *Finally to exhort them* to p divers Christian duties, and particularly to q withdraw themselves from those disorderly and idle Persons, (if they should contumaciously disobey this Epistle,) separating them from Church-communion.

m 2 Thes. 1. 3, 4
n 2 Thes. 1. 3, 4. &c.
o 2 Thes. 2. 1, 2. &c.
p 2 Thes. 3. 1. &c
q 2 Thes. 3. 6, &c.

§. IV. Principal Parts.

In this II. Epistle to the Thessalonians, are 1 *The Preface*, 2 *The Substance*, or *Subject-matter of the Epistle*, 3 *The Conclusion*.

THE PREFACE contains I. *The Inscription*, denoting 1. The Parties writing. 2. The Parties written to, *Ch. I. ver. 1.* II. *The Apostolick Salutation*, ver. 2.

THE SUBSTANCE or SUBJECT-MATTER of the Epistle, is 1. *Consolatory*, 2. *Informatory*, or *Monitory*, 3. *Hortatory*.

I. Consolatory. *In this part he comforts the Thessalonians against their Persecutions and Tribulations which they endured for Christ and his Gospel.* Herein

1. *He insinuates his dear affection to them*, in that expression of true love, *viz.* his singular Gratulation or thankfulnesse for their spiritual welfare. In this Gratulation note *I. The Act*, *viz.* Constant Thanksgiving to God for them, *ver 3. II. The ground thereof*, *we are bound*, Which Obligation ariseth, 1. From their neer spiritual Relation, *Brethren*. 2. From Congruence of the duty, *As is meet*. *III. The matter* of his Thanksgiving, *viz.* Their eminent growth, 1. In faith. 2. In brotherly love, *ver. 3.* 3. In Patience and faith under all their persecutions and tribulations. *Amplyfied* by the effect thereof in the Apostle his *glorying in them in the Churches of God*, ver. 4.

2. *He comforts them* over all their Persecutions and Sufferings, upon divers grounds. As *I. From* Gods just judgment to come hereby manifestly vindicated. *II. From* the end to which these sufferings are subordinate, *viz.* fitting the Thessalonians for Gods Kingdom. *III. From* the cause of their sufferings, *For which, &c. v. 5. IV. From* the Justice of God, which shall be especially manifested for his People, against their Persecutors at the day of judgment; where note 1. The Acts of Gods Justice, (1) *Punitive*, to wicked Persecutors, *ver. 6.* (2) *Remunerative* on persecuted Saints, *viz.* Rest, *ver. 7.* 2. The time of this Justice at Christs glorious coming to judgment, *with his mighty Angels*, ver. 7. 3. The terrible manner of his coming, *in flaming fire*, ver. 8. 4. The notable effects or events of his coming, *Partly* to them that *know not God*, nor *obey Christs Gospel*, most terrible damnation, *ver. 8, 9. Partly* to Saints and Beleevers, Gods most comfortable *Glorification, and Admiration in them*, ver. 10.

I.
CHAP. I.
II.

3. *He prayes for the Theſſalonians*, in order to their comfort herein. *Here note* 1. The Occaſion of his Prayer, *Wherefore*, or as the Greek (εἰς ὃ) *Unto which*, viz. for fitting you for which glory at Chriſts coming. 2. The conſtancy of his Prayer. 3. The bleſſings prayed for, *viz.* That God would (1) *Count them worthy of his calling*, (2) *Fulfill all the good pleaſure of his goodneſſe*, (3) *Accompliſh the work of faith with power*, ver. 11. 4 The end of this Prayer, the mutual glorification of Chriſt in them, and them in Chriſt, *ver.* 12.

II. **Introduction or Division.** *In this part he warnes the Theſſalonians againſt that erroneous opinion which falſe teachers ſuggeſted to them, touching the time of Chriſts ſecond coming.* Touching which 1. *He cautions them*, 2. *He confutes the errour*, 3. *He comforts them*, 4. *He directs them.*

CHAP. II.

I. *He cautions them againſt this errour*, wherein conſider, 1. *The Manner*, how he cautions them, *viz.* with 1 Meeknelle, *We beſeech you.* 2. Love, *Brethren.* 3. Earneſtneſſe, *by Chriſts coming and our gathering together to him*, *Ch. II. ver* 1. II. *The Matter*, againſt which he cautions them, *viz.* unſetledneſſe of minde, and trouble of ſpirit about the **Inſtant approach of the day of Chriſt**. *Amplyfied* by the methods which falſe teachers uſed to unſettle them herein, 1. *By Spirit*, i.e. Revelations or Prophecies. 2. *By Word* of mouth. 3. *By Letter*, all pretended to be from the Apoſtle, *ver.* 2.

* Judgment-day not at hand in the Apoſtles days.

II. *He confutes the errour*, * **That the day of Chriſt was at hand**, by a prophetical Prediction of two notable Antecedents, which muſt be before Chriſts coming, neither of which was yet come to paſſe, and therefore Chriſts coming could not be inſtant and at hand in their dayes, *ver.* 3. *&c.* Theſe Antecedents are

* Antichriſt, deſcribed.

1. **A general Apoſtacy**, from true faith and Religion in the Church, *ver.* 3.

2. **The revealing of Antichriſt**, *ver.* 3. This * *Antichriſt* is notably deſcribed by his 4 *Properties*, 2 *Revealing*, 3 *Ruine*, 4 *Reigne*. *I.* **By his Properties**, 1. That man of ſin. 2. That ſon of Perdition, *ver.* 3. 3. Who oppoſeth all that is called God, *ver.* 4 4. That exalteth himſelf above all thats called God. 5. Who as God ſitteth in the Temple of God, *viz.* in the Church, *ver.* 4. *Theſe things are amplyfied*, By the Apoſtles intimation of his informing them in theſe thing formerly, *ver.* 5. *II.* **By his Revealing** and the time of it, where he declares 1. That Antichriſt was not yet revealed, there being an *Impediment* hindring it, (*viz.* according to the general conſent of Writers, the **Roman Empire**, and that as it was both *Heathen* and *Chriſtian*,) conſequently Chriſts coming could not be inſtant, *v.* 6. 2. That the myſtery of iniquity even then was working, though obſtructed, *v.* 7. 3. That the ſaid *Impediment* ſhall be taken out of the way, *v.* 7. 4. That when the *Impediment* ſhould be removed, That *wicked* ſhould be revealed, *ver.* 8. *III.* **By his ruine** and deſtruction, ſet forth 1 By the Author of it, *The Lord Chriſt*. 2. By the manner whereby Chriſt ſhall conſume him, *viz.* *Partly* by the ſpirit of his mouth, *Partly* by the brightneſſe of his coming, *ver.* 8. *IV.* **By his Reign** and Dominion betwixt his Revealing and Ruine. Here are ſet forth 1. *His Manner and means of Advancement* to his Reign. **More generally**, *after the working of Satan.* **More particularly**, (1) *With all power*, (2) *With ſignes and lying wonders*, ver. 9. (3) *With all deceivableneſſe of unrighteouſneſſe*, ver. 10. 2. *His Subjects* or *Vaſſals* over whom he ſhall exerciſe dominion, *Them that periſh*, ver. 10. 3. *The reaſons of their coming under his dominion*, *Partly* their own ſin, in not receiving the love of the truth to ſalvation, *ver.* 10. *Partly* Gods juſt judgment upon them. *Sending them ſtrong deluſion to believe a lye*, to their damnation, *v.* 11, 12.

III. *He comforts the Theſſalonians* againſt fear of Apoſtacy, and of Antichriſts ſeducements: 1. *Giving Thanks* to God for their grounds of ſtedfaſtneſſe, *Partly* for their Election to ſalvation, through Sanctification and faith, *ver.* 13. *Partly* for their vocation by the Goſpel thereunto, *ver.* 14. 2. *Exhorting* them to ſtedfaſtneſſe in his Doctrine, delivered them by word or writing, *ver.* 15. 3. *Praying* earneſtly that *Jeſus Chriſt and God the Father would comfort and ſtabliſh them in every good word and work*, ver. 16, 17.

CHAP. III.

III. **Hortatory.** *In this part he peremptorily preſcribes Reformation of certain corruptions of Manners and Practice among them, intermingling divers ſharp reproofs therefore.* Here

1. *He premiſeth*, before his ſomewhat ſharp Reproof, and inſinuative *Preface*, wherein *I* He craves their prayers for himſelf. 1 That the Word of the Lord may have free courſe, and be glorified, *Ch. III. ver.* 1. 2. That he may be delivered from abſurd, wicked, faithleſſe men, *v.* 2. II. He expreſſeth 1. His hope in the faithful Lord for them, that he will *ſtabliſh* them in good *Keep* them from evil, *v.* 3. 2. His confidence in them, that they are and will be obedient to his Commands, *ver.* 4. III. He prayes for them that the Lord would direct their hearts, 1. *Into the love of God.* 2. *Into the patient waiting for Chriſt*, ver 5.

* Manual work.

2. *He Preſcribes* the Reformation of two evils, *viz.* I. *The Remiſſeneſſe of Church Diſcipline towards diſorderly walkers.* Here note, 1. *The Manner* of his preſcribing, moſt peremptorily and gravely. 2. *The Matter* or duty preſcribed, withdrawing from diſorderly walkers, *ver.* 6. 3. The enforcement of this duty, from their own knowledge thereof, *Partly* by *Pauls* example when among them for their imitation, *ver.* 7, 8, 9. *Partly*, by his command, * **That they who would not work ſhould not eat**, *ver.* 10. II. *The idleneſſe of ſome among them neglecting Manual labour*, contrary to the Apoſtles rule *Where note*, 1. His information of the fault. 2. The fault it ſelf, *Diſorderly walking* of ſome, *Not working, being buſie bodies*, *ver.* 11. 3. The remedy preſcribed, **work**, *ver.* 12. 4. His direction to the Church in caſe ſuch inordinate walkers reforme not, after they are warned by this Epiſtle *Partly*, that they themſelves be not weary of orderly walking, *ver.* 13. *Partly*, that they cenſure the Contumacious; which cenſure

is

Is (1) *Prescribed*, They must Note such; They must not company with such, *ver.* 14. (2) *Mitigated* and qualified, *ver.* 15.

THE CONCLUSION *of the whole Epistle*, Containing I. *His Supplication* for them. 1. That they may have constant Peace by all means. 2. That the Lord would be with them all, *ver.* 16. II. *His valedictory Salutation* under his own hand unto them, set forth, 1. By the end and intent of it, To be a *Token* to the Churches that the Epistle was his own, and not counterfeit, *ver.* 17. 2. By the Matter of it, *The Grace of our Lord Jesus Christ be with you all, Amen*, ver. 18.

III.

Thus farre of Pauls IX. **General Epistles**, *written to* whole Churches.

Next come to be considered Pauls IV. **Particular Epistles**, *directed to certain* particular Persons, *viz. two to* TIMOTHY, *and one to* TITUS, *all about affairs* Ecclesiastical, *and one to* PHILEMON, *about matters* Oeconomical *or* Domestical *Those Epistles to* Timothy *and* Titus, * Augustine saith, He ought to have before his eyes, who hath the office of a Teacher in the Church of God imposed upon him.

* Aut Apostolum Paulum Timotheo & Tito non debuisse præcipere quid vel quomodum precipere aliis. Quas tres Apostolicas Epistolas ante oculos habere debet, cui est in Ecclesia Doctoris Persona imposita. *Aug. de Doctr. in Christ. l.* 4. *c.* 16 *Tom.* 3.

I. Timothy.

§. I. Name, and Penman.

THE *first Epistle of the Apostle* Paul *to* TIMOTHY.] So denominated from [a] *Timothy* to whom *Paul* wrote.

TIMOTHY is a Greek name; signifies, *An Honourer of God*. Probably his godly Parents desired he might be such an one when they gave him his name: and he proved an excellent Instrument of *Honour to God*, both in Doctrine and Conversation, according to the happy *Omen* and *Presage* of his name. He is supposed to be of [b] *Lystra* a city of *Lycaonia* in *Asia*; [c] because there *Paul* first found him, and there the brethren reported well of him, as familiarly knowing him. His [d] father was a Greek, and a Proselyte; His Mother a Jewesse who believed, her name [e] *Eunice*, daughter of *Lois*, his Grandmother: both sincere believers; [f] *from a child* they trained him up in the *knowledge of the holy Scriptures*. Whence *Paul* is perswaded that the [g] like *unfained faith* dwelt in him, as did in his Mother and Grandmother. His father being a Greek, he was not circumcised in infancy after the custome of the Jewes, but being come to maturity, [h] *Paul* circumcised him for the gaining of the Jews by his Ministry. And having [i] good commendation of him by the brethren of *Lystra* and *Iconium*, *Paul* made him his companion in travels throughout the Churches farre and neer; whom he most diligently and faithfully served and assisted in the work of the Ministry, sometimes being left with the Churches by the Apostle, further to instruct them by his preaching: sometimes being sent as a Messenger to the Churches, *to comfort and stablish them*. So that *Chrysostome* deservedly saith of him [k] *He was an admirable young man,——who at once became both a Disciple, and a Master.* Though he had many bodily [l] infirmities upon him, yet he abounded with many eminent graces, gifts, and spiritual endowmenrs, as [m] sincere faith, [n] saving wisedome, [o] faithfulnesse, [p] temperance, &c. And in processe of time being ordained a Minister of the Gospel; [q] *with imposition of the hands of the Presbytery*, He so uprightly approved himself, that he became most affectionately dear to the Apostle, of whom therefore he often makes such honorable mention, especially to the Philippians, *For* [r] *I have no man like-minded, who will naturally care for your estate: for all seek their*

a 1 *Tim.* 1, 1, 2.

b *Acts* 16. 1, 2. *compared with Acts* 14. 6.

c *Hist. Eccles. Magd. Cent.* 1. *l.* 2. *c.* 10. *Tim.*

d *Acts* 16. 1.

e 2 *Tim.* 1. 5.

f 2 *Tim.* 3. 14, 15.

g 2 *Tim.* 1. 5.

h *Acts* 16. 3.

i *Acts* 16. 2, 3, 4. *&c.*

k Θαυμασὸς τις ἀνὴρ καὶ λίαν ἄξιος ζηλῶσαι τοὺς ἐγχειρίσαντας, καὶ πεπαιδευκότας. *Jo. Chrys. Argu. in* 1 *Tim. Tom.* 6. *in* N. T.

l 1 *Tim.* 5. 23.

m 2 *Tim.* 1. 5.

n 2 *Tim.* 3. 15.

o 1 *Cor.* 4. 17.

p 1 *Tim.* 5. 23.

q 1 *Tim.* 4. 14. *&* 2 *Tim.* 1. 6.

r *Phil.* 2. 19, 20, 21, 22. *and* 1 *Cor.* 4. 17

1 *Thes.* 3. 2, 6.

their own, not the things which are Jesus Christs; but yet know the proof of him, that as a son with the father, he hath served with me in the Gospel. And elsewhere he dignifies him with divers excellent Titles, calling him [f] *His brother,* [t] *His beloved son and faithfull in the Lord.* [u] *His naturall son in the faith.* [x] *His dearly beloved son.* [y] *The Minister of God, and his fellow-labourer in the Gospel of Christ.* [z] *His work-fellow.* Yea *Paul* joyns *Timothy* with himselfe in the [a] Inscriptions of divers Epistles to the Churches, that so he might both commend *Timothies* worth and authority to the Churches, as also propound him as an exemplary pattern to all faithfull Ministers. *Paul* made use of his Ministry in his travels in preaching with him; and in messages from him to the Churches. He [b] leavs him and *Silas* at *Thessalonica* and *Berea*, himself being persecuted thence by the Jewes. *Paul* going thence to *Athens*, sends for [c] *Timothy* and *Silas* to come to him; Who came to him [d] at *Corinth*. Whence he again sends *Timothy* into *Macedonia*, to [e] *Thessalonica*, to comfort the beleevers against tribulations and persecutions. Thence returning to *Paul*, he comes to *Corinth*, whence he accompanies *Paul* into [f] *Asia*; where, as *Paul* (knowing him to be most able and trusty,) *besought him: so he* [g] *abode still at* Ephesus. There to instruct that Church, (touching which employment *Paul* gives him Precepts and Directions throughout this whole I. *Epist. to Timothy.*) Thus *Paul* committed the care of the Church of *Ephesus* to *Timothy*. Which Church he with other Overseers, [h] happily taught and governed. But how long, (though [i] some determine,) is most [k] uncertain. And some apprehend when *Paul* wrote his second Epistle to *Timothy*, *Timothy* seems not to be at *Ephesus*, because *Paul* therein tells him, [l] *Tychicus have I sent to* Ephesus. His death is uncertainly reported; but some think that at last more grievously inveighing against the idolatrous worship of *Diana* neer unto her Temple, he was slain of the Gentiles with arrows and stones, as is testified by [m] *Ecclesiastical History*. Some think that his Bones, together with the reliques of *Andrew* and *Luke*, were translated to *Constantinople* by *Constantine* the Emperour, as [n] *Hierome* is of opinion: By *Constantius*, as [o] *Nicephorus*.

When this Epistle was written, see in the *Table* before the Epistle to the *Romanes*.

[f] 1 Thes. 3. 2. Heb. 13. 23.
[t] 1 Cor. 4. 17.
[u] 1 Tim. 1. 2.
[x] 2 Tim. 1. 2.
[y] 1 Thes. 3. 2.
[z] Rom. 16. 21.
[a] As in 2 Cor. 1. 1. Phil. 1. 1. Col. 1. 1. 1 Thes. 1. 1. 2 Thes. 1. 1. Philem. 1.
[b] Acts 17. 13, 14
[c] Acts 17. 15.
[d] Acts 18. 5.
[e] Acts 19. 22. with 1 Thes. 3. 2, 3.
[f] Acts 20. 4.
[g] 1 Tim. 1. 3, 4.
[h] Acts 20. 28.
[i] Ger. loc. Com. 1. de Scrip. Sac. Cap. IX. § 266. in Exeges.
[k] D. Pareus in advers. in 1 Tim. Ant. Sadeel. de vocat. Ministrorum. p. 68.
[l] 2 Tim. 4. 11.
[m] Hist. Eccles. Magd. Cent. 1. l. 2. c. 10. Timotheus.
[n] Hieron. Adver. vigilantium. Tom. 2.
[o] Niceph. Hist. Eccl. l. 2. c. 43.
[p] 1 Tim. 1. 3, 4.
[q] 1 Tim. 3. 15.
[r] Jo. Chrysost. Aug. in 1. Ep. ad Tim.
[s] 1 Tim. 3. 15.
[t] 1 Tim. 1. 3.
[u] 1 Tim. 2. 1, &c.

§. II. Occasion.

Paul [p] *being to depart into* Macedonia, *besought* Timothy *to abide still at* Ephesus, for the better ordering, instructing and establishing of that eminent Church, which the Apostle had there planted, and particularly *that he might charge some that they teach no other doctrine, nor give heed to fables and endlesse genealogies, which Minister questions rather then edifying in the faith.* And *Timothy* being at *Ephesus* about this work, *Paul* upon this *Occasion* (not knowing how long he might tarry elsewhere,) writes this I. Epistle to him, purposely to encourage and [q] instruct him in his duty, about managing all Ecclesiasticall affaires there. *Chrysostome* moving this question, [r] *Why should* Paul *write onely to* Timothy *and* Titus, *and not also to* Luke, Silas *and* Clemens *his other Associates; Answers it thus, because to* Timothy *and* Titus *he had committed the Care and Government of the Church: but the others did still accompany him.*

§. III. Scope.

Scope therefore of the Apostle in this Epistle is 1. *Immediately*, to furnish *Timothy* with all necessary directions and instructions in the Apostles absence, touching his ministeriall duty to the Church of *Ephesus*, [s] *That if* Paul *tarried long, he might know how he ought to behave himselfe in the house of God, which is the Church of the living God, the Pillar and Ground of truth.* And this 1. *Touching* the maintaining the [t] truth of Faith and Gospel-doctrine against false teachers of the Jewes, corrupting the same. 2. *Touching* due managing of publick worship, [u] for whom and how they were to

pray; and how to demean themſelves in publike Aſſemblies. 3. *Touching* Church-Officers, x *Biſhops* and *Deacons*, and their qualifications. 4. *Touching* the groſs corruptions in y Faith and Manners, which in the laſt Times would befall the Church: of which the Church was to be forewarned. 5. *Touching* z his Doctrine and Life, how he ſhould teach and behave himſelf towards a all ſorts of Perſons in the Church reſpectively. II. *Mediately*, to furniſh all faithful Paſtors and Miniſters of the Goſpel, with rules and directions how to manage their Miniſteriall Function faithfully, *in Doctrine, Worſhip, and Government in the Church, and exemplary Converſation before the Church, and how they are to arme themſelves and their flocks, againſt future corruptions in Faith and Life.* So that this Epiſtle may not unfitly be ſtiled **Saint Pauls Directory for the due managing of the Miniſterial Office in the Church of God.**

x 2 Tim. 3. 1, &c.
y 1 Tim. 4. 1, &c.
z 1 Tim. 4. 12. *to the end of the chapter.*
a 1 Tim. 5. 1. *to the end of the Epiſtle.*

§. IV. Principal Parts.

In this I. **Epiſtle to Timothy**, are 1. *The Preface.* 2. *The Matter*, or *Subſtance of the Epiſtle.* 3. *The Concluſion.*

THE PREFACE contains (as in other Epiſtles) I. *The Inſcription.* Wherein are ſignified, 1 The Perſon writing; *Paul*, deſcribed, *Partly*, by his Office; *Partly*, by the Divine Authority of his Office, *Ch.* I. *ver.* 1. 2. The Perſon written to; *Timothy*, deſcribed by his ſpiritual Relation to *Paul*, *ver.* 2. II. *The Apoſtolical Salutation*, *ver.* 2.

I. CHAP. I.

THE MATTER, or SUBSTANCE of the Epiſtle, is chiefly *Practical.* Herein the Apoſtle inſtructs *Timothy* in the *due diſcharge of his Miniſterial Office. More Particularly,*

II.

I. **He directs him in point of Faith,** *How to maintain againſt the teachers of the Law, the Truth of the Goſpel (wonderfully committed to Paul) inviolable againſt all impediments and oppoſitions, with a good conſcience.* Here conſider,

1. *The charge formerly impoſed on* Timothy *by the Apoſtle, whereof he is now remembred in reference to the Church of Epheſus.* This is ſet forth, I. **By the Occaſion** of it; viz. *Pauls* going to *Macedonia*, *ver.* 3. II. **By the Matter** of it, viz. Timothy's Reſtraining and charging falſe Teachers, that they preach not 1. Heterodox Doctrines, other then *Pauls*, viz. mingling works and faith in point of Juſtification, *ver.* 3. 2. Fabulous Speculations, *ver* 4. 3. Endleſs Genealogies; condemned *Partly*, As Matter of Contention. *Partly* As Unedifying, *ver.* 4. III. **By the ground** of this charge, drawne from the right uſe b of the Law, ſo much abuſed by falſe Teachers. Here 1. The true end of the Law is propounded, viz. **Love**; which Love is deſcribed by the root thereof, *A pure heart, A good Conſcience, An unfeigned Faith*, *ver.* 5. 2. The Deviation of falſe Teachers from this true end of the Law is blamed, *Partly*, from the ill effect enſuing thereupon; *vain jangling*, *ver.* 6. *Partly*, from the bad cauſe thereof, the *ignorance* of theſe falſe-Teachers of the Law, *ver.* 7. 3. The uſual Objection made by falſe Teachers when their abuſe of the Law was taxed by the Apoſtle, viz. *That he wholly deſtroyed all uſe of the Law*, is here by way of *Prolepſis* prevented. Wherein (1) *He grants* that the Law, lawfully uſed, is good, *ver.* 8. (2) *He Aſſerts* that the Law was not given (in reſpect of the damnatory and terrifying uſe of it) to the righteous, but to the unrighteous; and therefore the regenerate of all men have leaſt cauſe to oppoſe the Law, *ver.* 9, 10. (3) *He Declares* that the Law rightly underſtood and uſed, is not contrary, but conſonant to the Goſpel, which was committed to him by Jeſus Chriſt, *ver.* 11, *&c.* Here he takes occaſion, *Partly*, to magnifie Chriſts incomparable grace to himſelf in calling him, being ſo unworthy, into the Miniſtry, *ver.* 12. *to* 16. *Partly*, to extol Chriſts wonderful long-ſuffering towards all ſinners, that hereafter ſhould believe, in his exemplary dealing with *Paul*, *ver.* 16, 17.

b Right uſe of the Law.

2. *The Re-inforcement of this former charge upon Timothy.* Wherein note I. *The* Duty *impoſed*, againſt all impediments or difficulties from falſe-teachers, intimated in a Warfare, *ver.* 18. II. *The grounds*, whereby its urged, are drawn, 1. From his Relation to *Paul*, *Son Timothy*. 2. From the Prophecy touching *Timothy*. 3. From the goodneſs of this Warfare, *ver.* 18. III. *The way* how he ſhould fulfill this charge, 1. By holding the Faith 2. By maintaining a good Conſcience, without which, Faith will be ſhipwrackt, as in *Hymenæus* and *Alexander*, delivered therefore to Satan by the Apoſtle for their *blaſphemy*, *ver.* 19, 10.

II. **He inſtructs him in point of Eccleſiaſtical worſhip.** And particularly,

1. *Touching* c *Publike Prayer.* I. **For whom** Prayer is to be made, Generally, *for all ſorts of men, Chapter II. ver.* 1, Particularly, *for Kings and all in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty*, *ver.* 2. This is urged from divers Reaſons 1, *Becauſe*, this courſe is *good and acceptable with God*, ver. 3. 2. *Becauſe God will have all men* (i.e. all ſorts of men) *to be ſaved*, which he proves; *Partly*, by Chriſts dying for all ſorts; *Partly*, by his own Miniſtry even to Gentiles, the worſt of men. Now if all ſorts of men ſhall be ſaved, conſequently all ſorts are to be prayed for. *v* 4. *to* 8. II. **Where** Prayer is to be made, *In every place*; All Ceremonial diſtinction of place being now removed, *v.* 8. III **How** Prayer is to be performed; 1. Holily. 2. Charitably. 3. Believingly, *v.* 8.

c publick **Prayer**, how to be managed.

CHAP. II.

2. *Touching Womens deportment in Church Assemblies*, Whom he Regulates both in their *Habits* and *Actions* there. I. *In their* **Habits**, that Women adorn themselves in modest apparel, with shamefastnes and sobriety; 1. Forbearing the contrary excess in apparel. 2. Chiefly minding the spiritual adorning with good works, as most becoming their profession of godliness, *ver.* 9, 10. II *In their* **Actions.** Here 1. *They are commanded to learn*: (1) with Silence, (2) with Subjection, v. 11. 2. *They are forbidden to* d **Teach**, because that were to usurp authority over the man. *ver.* 12. which usurping over the man he condemns, *Partly*, from the Order of the womans creation, after the man, v. 13. *Partly*, from the Order of the womans sinning before the man, and being Satans instrument to seduce the man; whence God imposed upon her subjection to her Husband, *ver.* 14. which subjection and sorrows in child-bearing he comfortably lenifies, assuring women, that notwithstanding this their condition they may be saved by perseverance in *Faith, Love, Sanctity and Sobriety*, *ver.* 15.

d *Women* not to **Teach** in the Church.

III. **He instructs him touching Church-Officers, Bishops and Deacons, and their due Qualifications**, viz.

CHAP. III.

I. Touching **Bishops** or **Over-seers**; here are 1. *The Commendation* of the Office it self, as **A good work** *Ch.* III. *ver.* 1.

2. *The Qualification of the Persons that are to be admitted into that Office* of a Bishop or Overseer. (All which Qualifications agree as well to the meere *Ruling Over-seer*, or *Ruling-Elder*, as to the *Over-seer that Teacheth* also; except that [*Apt to teach*,] which yet in some sort in a lesser measure and degree ought to be in the *Ruling-Elder*, in reference to *Admonition*, and other publike Censures; compare with this place, *Tit.* 1, 6, 7.) *These Qualifications*, are I. More general, *he must be blameless*, *ver.* 2. II More particular, that he be 1. *The husband of one wife.* 2. *Vigilant.* 3. *Sober.* 4. *Of good behaviour.* 5. *Given to Hospitality.* 6. *Apt to teach*, *ver.* 2. 7. *Not given to Wine.* 8. *No striker.* 9. *Not greedy of filthy lucre.* 10. *Patient.* 11. *Not a brawler.* 12. *Not covetous*, *ver.* 3. 13. *One well ruling his own house, having his children in subjection with all gravity*, ver. 4. This is urged as necessary by an Argument from the less to the greater, *ver.* 5. 14. *Not a Novice* (viz. newly converted to the Faith,) which is urged from the spiritual danger that may ensue, *ver.* 6. 15. *Well reported from them that are without*; this is urged from the inconvenience of the contrary, *ver.* 7.

e Qualifications of Bishops or Overseers: And of **Deacons.**

II *Touching* **Deacons**, I. *He declares their Qualifications*, viz that they be 1. *Grave.* 2. *Not double tongued.* 3. *Not given to much wine.* 4. *Not greedy of filthy lucre*, *ver.* 8. 5. Holding the Mystery of Faith in a pure conscience, *ver.* 9. 6. *Blameless*, upon tryal before they exercise their Office, *ver.* 10. 7. *Husbands of one wife*; And their (as also the Bishop's) wives, (1) *Grave.* (2) *No slanderer*, or as the Greek, *not Devils*, (3) *Sober*, (4) *Faithful in all things*, ver. 11, 12. 8. *Ruling their children and their own house well*, *ver.* 12. II. *He exhorts Deacons* to the well-managing of their Office, from the double benefit thence ensuing, 1. An f honourable esteem in the Church, *they purchase to themselves a good degree.* 2. *Great boldness in the Faith in Christ*, viz. from conscience of their faithful discharge of their Office, they serve Christ with greater confidence, &c. *ver.* 13.

f *Jo. Calv. Com. in loc.*

III. *Touching both Bishops and Deacons*, (and proportionably other Ecclesiastical matters in this Epistle) *Paul* showes, *Timothy* why he wrote these things to him, viz. That, in his absence; he might sufficiently instruct *Timothy how to behave himself in the Church of God*, ver. 14, 15. This Church of God he commends as most worthy of his utmost care, it being I. Gods habitation, *the House of God.* II. Truths publisher and maintainer, *The pillar and ground of Truth* or *Gospel-Doctrine* is 1. Singularly commended, *without controversie great is the mystery of Godliness.* 2. Particularly described in some particular heads of it, viz. (1) *God manifest in the flesh.* (2) *Justified in the Spirit.* (3) *Seen of Angels.* (4) *Preached to the Gentiles.* (5) *Believed on in the world.* (6) *Received up to Glory*, v. 16.

g Apostacy of later times foretold.

IV. He Prophetically fore-warns Timothy (that he may fore-warn the Church) **of the g Apostacy of some from the Faith in the latter times.** This *Apostacy* is described, 1. By the certain Detection of it, *viz.* by the Spirit, *Ch.* IV. *ver.* 1. II. By the time of it; *in the latter times.* III. By the means or Causes procuring it, viz. *Seducing spirits, and their doctrines of Devils*, which Seducers are branded, 1 For Hypocritical lying. 2 For their *seared Conscience*, ver. 1, 2. IV. By the errours that shall be introduced, 1. Forbidding **Marriage.** 2. Forbidding of **Meats** (*which not to agree to Romish Doctrine*) *ver.* 3. This forbidding of Meats he condemns, *Partly*, as repugnant to Gods end in creating them, *ver.* 3. *Partly*, as derogating from the creature; which is good, if rightly used, *viz. If it be received with thanksgiving; it being Sanctified by the Word and Prayer*, ver. 4, 5.

CHAP. IV.

V. He practically exhorts and directs Timothy,

1. *How to behave himself both in Doctrine and Conversation, in reference to his Ministerial function*, viz. I *To remember* the brethren of these things, which *Paul* had written to him. This is 1. *Urged* from the benefit ensuing, the approving himself thereby a good Minister of Christ, &c. *ver.* 6. 2. *Amplified* by the opposite old wives fables, which he is to shun, v. 7. II *To exercise* himself unto Godliness in the spirituality of it. 1. *Because* outward corporal exercise comparatively profiteth little. 2. *Because* godliness in the spirituality of it, is profitable for all things, as having the *Promise of this and the life to come*, ver. 7, 8. This he confirmes and amplifies, *Partly* by his vehement asserting and commending the saying, *ver.* 9. *Partly* by mention of his labour and sufferings for the truth undergone in confidence of Gods salvation according to this promise v. 10. *Partly* by charging him to command and teach these things, v. 11. III *To compensate his youth*, by his exemplary gravity in manners, which may procure respect and reverence from all, instancing in divers particulars, *ver.* 12. IV. *To improve* h his ministerial faculty and ability. 1 By diligent reading the Scriptures, *ver.* 13. 2. By frequent preaching, v. 13. To which he presseth him from the consideration of his solemn

h *Ministerial abilities*, how improved.

call

call to the Ministry, *ver.*14. 3. By Meditation, *ver,* 15. 4. By devoting and addicting himself wholly to these things, *ver.* 15. 5. By especial heedfulnesse to himself and doctrine, *ver.*16. 6. By Perseverance in these courses, *ver.* 16. All which are pressed upon him as conducible, (1) To his own: (2) To his hearers salvation, *ver.*16.

2. *How to order and temper his Reproofs*, to Elder or younger, men and women, with respect to their age, with all love and purity, *Chapt. V. ver.* 1, 2.

CHAP. V.

3. *How poor* i *widows are to be provided for by the Church*, which is called *Honouring them*, v.3 Here he directs, I. **what Widows are to be taken into this number**, *viz.* Those 1. That are destitute of children and nephews, by whom upon divers grounds they should be maintained, *ver.* 4.8. 2 That trust in God. 3. That are constant in devotion, *v.* 5. Opposite to whom are they that *live in pleasure, dead while they live*, ver.6, 7. 4. That are sixty years old, *ver.*9. 5. That have been the wife of one husband, *v.*9. 6. That are well reported of for good works: sundry particulars being instanced in, *ver.*10. II. **What Widows are to be refused**, *viz.* 1. The younger widows, *Partly* because of their inconstancy and levity, unbecoming that state, *ver.* 11,12. *Partly* because of their idlenesse, *ver.* 13. *Partly* because of their tatling and pragmaticalness, *ver.* 13. Whereupon these younger widows he directs to marry, and in that state to walk inoffensively; and this because *some had already turned aside after Satan*, v.14,15. 2. The widows of believers, who are appointed to Relieve their own widows, that the Church be not needlesly charged, *v.*16.

i What Widows are to be relieved by the Church.

4. *How Presbyters or Elders are to be dealt with, in regard of their* 1 *Maintenance*, 2 *Accusation*, 3 *Reproof*, 4 *Ordination*. I. That, in point of **Maintenance**, they are to be *counted worthy of double honour by the Church*. This is 1. Amplified by a clear distribution of the **Elders**, (thus to be honoured) into two sorts, (1) *Those that rule well*, (2) *Those* **that labour in the Word and Doctrine**, who especially are to be thus honoured, *ver.*17. 2. *Pressed* with Reasons, *Partly* from the Analogy of that Law of *Moses*, *Against muzling the oxe that treads out the corn.* *Partly* from that rule of Christ, *The labourer is Worthy of his reward*, ver. 18. II. *That no accusation be received against an Elder, but under two or three witnesses*, ver.19 III. *That Elders offending be reproved before all.* 1. That others may fear, *v.*20. 2. That so Ecclesiastical administrations may be don without partiality or respect of Persons, which he most solemnly charges to be observed, *v.* 21. *IV. That no Elders or Church-officers be suddenly ordained with laying on of hands.* This is, 1. *Urged* from the peril of partaking in other mens sins, in sudden laying on of hands, *v.*22. [Here in a short digression he adviseth *Timothy* for his healths-sake to drink a little wine, *ver.* 23.] 2. *Qualified*, by intimation of the difference of both mens sins and good works who desire Ordination, *Some mens sins are open aforehand*, such are presently to be rejected: *Some follow after*, and therefore require a longer time to detect them. *Again some mens good works are so manifest aforehand*, that they may be presently admitted; *others cannot long be hid*, and will need more time to approve them, *ver.*24,25.

5. *To teach Christian servants* to honour and serve their Masters, whether *infidels*, or *beleevers*. 1. *Their Infidel-masters*, lest otherwise infidels blaspheme Gods name and doctrine, *Ch.* VI. *ver.*1. 2. *Their believing Masters*, so much the rather because they are such, *ver.*2.

CHA. VI.

6. *To withdraw fellowship from unsound Heterodox Teachers, that teach otherwise*, then Paul *hath directed* Timothy. And this he enforceth, I. *Partly* from the evil properties of those teachers. 1. *Dissenting from the wholesome doctrine of Christ*, v.3. 2. *Proud.* 3. *Ignorant.* 4. *Doting about questions and strifes of words*, v.4. II. *Partly* from many ill effects of their doctrine, 1. *Envy*, 2 *Strife*, 3. *Railings*, 4. *Evil-surmisings*, v.4. 5. *Perverse disputes of corrupt-minded men, who measure Religion by worldly gain*, and are therefore to be avoided, *ver.* 5. In opposition unto which he asserts, *Godlinesse with Content to be great gain*, ver.6. which *Content* he urgeth (1) *From* the like naked state of our birth and death, *v.*7. (2) *From* supposed enjoyment of necessaries, food and raiment, *v.*8. (3) *From* the manifold and damnable mischiefs ensuing upon a fixed resolvedness to be rich, and the love of money; particularly enumerated, *ver.*9,10.

7. How to approve himself as a faithful Minister and *man of God*, in better courses, and contrary to these of false teachers. *I. By flying* all those evil ways and manners of false teachers, *ver.*11. *II. By following* the contrary vertues and pious courses, 1 *Righteousness*, 2 *Godliness*, 3 *Faith*, 4 *Love*, 5 *Patience*, 6 *Meekness*, 7 *Fighting the good fight of faith*, 8 *Laying hold of eternal life.* To which he is incited, *Partly* from his calling thereto. *Partly* from his former good Profession thereof, wherein he therefore should persevere, *v.*11,12. III. *By the faithful, spotless, and constant discharge of his ministerial function in all the duties of it, commanded and prescribed in this Epistle*, whereunto he solemnly chargeth him. In which **Charge**, note, 1. *The manner of it*, most gravely and solemnely, viz. (1) *Before God, who quickens all things*, and therefore can quicken those that suffer for the faith. (2) *Before Christ Jesus, who before* Pontius Pilate *witnessed a good Confession*, and therein gave us an example of confessing the truth even to the death, *ver.*13. 2. *The matter of it*, to keep this Commandement without spot unrebukeable, *ver.*14. 3. *The Continuance of it*, how long; *until the appearing of our Lord Jesus Christ*; this respects not only *Timothy* but all Ministers, till Christs second coming to judgement *ver.* 14. This appearing of Christ is *Amplified*, (1) By the time when it shall be, *viz. in Christs time*, v 15. (2) By the glorious description of Christ that shall appear. *ver.*15,16. (3) By a Doxology to Christ, *ver.*16.

8. Finally, *what charge* Timothy *is to give to them that are rich in this world*, viz. I. Forbidding them, 1. *To be high-minded.* 2. *To trust in the uncertainty of riches*, ver.17. II. Commanding them, 1. *To trust in the living God*, because he richly gives all things, *ver.* 17. 2. *To do good, to be rich*

rich in good works &c. ver. 18. because in so doing they lay up a good foundation of future happiness for themselves, ver. 14.

III. THE CONCLUSION *of the whole Epistle*, which contains *I. His final exhortation* to *Timothy*, 1, To keep faithfully the Gospel-doctrine committed to him in trust. 2. To avoid *prophane vain bablings and oppositions of science*, &c. because they cause men to erre from the faith, *ver.* 20, 21. *II. His Apostolical Valediction*, ver. 21.

II. Timothy.

§. I. Name, and Penman.

THe *second Epistle of* Paul *the Apostle to* TIMOTHY. So denominated from *Timothy*, to whom *Paul* wrote now this second time. A description of this *Timothy* see in former Epistle. *But* (saith [b] *Chrysostome*,) *what means is that he sends to* Timothy *even a second Epistle? He had said*, I hope to come to thee shortly. *This came not to passe; he therefore comforts him by letters, in stead of his Presence, perhaps sorrowing for this, and for that he had now began to take upon him the burden of Government*, &c.

[a] 2 Tim. 1. 1, 2.
[b] *Jo. Chrysost. Homil.* 1. *in* 2. *Ep. ad Tim.*

§. II. Time.

Though there be some difference about the particular circumstance of time when this Epistle was written, some taking it to be written a little before *Pauls* death, as was [c] formerly intimated: Others [d] supposing it to be written a little before *Pauls* first liberty, and before his bringing to *Rome* from *Jerusalem*, because this Epistle seems to mention divers things done about that time. Yet herein all agree that it was the last of all these Epistles which *Paul* wrote. [e] *Calvin* doubts not, but betwixt the time *Paul* wrote his 1. Epistle to *Timothy*, and this second, *Paul* spoke with *Timothy*, and used him as his associate and fellow-helper in many places, and he collects that *Timothy* was yet at *Ephesus*, when this Epistle was written, because herein *Paul* salutes *Priscilla* and *Aquila*, and *Onesiphorus*, the last of whom was an Ephesian, and the other stayed there when *Paul* sailed into *Judea*, as *Luke* testifies. [f] *And this* (saith he) *is the chief hinge upon which he turns, to confirm* Timothy *both in the faith of the Gospel and sincere preaching thereof. But the circumstance of time is of no small moment to these exhortations. Paul had death before his eyes, which he was ready*

[c] In Chro. Table before Epistle to *Romanes*.
[d] *Hist. Eccles. Magd. Cent.* 1. *l.* 2. *c.* 10. Paulus.
[e] *Jo. Calv. Arg. in II. Ep. ad Tim.*
[f] Hic autem præcipuus est cardo in quo versatur, ut Timotheum tam in fide Evangelii, quam in constanti sinceraque ejus prædicatione confirmet. Sed non parum his exhortationibus momenti addit temporis circumstantia. Mortem habebat Paulus ante oculos, quam subire paratus erat pro Evangelii testimonio. Quæcunque igitur hic legimus de Christi regno, de spe vitæ æternæ, de Christiana militia, de fiducia Confessionis, de certitudine doctrinæ, non tanquam ATRAMENTO SCRIPTA, Sed IPSIUS PAULI SANGUINE, accipere convenit. Nihil enim asserit pro quo mortis suæ pignus non opponat. Proinde hæc Epistola quasi solennis quædam est subscriptio Paulinæ Doctrinæ. *Jo. Calv. Arg. in II. Epist. ad Tim.*

to

to undergo for the Teſtimony of the Goſpel. Whatſoever things therefore we read here touching Chriſts Kingdome, The hope of eternal life, The Chriſtian Warfare, Faithfull Confeſſion, and certainty of Doctrine, we ſhould take them as written, not with ink, but with the blood of Paul himſelf; *for he aſſerts nothing, but what he is ready to ſeale with his death. Therefore this Epiſtle is as* A certain ſolemne ſubſcription of Pauls Doctrine. So that this Epiſtle written at ſuch a time, and being *Pauls* concluding Epiſtle, and laſt farewell-letter before his death, and as it were the ſealing up of all his other Epiſtles, and of all the doctrines, exhortations, conſolations, &c. contained in them; ſhould make great impreſſion upon all Readers, as being the words of a dying Apoſtle.

§. III. Occaſion.

The Apoſtle having left *Timothy* at g *Epheſus* to take care of the Church there: when he departed from the Elders of *Epheſus*, after he had called them to *Miletus*, and given them charge of the flock, h *they all wept ſore.* Probably, k *Timothy* was one of thoſe that poured out tears; and perhaps the Apoſtle that he might comfort *Timothy*, lamenting him, l intimated ſome hopes of his return unto him to *Epheſus*. But *Paul* mean while being carried away captive to *Rome*, and by his bonds hindred from comming thither again to *Timothy*, (though perhaps he might ſee him elſewhere, and employ him alſo,) thought it neceſſary by this Epiſtle to ſtabliſh and comfort him, both againſt the m Apoſtles ſufferings and martyrdome approaching, as alſo againſt all the preſſures and perſecutions of the Church, and that he ſhould be moved by none of them, to deſert and neglect the faithfull, keeping of that excellent Treaſure of Truth and Goſpel-doctrine, commited of truſt to him, and that they might more effectually be comforted in one another, he deſires him to n *do his diligence to come ſhortly to him*, that ſo they might take their laſt farewell one of another. For this was o *Pauls* laſt Epiſtle, (as his *Swan-like Song,*) a little before his death.

g 1 Tim. 1, 2
h Acts 20. 36, 37.
k 2 Tim. 1. 4.
l 1 Tim. 3. 14
m 2 Tim. 1. 8, 13 and 2. 1, 2. and 3. 14 and 4. 1, 2 5, 6. &c.
n 2 Tim. 4. 9.
o 2 Tim. 4. 6, 7, 8

§. IV. Scope.

The Apoſtles Scope in this Epiſtle, is I. More Immediate, in reference to *Timothy*, p moſt effectionately dear to *Paul*; *Partly* to exhort and encourage him to conſtant faithfulneſſe in his miniſterial office; and to that end, 1 To q ſtirre up the gift given him. 2 *Not* to be aſhamed of the r Lords teſtimony, nor of *Pauls* ſufferings. 3 To ſ hold faſt the Patterne of ſound words. 4 To t keep inviolable that Depoſitum of Goſpel-truth and Miniſtry committed to him. 5 To u propagate this Goſpel-truth to other faithfull men. 6 *To* x endure hardneſſe and perſecutions for the Goſpel. 7 To y ſuppreſſe Logomachies. 8 To z approve himſelfe to God in his miniſteriall dexterity. 9 To ſhun a prophane and vain bablings of proud Heretiques. 10 To decline b ſtrifes and contentions in the execution of his miniſtry. *Partly* To c forewarne *Timothy* of the perilouſneſſe of the laſt days, by reaſon of wicked hypocriticall ſeducers, and enemies of the truth, even beginning to ariſe in the Church: whom he warns him to flie, preſcribing him divers remedies againſt them. II. More mediate in reference to all true *Timothies*, the faithful Miniſters of the Goſpel in after times, To *incite and provoke them* unto all faithfullneſſe and diligence in their miniſteriall calling, notwithſtanding all difficulties or ſufferings. *And to caution and arme them* againſt evil men and ſeducers, endangering the Church of God.

p 2 Tim. 1. 3, 4. 5
q 2 Tim. 1. 6, &c
r 2 Tim. 1. 8. &c
ſ 2 Tim. 1. 13.
t 2 Tim. 1. 14, &c.
u 2 Tim. 2. 1, 2.
x 2 Tim. 2, 3. &c.
y 2 Tim. 2. 14
z 2 Tim. 2. 15.
a 2 Tim. 2. 16. &c.
b 2 Tim. 2. 22. &c.
c 2 Tim 3. 1. &c.

§. V. Principal Parts.

In this II. Epiſtle to Timothy are 1. *The Preface.* 2. *The ſubſtance of the Epiſtle.* 3. *The concluſion.*

I. THE PREFACE to the Epistle, contains *I.* **The Inscription**, denoting, 1. The Person writing described, [1] By his name, *Paul*. [2] By his office, *An Apostle of Jesus Christ*, which Office is *Amplyfied*, *Partly* from the Divine cause thereof, *by the will of God*. *Partly*, By the matter of his Apostolical Doctrine in that Office, *viz. The promise of life in Christ Jesus*, *Ch. I. ver. 1.* 2. The Person written to, set forth [1] By his name, *Timothy*. [2] By his spiritual relation to *Paul*, *his dearly beloved son*, *ver. 2.* *II.* **The Salutation**, wherein, 1. The blessings wished and prayed for; *Grace*, *Mercy*, *Peace*. 2. The fountain from whom they are desired, viz. *God the Father*, *and Christ Jesus our Lord*, *ver. 2.* *III.* **The Introduction**, or Entrance into the Epistle. Wherein *Paul* (to winne more benevolent obedience to what he wrote) affectionately testifies his dear spiritual love to *Timothy*, 1. By the Signes of this love in *Paul*, *viz.* [1] His constant remembrance of *Timothy* in his prayers, *ver. 3.* [2] His great desire to see him, *ver. 4.* 2. By the grounds or causes of *Pauls* love to *Timothy*, *viz.* [1] *Timothies* tender affection to *Paul*, testified with *tears*, *ver. 4.* [2] *Timothies* unfeigned faith, like that of his parents, *ver. 4, 5.*

CHAP. I.

II. THE SUBSTANCE *of the Epistle* is chiefly, 1. *Hortatory and Consolatory.* 2. *Monitory.*

I. **Hortatory** and **Consolatory** (divers *Consolations* being interwoven among the *Exhortations.*)

He exhorts and encourages Timothy *chiefly to Constant faithfulnesse in the discharge and execution of his Ministerial Calling.* And to this end

1. To stirre up (like fire under the ashes) and expresse that Ministerial Gift which he received by *imposition of Pauls* hands, as one of the [d] Presbytery, *ver. 6.* This is urged from the nature of the Spirit which God gives his Ministers, described 1. *Negatively*, Its not a *Spirit of fear*, that we should sluggishly and cowardly let our gifts lye idle. 2. *Affirmatively*, It is a *Spirit of Power*, *of love and of a sound minde*; that against all heights and difficulties we should be thereby enabled and guided sweetly to act to the Churches edification, *ver. 7.*

[d] 1 Tim. 4. 14.

2. Not to be ashamed of the *Testimony of our Lord*, the Gospel; nor of *Pauls* sufferings for it: but rather to be willing himself to take part of the Gospels afflictions, *ver. 8.* Hereto he encourageth him, *I.* **From** Gods Power, engaged for his Ministers in such sufferings, *ver. 8.* *II.* **From** the greatnesse of the benefit, *viz. Eternal Salvation*, preached in the Gospel to the Gentiles, richly worth all manner of suffering for. This *Salvation* is described, 1. By the actual application of it to us, in effectual Calling, *ver. 9.* 2. By the Impulsive cause of it, set forth *Negatively*, not our works, *Affirmatively*, but Gods eternal purpose and Grace in Christ, *ver. 9.* 3. By the meritorious cause of it, *Christ abolishing death*, *&c. ver. 10.* 4. By the instrumental cause, manifesting, and bringing to light this Salvation in Christ, *viz.* the Gospel, *ver. 10.* *III.* **From** his own example; who, being the Apostle and preacher of this Gospel to the Gentiles, and suffering for that cause, yet is not ashamed of these sufferings. *And this from his own assurance*, 1. Of Gods faithfulnes in his prayses, *whom he hath beleeved.* 2. Of Gods Power in keeping his Salvation for him, with which he hath betrusted him, *ver. 11, 12.*

3. To hold fast the **Platforme of sound words**, which he heard of *Paul*. Consisting chiefly of two branches, which comprehend the two chief *Parts of Divinity*, viz. 1. **Faith**, under which are all things to be beleeved. 2. **Love**, under which are all things to be observed, *ver. 13.*

4. To keep constantly inviolable that excellent Treasure of Gospel Truth, Ministry and Ministerial endowments committed of trust to him, *ver. 14.* This he *Amplyfies* *I. By* directing him how to keep it, *viz. By the holy Ghost inhabiting in him*, *ver. 14.* *II. By* warning him of the contrary known Defection, 1. *Generally*, Of all in Asia. 2. *Specially*, Of Phygellus and Hermogenes, *v. 15.* From which Defection he prays the Lord mercifully to preserve the house of *Onesiphorus*; As one who [1] Often refreshed *Paul*. [2] Was not ashamed of his chain, but diligently sought him out in *Rome*. [3] Ministred unto him in many things, *v. 16, 17, 18.*

[e] *J. Calv. in loc. Piscat. in loc.*

5. Strenuously and courageously to communicate Gospel-truth received from *Paul*, to other faithful Ministers that may teach and propagate it to others, *Ch. II ver. 1, 2.*

CHAP. II.

6. To endure hardnesse and persecutions for the Gospel and the Ministry thereof, *ver. 3.* This he urgeth upon divers grounds, I **From** the Nature and Obligation of his Calling; He hath as a good Souldier listed himself under Christ, and therefore neglecting private affairs, he must endeavour to please his Commander in chief, *ver. 3, 4.* II. **From** the happy fruit and reward which he shall reap hereupon at last, set forth under a double Metaphor, 1. *Of a man striving for masteries lawfully*, who is therefore crowned, *ver. 5.* 2. *Of an Husbandman labouring*, who first partakes of the fruits, *ver. 6.* These he *amplyfies* by wishing him understanding in all things upon due consideration thereof, *ver. 7.* III. **From** *Pauls* exemplary sufferings for the truth of the Gospel. *Here* 1. Some special Gospel-truths for which he suffers, are instanced in, *viz.* (1) Christs Manhood of *Davids* seed. (2) Christs Resurrection, *ver. 8.* 2. His Sufferings for this truth are described; *Suffering trouble as an evil doer unto bonds.* Against which he comforts himself, *Partly* from the Gospels free course notwithstanding his bonds, *ver. 9.* *Partly* from the end of his Sufferings, *viz.* for promoting the salvation of the Elect thereby, *ver. 10.* *Partly* from our future conformity to Christ in his Crowne, as well as at present in his Crosse, *ver. 11, 12.* which he *amplyfies* by the contrary perill of denying Christ, Christ will deny them; yet in so doing is faithfull and just, consistent with himselfe, and cannot deny himselfe, *ver. 13.*

7. To Suppress *Logomachies* or strifes about words. As 1. Unprofitable. 2. Pernicious, *ver. 14.*

8. To

8. To approve himself to God in his Ministry, as 1. A laborious *Workman that need not be ashamed*, 2. A *Right Divider* or *Distributer of the Word of Truth*, ver. 15.

9. To shun prophane and vain bablings of proud Hereticks and erroneous persons, *I. Because* they will increase to more ungodliness, *ver.* 16. *II. Because* they will by degrees mortally eat like a f Gangrene in the Church, *ver.* 17. This mischief, he 1. *Evidenceth* by a notorious instance of the Heresie of *Hymeneus* and *Philetus*, affirming *that the Resurrection was past already*, v. 17, 18. 2. *Qualifieth*; by obviating the offence that might arise by reason of such Apostacy, *viz. Partly* comforting Gods Elect that they shall escape such Apostacy, being immoveably his, *ver.* 19. *Partly* cautioning Professors of Christ, sincerely *to depart from iniquity*, lest they fall, v. 19 *Partly* declaring that its not unsuitable to the state of the visible Church, Gods great house to have in it several sorts of vessels, some to honour, some to dishonour, *viz.* both Elect Saints, and reprobate Apostates, Heretiques, &c. *ver.* 20. *Partly* directing how a man may approve himself a vessel of honour, *viz. by purging himself from these*, i. e. these heretical and Apostatical Teachers or their evil ways, *ver.* 21.

10. To avoid distempered strifes and contentions in the course of his ministry. *As to that end*, I To flee youthful lusts, i. e. impetuous and arrogant heats to which youth is subject; as the pindar that kindles these contentions, *ver.* 22. II. To follow the contrary vertues opposite to contentiousnesse, which are instanced in, *ver.* 22. III To shun foolish and unlearned questions, as gendring strifes, *ver.* 23. *Here* 1. This *striving* is prohibited to him that serves the Lord in the Ministry. 2. The contrary Gentlenesse, Patience and Meeknesse in instructing Opposers is prescribed to him, *ver.* 24, 25. And urged from the hopes of winning opposers to repentance; which *Repentance* is described, *Partly* by the Author of it, *God*. *Partly* by the consequent effects of it, *viz. Acknowledging of the truth*; *and recovery out of the devils snare, under whom they were utterly captivated*, ver. 25, 26.

II. Worthy, *wherein the Apostle Prophetically forewarns* Timothy *of the* Dangerous Seducers and Enemies of the Truth *that were even then arising, and should much more in future times arise in the Church*; *charging him to turn away from such*. Here we have 1. *A discovery of these Seducers*. 2. *A Remedy against them and their Seducements*.

1. *These Seducers are described and discovered to us*. 1. *By the time* when they should spring up; *In the last days*, viz. in all these Gospel-days since Christ, for even in *Timothies* days there were such Seducers, *from whom he must turn away*, Ch III. ver. 1. II. *By the evil influence they should have upon their days* wherein they appeared, rendring them *perillous times*, ver. 1. III. *By the notorious and prodigious abominations* wherewith they should abound; eighteen of them being enumerated, *ver.* 2, 3, 4. IV. *By their specious hypocrisie*, (under which they cloak all the former villanies) Here these hypocrites are delineated, 1. By what they have; *viz.* besides their foresaid corruptions; *A forme of Godlinesse*. 2. By what they want, *viz. The power of Godlinesse*, ver. 5. V. *By their Art in seducing*, 1. Slily, *creeping into houses*, ver. 6; 2. Craftily inveighing and captivating *silly women*; described. *Partly* by their corrupt consciences, *laden with sins, &c. Partly* by their ignorant minds; as fitting them for such seducements, *ver.* 6, 7. VI *By their Opposition of the Truth*; which is, 1. *Illustrated* by the similitude of *Jannes* and *Jambres* withstanding of *Moses* in *Egypt*. 2. *Evidenced* by the Causes of their Opposing the Truth; they being (1) *Men of corrupt mindes* (2) *Reprobate* (or void of judgment) *concerning the Faith*, *ver.* 8. 3. *Threatned*, *Partly* with a stop to their seducing proceedings; *Partly* with a manifestation of their folly to all, as it fell out to *Jannes* and *Jambres* ver. 9.

2. *The remedy against these Seducers and their Seducements* is prescribed to *Timothy*, *viz. I. A careful imitating of* Pauls *Exemplary Doctrine and Conversation*. Here are set forth, 1. *Timothies* full knowledge of them. 2. The Doctrine and vertues wherein *Timothy* should follow him, especially in suffering Persecutions for the Gospel. 3. The Lords delivering him out of them all; for his encouragement, *ver.* 10, 11. 4. The inevitable lot of Persecution to all the godly: therefore godly Ministers should not think much at it in themselves, *ver.* 12. II. *A due consideration of the vile Condition of Seducers*, which shall waxe worse and worse, 1 Deceiving. 2 Being deceived; may arme against them *ver.* 13. III. *A Constant continuance in the Gospel truths*, which he had learned and been assured of, *ver.* 14. This is pressed upon him, 1. *From* the Authority of *Paul* of whom he learned them, *ver.* 14. 2. *From* his long acquaintance with the Scriptures, from a child, which are able to make him savingly wise, through Faith. v. 15. 3. *From* the g SCRIPTURE'S (1) Divine Authority, v. 16. (2) Manifold utility, *For Doctrine*, of Truth; *For convincing-Reproof*, of Errour; *For Correction*, of corrupt manners. *For Instruction* in righteousnesse. v. 16. (3) Compleat Perfection, able perfectly to furnish the man of God to all good works, v. 17. IV. *A Diligent and faithfull preaching of the word*, whereby others may be preserved from seducements. Here 1. He most solemnly chargeth him before God and Jesus Christ, Judge of quick and dead to performe this duty, *Chap. IV. ver.* 1. 2 He prescribeth and describeth this diligent and faithfull preaching of the Word, in severall parts of it, *ver.* 2, 3. 3. He presseth this diligent preaching upon him; (1) *From* the future Apostacy of men from *sound Doctrine and the truth to fables*; *After their own lusts getting an heap of teachers*, *having itching ears*. Therefore he must make advantage of the present opportunity, *ver.* 3, 4. (2) *From* the instant approach of Pauls death, (by whom *Timothy* was guided and encouraged in his Ministry hitherto.) *ver.* 5, 6. Against his death he comforts both himselfe and *Timothy*; *Partly* by the nature of his Death. His Offering for sealing of the truth, and *His Departure*, ver. 6. *Partly* from his sincere and full discharge of his Apostolicall function, metaphorically described, *ver.* 7. *Partly* from the glorious *Crowne of Righteousnesse*, *reserved for him by Christ the Righteous Judge*, *and for all that love his appearing*, ver. 8.

THE

f That the word is here to be translated *Gangrain*, not *Canker* (which are two divers diseases,) *Calvin* learnedly shows, from the judgment of divers learned Physitians. *Jo. Calv. Com. in l.*

CHAP. III.

g Scriptures Authority; Utility, and Perfection.

CHAP. IV.

III. THE CONCLUSION *of the Epistle*; wherein

1. He earnestly desires *Timothy*, *I. To come shortly to him* before his death, and to bring *Mark* with him. And this 1. Because *Demas* had forsaken him through worldlinesse. 2. *Because* he had sent upon publick service, *Crescens* to *Galatia*, *Titus* to *Dalmatia*, and *Tychicus* to *Ephesus*. 3. *Because* only *Luke* was with him, *ver.9.to 13.* *II. To bring with him at his coming* the *Cloak*, and *Books*, but especially the *Parchments* which he left at *Troas*, *ver.13.*

2. He warns him against *Alexander* the Copper-smith, who did him much evil, greatly withstanding his preachings, upon whom he imprecates a reward according to his works, *ver* 14,15.

3. He gives him a brief Narrative of his **first Answer**, *viz.* before *Nero*, *I. How* no man stood with him, but all deserted him; praying that this may not be laid to their charge, *ver.16.* *II. How* yet the Lord stood with him, *1. Strengthening him*, to make the preaching fully known to the Gentiles. 2. *Delivering* him out of the Lyons mouth, *viz.* *Nero*'s devouring wrath, *ver.17.* Upon which experience he takes occasion, *Partly* to assure himself of the Lords Protection from all evil, and of his Preservation of him to his heavenly Kingdome, *Partly* to glorifie the Lord, *ver* 18.

4. He desires Timothy to salute divers Persons, *ver.* 19.

5. He signifies to him, *Erastus* his abode at *Corinth*, and *Trophimus* his being left sick at *Miletum*, *ver.20.*

6. He importunes him to come before winter, *ver.21.*

7. He sends him salutations from all the brethren, *ver.21.*

8. Finally, he closeth up his Epistle with a valedictory Prayer, 1. *For* Timothy. 2. *For* the brethren with him, *ver.22.*

Titus.

§. I. Name, and Penman.

THe *Epistle of* Paul *to* TITUS.] So intitu'ed from the name of the [a] Person to whom *Paul* wrote. **Titus** is evidently a Greek name, either derived [b] from (Τίτος) *Titos*; *A little Bird*, *or Dove*; (as *Jonah* in Hebrew hath his name from a *Dove*; or rather from (τίω) *Tio*. i.e. *To honour*, *esteem*, &c. thence τίτος *Titos*, *Honoured*, whence *Titus* is named, a fit name for him, that was truly *Honoured both by God and man.*

Titus was by Nation a [c] Grecian a Gentile, and uncircumcised probably till his death; yet effectually converted by *Paul* to the faith, hence called his [d] *naturall son after the common faith.* Yea he calls him his [e] *Partner* and *fellow-helper concerning the* Corinthians, and his [f] *brother*; having enjoyed him as a [g] companion in his travels, *A* [h] *comfort in his sorrows*, and having used him as a Legate or Messenger unto divers [i] Churches, and betrusted him with the [k] Collections for the poore Saints in *Judea*. *Paul* having planted a Church in the Isle of **Creta**, (now called [l] **Candy**, situate upon the *Ægean* sea, opposite to *Morea* or *Peloponnesus* southwards, at this day subject to the *Venetians*,) he left *Titus* there behind him to finish the work, [m] *appointing him to set in order things that were wanting, and to ordain Elders in every city.* And in that Island of *Crete*, there were (as the [n] *Centuriators* and others note,) an hundred cities. So that there was ample matter and opportunity for enlarging the Church of Christ. And there it is thought [o] *Titus* died and was buried.

§. II. Occasion, and Scope.

Paul having left *Titus* in *Crete*, to order things wanting, &c. in the Church now planted

a Tit.1.1,4.
b Piscat. Lexicon in nomen (τίτος) *Titus*: Quærentem sive bonum, sed melius mutatum. *Hier. de Nomin. Hebr. ad Cor. II. Tom 3.*
c Gal.2.3.
d Tit.1.4.
e 2 Cor. 8.23.
f 2 Cor. 2.13.
g Gal.2.1.
h 2 Cor.7.6.
i 2 Cor.8.6. 2 Tim. 4.10.
k 2Cor.8 16,17
l See Dr. *Tho. Taylor* his Comment on *Titus*, in *Occasion of the Epistle*, p.2. *Camb.* 1619. D. *Pareus in Adverss. in Ep. ad Tit.*
m Tit. 1. 5.
n *Hist. Eccles. Magd. Cent.* 1. *l.*2.c.10. Titus. D. *Pareus in Adverss. in Ep. ad Tit.*
o *Hist. Eccles. Magd quo supr.*

planted there, and p perceiving that in his abſence, many ambitiouſly aſpired to the Paſtorall office; and falſe teachers, erroneous in judgement, and ſcandalous in life, crept in, ſeeking *Partly* to deſtroy the faith, by mingling Chriſt and *Moſes* together, *Partly* to diſturbe Church Government planted, and *Partly* to disjoyne the practice from the Profeſſion of Piety.

Paul therefore ſolicitous for the Church, writes this Epiſtle to *Titus* from *Nicopollis*, 1. To ſtrengthen and gain Authority to his Miniſtry there againſt all contempt. 2. To direct him in this Epiſtle, (which is of the like Argument with the I. *and* II. *Ep. to Timothy*,) (1) How to q order and ſtabliſh things wanting in the Church; eſpecially in due ordaining of well qualified Biſhops or Presbyters, of whom ſee the ſence of the Apoſtle r *Paul*, as alſo of ſ *Hierom*. (2) How to ſuppreſſe falſe teachers and ſeducers, t that obtruded upon them circumciſion, Jewiſh fables, and Commandements of men, to the ſubverting of many. (3) How to demean himſelfe both in u ſoundneſſe of Doctrine, and exemplarineſſe of Converſation towards all ſorts of Perſons in the Church.

p *Jo. Calv. Arg. in Ep. ad Tit.*

q Tit. 1. 5. &c.

r Tit. 1. 5, 6, 7.

ſ Idem eſt ergo *Preſbyter* qui *Epiſcopus*, & antequam Diaboli inſtinctu, ſtudia in religione fierent, & diceretur in populis, *Ego ſum Pauli, Ego Apollo, Ego autem Cephæ*; communi Presbyterorum conſilio Eccleſiæ gubernabantur Poſtquam vero unuſquiſque eos quos baptizaverat, ſuos putabant eſſe non Chriſti, in toto orbe decretum eſt ut unus de Presbyteris Electus, ſuperponeretur cæteris, ad quem omnis Eccleſiæ cura pertineret, & ſchiſmatum ſemina tollerentur. Putat aliquis non Scripturarum, ſed noſtram eſſe ſententiam, Epiſcopum & Presbyterum unum eſſe & aliud ætatis, aliud eſſe nomen officii, relegat Apoſtoli ad Philippenſes verba dicentis— Hac propterea ut eſtenderemus, apud veteres eoſdem fuiſſe Presbyteros quos & Epiſcopos, Paulatim vero ut diſſenſionum Plantaria evellerentur; ad unum omnem ſollicitudinem eſſe delatam. *Sicut ergo Presbyteri ſciunt ſe ex Eccleſiæ conſuetudine ei qui ſibi præpoſitus fuerit eſſe ſubjectos: ita Epiſcopi noverint ſe magis conſuetudine, quàm Diſpoſitionis dominicæ veritate, Presbyteris eſſe majores*; & in Communi debere Eccleſiam regere. *Hier. Comp. lenior in Ep. ad Tit. c. 1. v. 5 Tom. 9.* t Tit. 1 9, 10, 11. &c.

u Tit. 2 1. &c. and 3. 1. &c.

§. III. Principal Parts, or *Analytical Explanation.*

In this **Epiſtle to Titus** (of like nature with the two *Epiſtles to Timothy*, eſpecially the former) are conſiderable, 1. *The Preface.* 2. *The Matter, or Subſtance of the Epiſtle.* 3 *The Concluſion.*

THE PREFACE contains 1. *The Inſcription.* 2. *The Salutation.*

1. **The Inſcription** Expreſſeth, I. **The Perſon writing** this Epiſtle; *Paul.* Described by his Office in the Church; 1. More Generally, x *A ſervant of God.* 2. More Specially and Particularly, *And an Apoſtle of Jeſus Chriſt.* This his *Apoſtleſhip* he commends by the Harmonious concord betwixt it, and the Common Faith of all the Elect in all ages, as preaching no other Doctrine then what the Elect had profeſſed, *According to the Faith of Gods Elect.* This *Faith* he Exegetically Explains, (1) By the Nature of it, *An acknowledging of the Truth which is after Godlineſs, Ch. I. ver. 1.* (2) By the end of it, *In hope of Eternal life.* This *Hope of eternal life* he deſcribes, *Partly* by the ground of it, Gods faithful and ancient Promiſe, *which God that cannot lye, promiſed before the world began.* (Greek, *before Times of ages*,) v. 2. *Partly* by the Inſtrumental Means diſcovering it to men in due time, *viz.* The preaching of his Word; *But hath in due times manifeſted his Word through preaching.* This *preaching of Gods Word* he *Amplifies*, by the Divine Commiſſion and Command thereunto given *Paul* himſelf particularly; *which is committed unto me, according to the commandment of God our Saviour*, v. 3. II. **The Perſon written to**, *Titus*; deſcribed by his Spiritual Relation to *Paul* who converted him to the faith; *To Titus mine own Son according to the common faith* v. 4.

2. **The Salutation**, wherein are 1. The bleſſings prayed for in *Titus* behalf. 2. The fountaine whence they flow, v. 4.

THE SUBJECT-MATTER, or SUBSTANCE of the Epiſtle. Here

I. *Paul Declareth* for what ends he left *Titus* in *Creet, viz.* 1. *To ſet in order the things that were wanting*, in theſe new planted Churches. 2. *To ordain Presbyters* (or *Elders*) *in every City*; both to be done, *As Paul had appointed*, v. 5.

II. *Paul directeth* Titus in reference to theſe ends. 1. *Touching Ordination.* 2. *Touching the faithful Execution of his Miniſterial Office.*

I. **Touching Ordination**, what y **Qualifications** are requiſite in the Perſons that are to be ordained *Biſhops*, or *Presbyters* (whom he here makes one and the ſame) and this 1. *In life.* 2. *In Doctrine.*

1. *In life*, The Qualifications of a *Biſhop* or *Elder*, are laid down, I. More Generally, *If any be blameleſſe.* II. More Particularly; His Particular Qualifications are either *Relative* or *Abſolute.* 1. *Relative* in reſpect of his Family Relations (1) *To wife*, Coniugal Chaſtity; *The Husband of one wife.* (2) *To children*, Religious and inoffenſive education of them, *having faithful children*, and

I.

x Tenendum etiam memoria eſt, quod alibi dixi *Servi* nomen hic aliud ſonare quàm communem ſubiectionem, qualiter *ſervi Dei* vocantur omnes fideles: ſed accipi pro miniſtro, cui certum aliquod munus iniunctum eſt, &c. Jo. *Calv. Com. in* Tit. 1. 1.

CHAP. I.

II.

y The **Qualifications** requiſite in **Presbyters**, or **Biſhops**.

these, Neither intemperate, *not accused of Riot.* Nor disobedient, *Or unruly*, ver. 6. These *Qualifications* are urged from the Nature of his Office, *Partly* in that he is a *Bishop* or *Overseer* to others, *Partly* in that he is the *Steward of God*, ver. 7. 2. *Absolute*, his Absolute Qualifications are Propounded *Negatively* and *Positively*; *Negatively*, showing what a one he must not be, viz. (1) *Not self-willed.* (2) *Not soon angry.* (3) *Not given to wine.* (4) *No striker.* (5) *Not given to filthy lucre*, ver 7. *Positively*, showing what a one he must be, viz. [1] *A lover of Hospitality.* [2] *A lover of good men*; or *good things.* [3] *Sober.* [4] *Just.* [5] *Holy* [6] *Temperate*, ver 8.

2. *In his Doctrine*; His Qualification is Described by the *Matter*, *End* and *Ground* thereof. I. *By the* **Matter**, that he *Hold fast the faithful Word, in Doctrine.* II. *By the* **End**, *that he may be able by sound Doctrine*, 1. *To exhort*, viz. the flock. 2. *To convince Gain-sayers*, ver. 9. III. *By the* **Grounds** or Reasons why he must be thus Qualified to these ends, viz. both in respect of the *false-teachers in Crete*: and in respect of the *people of Crete.* 1. The *false-teachers in Crete*, (to be convinced, whose mouthes must be stopped,) He describes, (1) By their multitude, *Many.* (2) By their Adjuncts or Manners, viz. *Unruly, Vain-talkers, Deceivers, especially they of the Circumcision*, ver. 10. (3) By their Practice, *teaching things which they ought not, for filthy lucre sake.* (4) By the pernicious effect of this their Practice, *Subverting whole houses*, ver. 11. 2. *The people in Crete*, to be reproved and exhorted, are Described, By their corruptions testified by *one of their own Prophets*, viz. Epimenides the Cretian Poet, ver. 12. Which testimony the Apostle, *Partly* Ratifies, *This witness is true.* *Partly* Improves, hence inferring a Duty of reproving them, *wherefore rebuke them sharply*, Gr. *cutting ly.* This *Rebuke* is *Amplified* by the end thereof, *That they may be sound in the faith*, ver. 13. Which *soundness in Faith* should discover it self. (1) By their rejecting of errour; *Not giving heed to Jewish Fables, and Commandments of men*, &c. ver 14. (2) By their right apprehension and notion of Christian liberty, viz. *That to the pure all things are pure.* This is Amplified, and Confirmed; *Amplified* by the Opposite state of impure ones, *But unto them that are defiled, and unbelieving is nothing pure: but even their minde and conscience is defiled*, ver 14. *Confirmed* by the Reasons hereof, Their Hypocrisie, Their wickedness. *They profess they know God, but in deeds they deny him*, &c. ver. 16.

II. **Touching the faithful discharge of his Ministerial Office**; *Paul* Directs *Titus.*

1. *More Generally*, what to preach, *But speak thou the things which become sound Doctrine.* Ch. II. ver. 1.

2. *More Particularly*, how to accommodate his Doctrine. 1. More Peculiarly to some Sorts of persons. 2. More Commonly to all sorts of Christians.

1. How to fit and accommodate sound Doctrine *more peculiarly* to some sorts and ranks of persons. Here consider, 1 The Directions themselves. 2 The Grounds thereof. I. *The Directions themselves* shew how *Titus* was to teach. 1. **Aged men**, to be (1) *Sober.* (2) *Grave.* (3) *Temperate.* (4) *Sound in Faith, in Charity, in patience*, ver. 2. 2. **Aged women** to be (1) *In behaviour as becometh holiness.* (2) *Not false accusers*, Gr. *not Devils.* (3) *Not given to much wine.* (4) *Teachers of good things*, that they may teach young women their duties, Gr. *That they wise the young women*, &c. ver. 3, 4. 3. **Young women** to be [1] *Lovers of their husbands* [2] *Lovers of their children.* [3] *Discreet.* [4] *Chaste.* [5] *Keepers at home.* [6] *Good* [7] *Obedient to their own husbands.* And all this, *That the Word of God be not blasphemed*, ver. 4, 5. 4. **Young men** *to be sober minded*, v. 6. Upon occasion of this Direction to young men, he gives *Titus* himself, (perhaps he was young, like *Timothy*) his Lessons, exhorting him [1] In his life, to be Exemplary to the flock; *In all things showing thy self a Pattern of good works.* [2] In his Doctrine to show, *Incorruptness, Gravity, Sound speech that cannot be condemned.* All being urged from the End, viz. The *Shaming*, and *Silencing* of Opposers hereby, ver. 7, 8. 5. **Servants**, (1) *To be obedient to their own Masters.* (2) *To please them well in all things.* (3) *Not answering again.* (4) *Not purloyning, but showing all good fidelity.* These are urged from the commodity thence redounding, *That they may adorn the Doctrine of God our Saviour in all things*, ver 9. 10. II. *The grounds upon which all these more* Peculiar Directions foregoing, (as also these more common directions following) are urged, are; *Partly* the Doctrine of the Gospel. *Partly* the End of Christs death. 1. **The Doctrine of the Gospel**; Here, *The Gospel is Described*, and *The Doctrine of the Gospel is Declared.* The Gospel is Described, (1) By the Denomination of it. *The Grace of God.* (2) By the blessed tidings it brings, or chief Subject matter of it, *bringing Salvation to all men*, i. e. to all sorts of men. (3) By the Manifestation of it, *hath appeared*, ver. 11. The Doctrine of this Gospel is Summarily Declared, *Teaching us*; *Partly* for this present world, (1) What to shun or deny, viz. *Ungodliness*, i. e. All sins against the first Table. *Worldly lusts*, i. e all sins against the second Table. (2) What to do, or how to live, viz. *Soberly*, in respect of our selves. *Righteously*, in respect of our brethren. *Piously*, in respect of God, ver. 12. *Partly* for the world to come, *to expect* (1) Eternal Salvation, and bliss hoped for, *looking for that blessed Hope.* (2) The glorious coming of Christ to judgement, *and the glorious appearing of the Great God, and our Saviour Jesus Christ*, ver. 13. 2. **The End of Christs Death**, viz (1) *Redemption* of us from all iniquity. (2) *Sanctification* or *purifying of us to himself*, *Partly* In our persons, *to be a peculiar people.* *Partly* in our Actions, *to be zealous of good works*, ver 14. These more peculiar Directions he closeth up with a command to *Titus*, that he press these things with all authority, so as none may despise him. v. 15.

2. How

? Here betwixt *Gravity* and *sound speech*, our English Translation hath inserted, *Sincerity*, which I finde not in the Greek Original. *Beza* confesseth that in some Ancient Greek Copies he findes ἀφθαρσίαν added, (which ours do Translate *Sincerity*, more properly signifies *Incorruption*,) but he thinks this word is redundant, and to have crept out of the Margent into the Text, in stead of ἀδιαφθορίαν *incorruptness*, *Bez. Ann. in Tit* 2. 7. This Exhortation to *Titus* somewhat troubles Interpreters, and me thinks they force the words too much to a sense scarce genuine. I have in this *Analysis* hinted what to me seems most natural.

2. How to accommodate ſound Doctrine *More commonly* to all ſorts of Chriſtians, touching their behaviour and converſation. Here I. *Their duties are propounded*, 1. Towards Civil-powers and Magiſtrates, that they be *ſubject* to them, and *obey* them, *Ch. III. ver. 1.* 2. Towards one another; More generally, *to be ready to every good work*, ver. 1. More particularly, (1) *To ſpeak evil of no man*, (2) *To be no brawlers.* (3) *To be gentle ſhowing all Meekneſſe to all men*, ver 2. II. *Theſe duties are urged by divers Arguments*, 1. **From** *their preſent Chriſtian condition, farre differing from their former carnall ſtate.* Both their ſtates are deſcribed; Their former carnal condition in which they were, (1) *Fooliſh*, (2) *Diſobedient*, (3) *Deceived*, (4) *Serving divers luſts and pleaſures.* (5) *Living in malice and envy.* (6) *Hatefull.* (7) *Hating one another*, v. 3. Their preſent Chriſtian condition of ſalvation into which they are happily brought; whereof note [1] *The cauſes*, Efficient. *God.* Impulſive. laid down, Negatively, *Not works of righteouſneſſe which we have done.* Affirmatively, *Gods kindneſſe, love to men, mercy.* [2] The Manner; Externally, By a Baptiſm the viſible Seal of Salvation, *by the waſhing of Regeneration.* Internally, by the Spirit the inviſible worker of grace and ſalvation, *by the having of the Holy Ghoſt abundantly ſhed on us through Chriſt*, ver. 4, 5, 6. [3] The end; viz. *Juſtification* by his grace. *Adoption and Heireſhip* of eternal life, *ver. 7.* 2. **From** *the ſingular excellency of this Doctrine.* That believers maintain good works, *This is a faithful ſaying,——That they that have beleeved in God, might be carefull to maintain good works*, v. 8. Here *Titus* is directed, [1] To urge and *affirme theſe things conſtantly; becauſe they are good and profitable to men*, ver. 8. [2] To avoid contrariwiſe, *fooliſh queſtions and genealogies, and contentions*, and *ſtrivings about the law; becauſe they are unprofitable and vain.* v. 9. [3] *To reject an Heretick, after the firſt or ſecond admonition.* Partly *becauſe ſuch an one is ſubverted*, or turned from the foundation. *Partly becauſe ſuch a one ſinneth* againſt his own conſcience, *ver.* 10, 11.

THE CONCLUSION of the Epiſtle, contains I. *Several directions*, 1. Touching *Titus* his coming to *Paul* to *Nicopolis*, whence he ſhall ſend *Artemas* or *Tychicus*, to ſupply in his abſence, *ver.* 12. 2. Touching *Zenas* and *Apollos*, that *Titus* bring them on their journey, and ſupply them with neceſſaries, *ver.* 13. 3. Touching the Cretians Charitableneſſe, *for good uſes*, leſt the be unfruitfull. *ver.* 14. II. *Salutations.* III. *The Apoſtolicall Valediction*, or Farwel-Prayer for them, *Grace be with you all*, Amen. *ver.* 15.

CHA. III

a So Jo. Calv. Inſpicator. D. Pareus Io. Dicd. &c. expound this place.

III.

Thus of Pauls *Epiſtles written to* particular Perſons *about* Eccleſiaſtical affairs. *Now of his Epiſtle written to a* particular Perſon, *yea to a* [b] Church, *about* Oeconomical *or* Houſhold *affairs*, viz. *His Epiſtle to* Philemon.

b Philem. 1. 2.

Philemon.

§. I. Name.

THE *Epiſtle of* Paul *to* Philemon.] So called becauſe [a] peculiarly and in the firſt place directed to him by *Paul.*

PHILEMON, as [b] ſome think ſounds like an Hebrew name, and ſignifies, either *Marvellouſly beſtowed*, or *The mouth of bread*, ſo denoting his beneficence and bounty, [c] releiving them with bread, &c. that were poor and needy. [d] Others rather taking this *Etymon* to be uncertain, count *Philemon* a Greek name, ſignifying *kiſſing*, from (φίλημα) *Philema*, i. e. *A kiſſe*, So intimating his kindneſſe.

a Philem. 1, 2.
b Philemoni, *Mire donato*, vel certe *Os panis eorum. Hier. denomin. Hebr. de Philem. Tom.* 3.
Interpretatur autem ſecundum Judæos, Paulus *Admirabilis*; Timotheus, *Beneficus*; Philemon, *Mire donatus*; ſive *Os panis*: ab Ore, non ab Oſſe. Apphia. *continens*, aut *libertas*; Archippus, *Longitudo operis*; *Oneſimus*, reſpondens; Epaphras, *Frugifer*, & *videns*, ſive *ſuccreſcens*; Marcus, *ſublimis mandato*; Ariſtarchus, *Mons operis amplioris*; Demas, *ſilens*; Lucas, *ipſe conſurgens.* Quæ ſi nomina juxta interpretationem ſuam volueritis intelligere, non eſt difficile; *Admirabilem* & *Beneficum* præcipue ad eum ſcribere, cui univerſa *conceſſa* ſunt vitia, & *Os* ejus pateat ad cœleſtem *panem.* Deinde ad *continentem* & *liberam* & ad *longitudinem operis*, quod nunquam à ſancto labore deſiſtat. Scribere autem pro eo qui *Reſpondeat* teſtimonio ſuo, nec non ei cui ſpecialiter Epiſtola dedicatur, ſalutari ab *ubertate creſcente.* Et cum qui factus ſit, per *mandata ſublimior* illo: qui

qui per *majora opera* in *montem* usque succreverit ab eo quoque qui posuit custodiam ori suo, & ostium munitum labiis suis, qui ideirco sobrius *siluit*, quia ad modicum Apostolum dereliquerat. Et ad extremum ab eo qui per se *ipse consurgens*, quotidie augeatur, processusque habeat, dum ejus Evangelio orbis impletur & totiens crescit, quotiens additus & lectus ædificat, *Hieronym. Comment. plenior in Epist. ad Philem. in fin. Tom. 9.* c Philem. 7. d *Phil. Pareus in præm. in Ep. ad Philem.* §. V. *Pastor, Lexic in N. Test.*

e *Phil. Pareus in præm. in Ep. ad Philem.* §. V.

This is not e that ancient Comick Poet called *Philemon*, which *Paul* seems to have read, by some f expressions in his Epistles; The fragments of which Poet are extant, collected by *Hen. Stephen.* But this *Philemon* is supposed by g *Theodbylact*, to be by Countrey a *Phrygian*, and in particular by *Hierome* to be a h *Colossian*, and one of the Ministers of the Church at *Colosse*, an eminent Town in *Phrygia*. *Paul* here calls him i *fellow-labourer*, viz. in preaching the Gospel, and a k *Partner*. He is called a *Bishop* by *Anselme*, an *Evangelist* by *Hierome*; As l *Gerhard* hath observed. And elsewhere saith *Hierome*, m Paul *and* Timothy *write to* Philemon, *Dearly beloved, and a fellow-labourer: who therefore is called dearly beloved, because he was exercised in the same work of Christ.* And here is mention of the n *Church in his House.* Probably *Philemon* was converted, or much edified by *Pauls* Ministry, from that intimation: o *Albeit I do not say unto thee how thou owest unto me, even thine own self besides.* Was dear to *Paul*, he calls him p *brother*, and his q *Dearly beloved.* He is commended for his r *Faith in Christ, and bountiful love to all the Saints.* Though rich, yet is suspected to be somewhat too covetous, from that expression, s *If he hath wronged thee, or oweth thee ought, put that on mine account. I* Paul *have written it with mine own hand, I will repay it.* We finde no mention of him in Scripture, but onely in this Epistle.

f *As in* 1 Tim. 2.12. and 5. 23. Tit. 2.3.
g *Alsted. Præcog. l. 2. c. 124.*
h *Hieron. Com. plenior. in Philem. Tom. 9. Diod. Arg. of Ep. to Philem.*
i Philem. 1.
k Philem. 17. *compare* Philem. 1.2. with Col. 4.17.
l Jo. Gerhard. loc Com. 1. de Script. Sac. c 9. § 269. in Exeg.

m Scribunt igitur Paulus & Timotheus *Philemoni carissimo & cooperatori*; qui ideo *charissimus* dictus est quod in eodem Christi opere versetur, *Hier. Com. plenior. in Ep. ad Philem. ver. 1. Tom. 9.* n Philem. 2. o Philem. 19. p Philem. 7.20. q Philem. 1. r Philem. 5.7. s Philem. 18.19.

§. II. Occasion.

Onesimus servant to *Philemon*, had much wronged him in purloyning his goods, (it is probably thought he stole some money from him,) and so ran away from him to *Rome*, where (Providence so ordered things,) hearing *Paul* preach he was converted, gave good evidence of his true Repentance and Faith, and ministred to *Paul* in prison. But *Paul* understanding the cause of his departing from his Master sends *Onesimus* back again to his Master with this Epistle, written upon that **Occasion**, perswading him to forgive the injury he had done unto him, to be reconciled to him, and entertain him again into his service.

§. III. Scope.

Pauls **Scope** *in this Epistle, is to reconcile* Onesimus (*now converted to Christ by* Pauls *preaching,*) *to* Philemon *his Master, whom he had much wronged formerly, in purloyning his goods,* (*being unconverted,*) *and had thereupon run away from him, deserting his service.*

§. IV. Principal Parts. or *Analytical Explanation.*

t Sed mihi videntur: dum Epistolam simplicitatis arguunt, suam imperitiam prodere: non intelligentes quid in singulis sermonibus virtutis ac sapientiæ lateat. *Hier. proœm. in Epist. ad Philem. Tom. 9.*

In this most Elegant and Pathetical Epistle to Philemon (*in every word whereof, as* t *Hierome well observed, there is so much force and wisedome,*) Consider 1. *The Preface.* 2. *The Substance of the Epistle.* 3. *The Conclusion.*

THE

THE PREFACE contains I. **The Inscription**, Denoting 1. The persons writing, viz. 1 *Paul*, described by his present suffering condition, *A Prisoner of Jesus Christ*. 2 *Timothy*, described by his spiritual Relation to *Paul*, *Our Brother*. 2. The parties written to, viz. 1 To *Philemon* especially, Described *partly* by his dearness to *Paul*, *Our dearly beloved*. *Partly* by his fellowship with *Paul* in the Ministry, *and fellow-labourer*, *Philem.* v. 1. 2 To *Apphia*, whom *Paul* stiles, *beloved*. 3 To *Archippus*, described by his Co-partner ship with *Paul* in the Spiritual Warfare of the Ministry, *Our fellow-soldier*. 4 *To the Church in* Philemons *House*, *ver.* 2. II. **The Salutation**, v. 3. III. **The Introduction**, or entrance into the Epistle, wherein *Paul* ingratiates and endears himself to *Philemon*, that he may more effectually prevail in his following request. And this he doth 1. *By declaring* his Devout Actions in behalf of *Philemon*, *viz.* 1 *Thanksgiving to God*. 2 *Constant prayers*, v. 4. 2. *By describing* the Matter of this his Thanksgiving and prayer. 1 *Of his thanksgiving*, viz *Partly* Philemons *faith towards the Lord Jesus*. *Partly his love towards all Saints*, v. 5. 2 *Of his prayer*, viz. [u] That *Philemons* faith by communicating it self, may evidence and demonstrate its effectualness in all good, *v.* 6. 3. *By testifying* his great *Joy* and *Consolation* in *Philemons* love; of which love he mentions one eminent Act; *He is refreshing the Saints bowels*, v. 7. I.

[u] *Sic doctissimus ille interpres*, viz. *Io. Calv. in loc.*

THE SUBSTANCE of the Epistle, is touching the Reconcilement of *Onesimus* a false and fugitive servant, (but now converted by *Pauls* Ministry in his bonds) unto *Philemon* his Master. Here note, 1 *The Matter*. 2 *The Manner*. 3 *The Motives or Reasons of* Pauls *request*. II.

I. **The Matter** requested by *Paul* is intimated 1. More generally, *I beseech thee for my son* Onesimus, &c. v. 10. 2. More particularly, *Thou therefore receive him*, v 12.

II. **The Manner** of *Pauls* propounding this his request, 1. *Not* by way of commanding or *enjoyning* him what was meet, though in Christ he had power so to do, v. 8. 2. *But* rather by way of *beseeching*, and that because of the love he bears to *Philemon*, v. 9.

III. **The Motives** or **Arguments**, (every word almost being an Argument,) wherewith *Paul* emphatically urgeth his request, are drawn, I. **From the Person requesting or beseeching**, *being such an one*, as 1. *Paul the aged*; beseeching him by his grey hairs. 2. Paul *a Prisoner of Jesus Christ*, beseeching him by his Chains for Christ, v. 9. II. **From the Person intreated for**, *Onesimus*; To be received again. 1. *Because* he is *Pauls Convert son*, *and begotten in his bonds*, v. 10. 2. *Because* though in *times past he was unprofitable to* Philemon, *yet now he will be profitable both to* Philemon *and* Paul, *ver.* 11. 3. *Because* he is most dear to *Paul*, *even his own bowels*, v. 12. 4. *Because* his service was now so valuable, that *Paul* had a desire to have retained him, to have ministred to himself in his bonds in *Philemons* stead, but that he would do nothing without his consent, and he shows why? *That* Philemons *benefit should not be as it were of necessity, but willingly*, v. 13, 14. 5. *Because* providence seemed so to order and over-rule his departure, (making it an occasion or opportunity of his Conversion by *Paul*) as if God did thereby prepare and intend him for his service *for ever*, ver. 15. 6. *Because* he went away a *Servant*, but returns a *brother beloved*, both to *Paul* and *Philemon*, temporally and spiritually, *ver.* 16. III. **From the mutual dearness, interest and obligations, between Paul intreating, and Philemon intreated**, 1. They are partners, and therefore wishes him to receive *Onesimus as himself*, ver. 17. 2. *Paul* engages himself to *Philemon*, to repay all the damage and injury he hath sustained by *Onesimus*, ver. 18, 19. 3. *Philemon* himself is much more in *Pauls* debt, then all this amounts to; *albeit I do not say to thee, how thou owest unto me even thine own self besides*, probably being converted by *Paul*, ver. 19. 4. Hereby *Philemon* shall rejoyce *Paul*, *and refresh his bowels in the Lord*, ver. 20. 5. Finally, Paul *wrote in confidence of* Philemons *obedience*, *knowing he would do more then was desired*, ver. 21.

THE CONCLUSION *of the Epistle*, contains 1. Pauls request to *Philemon*, *to prepare him a lodging*, *hoping through their prayers to be given unto them*, ver. 22. 2. *Salutations* from divers brethren to *Philemon*, ver. 23, 24. 3. *The Apostolical Valediction*, or farewell-Benediction to them whom he wrote unto, *ver.* 25. III.

Hitherto of the Epistles written to the **Believing Gentiles**, whether *whole Churches*, or *particular Persons*, *and all by* Paul: *Now of the Epistles written to the* **Believing Jews** *by several Apostles.*

Hebrewes.

§. I. Name.

THE *Epiſtle of* Paul *the Apoſtle to the* HEBREWS.] So intituled in the *Greek Copies*, from the **Penman** writing it, *Paul*: and the Parties to whom he wrote, *The Hebrews*. The *Syriack verſion* hath it, *The Epiſtle to the Hebrews*.

HEBREWS, viz. Jews, ſo denominated; Not from [a] *Heber*, *Selahs* ſon, *Sems* grandchild: But rather from [b] *Abram*, the father of the faithful. And that not from the name *Abram*, or *Abraham*, (as it were *Abrahæans*, as ſome think, becauſe *Abrahams* Poſterity were beloved of God,) which is written with (א) whereas *Hebrews* is written originally with (ע) *viz.* עברי *Hhhibri*: But from the Epithet given firſt to *Abram*, viz [c] *Abram the Hebrew*, *Abram* being called [עברי *Hhhibri*, i. e. the *Hebrew*; from עבר *Hhhabar*, ſignifying *To paſſe over*, *or paſſe through*: becauſe from *Meſopotamia* he paſſed over *Euphrates* into *Canaan*, and ſo [d] *paſſed through the land*. So that *Abram the Hebrew*, ſounds as much as *Abram the Paſſenger*, or the *Paſſer through*. Hence *Abrams* poſterity are called *Hebrews*, which name ſeems ſomwhat more worthy then the name **Jews**, becauſe the name *Jews* came but from *Judah*, *Jacobs* ſonne the Kingly ſtock.

To *Hebrews* by nation, but now become Chriſtians by *Profeſſion*, This Epiſtle was written. [e] Some think the Apoſtle wrote onely to thoſe *Hebrews* that dwelt in *Jeruſalem* and *Judea*; for whom *Paul* had made many Collections among the Gentiles in *Aſia*, *Achaia*, &c. As [f] *James*, *Cephas* and *John* had requeſted him, whom he ſomtimes ſtiles [g] *the poor*, ſomtimes [h] *the Saints*, ſomtimes [i] the *poor Saints at* Jeruſalem. To theſe Hebrews only this Epiſtle is thought to be written by the Apoſtle, becauſe in the latter end thereof he [k] promiſeth *to ſee them*. But *Peter* ſeems remarkably to teſtifie that this Epiſtle was written to the [l] *Diſperſed Hebrews*, who believed in Chriſt. Why might not the Epiſtle be written to them all?

§. II. Penman of this Epiſtle, Paul.

Penman of this Epiſtle is not ſo infallibly agreed upon, by learned men.

Some of old [m] aſcribed it to *Luke*, or *Barnabas* or *Clement*, or ſome uncertain Author. Some [n] to *Barnabas*, Some to [o] *Apollos*. *Calvin* himſelf, though in his Argument before this Epiſtle, he ſaith, [p] *he cannot be brought to think it was* Pauls, yet [q] after ſeems to incline to that Opinion that *Paul* wrote it.

But that *Paul* was *Penman* of this Epiſtle, was the unanimous opinion of all the ancient Greek Writers, (except *Caius* mentioned by [r] *Nicephorus* and *Hierome*, who onely relates thirteen Epiſtles of *Paul*,) and of many *Latin Authors*, ancient and moderne, Is evident to them that will diligently conſult their writings; And is particularly cleared out of multitudes of Authors, by *Jo.* [s] *Gerhard* that learned Lutheran, by [t] *David Pareus* that induſtrious and elaborate Commentator upon Scripture; And by that acute [u] *Dr. Whittaker*, in his time *The Glory of* Cambridge, eſpecially for polemick Divinity, who ſaith, *Should I reckon them all up who aſcribe this Epiſtle to the Apoſtle* Paul, *I ſhould be infinite*. And he recites very many, to whom I refeere the learned Reader; though for his own judgment, he leavs the determination of it *in medio*, as being ſomewhat unreſolved. I like well that paſſage of

a *Mentioned in Gen* 10.24.
b *D. Pareus in Proœm. in Ep. ad Hebr.* §. II.
c *Gen.*14.13.
d *Compare Gen.* 12.1,2,3, 4.5. (*eſpecially*) 6. *with Act.* 7.2,3,4.
e *D. Pareus in Proœm. in Ep. ad Hebr.* § II. *Jo. Diod. Arg. of the Epiſtle to Hebrews.*
f *Gal.*2.9,10.
g *Gal.*2.10.
h 1 *Cor.* 16.1.
i *Rom.* 15.26.
k *Heb.*13.23.
l *Compare* 2 *Pet.*3.15. *&* 3.1,2. *with* 1 *Pet* 1.1,2.
m *Euſeb. Hiſt. Eccleſ. l.*3.c.3. *& l.*6.c.19. *Origines* ibid. apud Euſeb.-- *Platina in vita Petri*, p.10. *Hier. Com. in Jerem.* c.31.
n *Tertul. de Pudicit. l.c.*20
o *Luth. in Geneſ.*48. *fol.*643. *D. Luc. Oſiand. in Præfat. ſup. Ep. ad Hebr.*
p Ego ut Paulum agnoſcam authorem, adduci nequeo. *Calv. Arg. in Ep. ad Hebr.*
q *J. Calv. Com. in Hebr.*13.13.
r *Niceph. Hiſt. Eccl. l.*4. *c.*34. *Hier. in Cat. al. Scr. Eccl. Tit.* Caius. Scripta ad Hebræos Epiſtola ad authorem Paulum refertur confeſſione Eccleſiarum plurimarum. *Camerar. de Ep. Jacob. c.*1.
s *Jo. Gerh. Loc. Com. I. De Scrip. Sacr. c.* 10. §. 275. *in Exegeſ.*

t *D. Pareus Proœm. in Ep. ad Hebr.* §.1.
u Jam vero ſi vellem eos omnes percenſere, qui hanc Epiſtolam Paulo Apoſtolo tribuunt, infinitus eſſem. *G. Whittak. De ſacr. Scrip. Controverſ. I. Queſt. I. c.*16.

Hie-

Hieromes, [x] *This I say to ours, This Epistle which is inscribed* to the Hebrews, *is received as the Apostle* Paul's, *not only by the Oriental Churches, but of all the Ecclesiastical Greek Writers backwards, though many think it is the Epistle of* Barnabas *or* Clement; *but it matters not whose it be; seeing its the Epistle of an Ecclesiastical man, and is daily celebrated by the Churches reading of it.* And since we are sure it was *inspired* and *indited* by the Holy Ghost, we may be lesse sollicitous what Instrument he used in *penning* of it. Yet *That the Apostle* Paul *was* Penman *of this Epistle, may be evinced by divers considerable Arguments*, As

I. All the Greek Copies of the Epistle to the Hebrews, as [y] *Beza* testifies, (except one wherein the Title was only, πρὸς Ἑβραίους, *i.e. To the Hebrews*) have this Title (Παύλου τοῦ ἀποστόλου ἡ πρὸς Ἑβραίους ἐπιστολή) i.e. *The Epistle of* Paul *the Apostle to the Hebrews.*

II. The Testimony of *Peter* is most considerable, [z] *As our beloved brother* Paul *also according to the wisedome given unto him, hath written unto you. As also in all his Epistles speaking in them of these things, in which are some things hard to be understood, &c.* 2 *Pet.*3,15,16. wherin note with [a] *Gerhard*, *Piscator*, and others, for the strengthning of this Argument, these ensuing particulars, *viz.*

1. *That* Paul *wrote to them also to whom* Peter *wrote.* But *Peter* wrote to the *Hebrews*, [b] both his Epistles. Therefore *Paul* wrote to the *Hebrews*, and either this Epistle is that which *Paul* wrote to the *Hebrews*, or its lost. That it should be lost is unlikely, when Gods Providence hath preserved such a small Epistle, and of private concernment, as his *Epistle to Philemon*, for the use of the Church: but doubtlesse what *Paul* wrote to the *Hebrews* was more large and full, and touching the mystery of Salvation by Christ crucified, as most necessary to them, who stuck too much to the *Levitical Priesthood*, as if it should be perpetuated; and stumbled at Christ crucified: and this is the Argument of this Epistle.
2. *That* Paul *wrote to them of the same things that* Peter *wrote.* Now herein *Peters* Epistle, and this to the Hebrews agree; as 1 *Peter* writes, [d] *That by Christ are given to us all things pertaining to Life and Godlinesse.* That Jesus Christ is [e] *the Son of God in whom the father is well pleased with us, of whom the Prophets spoke.* So these things are largely handled [f] in this Epistle to the *Hebrews*. 2. *Peter* exhorts them to [g] faith and holinesse. So the Epistle to the Hebrews largely inciteth, [h] to faith and holinesse. 3 *Peter* shews the [i] *danger of Apostacy.* So the Epistle to the [k] Hebrews.
3. *That* Paul *wrote wisely*; now much wisedome appears, both in Words, Matter, and Method of this Epistle to the *Hebrews*.
4. *That herein* (*viz.* in Pauls Epistles,) *are some things hard to be understood.* As touching [l] *Predestination, Election*, and *Reprobation.* Touching [m] *Antichrist* and his *Revealing*, and divers other intricate points. So this Epistle to the *Hebrews*, hath its remarkable difficulties, as touching [n] *Apostates*, and the *Sin against the Holy-Ghost*, &c.

III. Pauls zeal and affection was great to the [o] *Hebrews*: And can we think he should never write to them that were so exceeding dear to him? And what could he write more proper and necessary for them, then touching the abrogation of the *Levitical Priesthood*, and the surpassing excellency of Christs Person and Office, especially of his true spiritual and eternal Priesthood, whereof the *Levitical* was but a dim shadow, which this Epistle treats of, above any other?

IV. Mention is here made of [p] *Timothy his brother*, and that he is *set at liberty.* Now elsewhere *Paul* calls *Timothy*, [q] *his brother*; And in what account *Timothy*, (*Pauls* Companion) was with *Paul*, hath [r] before been evidenced.

V. The Author of this Epistle mentions his [s] *bonds.* And this is *Pauls* manner in his other Epistles, which were written after he came into *bonds* for Christ and the Gospel, to make some [t] mention or other of his *Bonds*.

VI. The character of the stile and language in this Epistle, seems so plainly to be the same with *Pauls* in his other Epistles, that they indigitate *Paul* to be the Penman. Well consider and parallel the ensuing places.

Heb.1.2,3.——*with* Col 1.14,15,16,17.
Heb.5.12,13.——*with* 1 Cor.3.1,2.
Heb.9.15.——*with* Rom.3.25.
Heb 10.34.——*with* Phil.1 13. and Philem.v.1,9,10.
Heb.10.34.——*with* 1 Thes 2.14.
Heb.10.35.——*with* Gal.3.22.
Heb.11.11,12.——*with* Rom.4.18,19.
Heb 12.1.——*with* 1 Cor.9.24.
Heb.12.7 ——*with* Phil.2,25,29.
Heb.13.9.——*with* Eph.4.14.
Heb.13.15,16.——*with* Rom.12.1.2.
Heb.13.17.——*with* 1 Thes.5.12,13.
Heb.13.18.——*with* 2 Cor 1.11,12. Acts 23.1, 24, 26.
Heb.13.20,21.——*with* 1 Thes.5.23. Rom.15.23. and 16.20. 2 Cor.13.13. Phil.4.9.

VII. Finally, that which the Apostle himself counts as it were the Character and Seale of all his Epistles, his [u] Token, [x] *The grace of our Lord Jesus Christ be with you all, Amen*: is the valedictory close of this Epistle, [x] *Grace be with you all. Amen.* These

[x] Illud nostris dicendum est: Hanc Epistolam quæ inscribitur ad Hebræos, non solum ab Ecclesiis Orientis, sed ab omnibus retrò Ecclesiasticis Græci sermonis Scriptoribus, quasi Pauli Apostoli suscipi, licet plerique eam vel Barnabæ, vel Clementis arbitrantur: Et nihil interesse, cujus sit; cum Ecclesiastici viri sit, & quotidie ecclesiarum lectione celebretur. *B. Hier. Dard. p. 68. D. Tom. 3. Basil. 1553.*

[y] *Theod. Beza Annot. ante Ep. ad Heb.*

[z] 2 Pet.3.15,16

[a] *Ger. quo sup.*

[b] *Pisc in Prol. in Ep. ad Heb.*

[c] *Compare* 1 Pet. 1,2. *with* 2 Pet. 3.1,2.

[d] 2 Pet. 1. 3,4.

[e] 2 Pet.1.16,17.18

[f] Heb.1.1. *to* c. 10.19.

[g] 2 Pet.1.5. *to* 16 and 3.1. *to* 15.

[h] Heb.2.1. *to* 5. & 3.1, 6. *to the end* and 4. *throughout.* & 6.11,12. & 10. 19 *to ch.* 13.20.

[i] 2 Pet.2.20,21

[k] Heb.6 4. *to* 9. & 10.26. *to* 32.

[l] Rom. 9. Ro. 11. Eph. 1.4. &c.

[m] 2 Th. 2. 3. &c.

[n] Heb. 6. 4. &c. and 10. 26. &c.

[o] Rom. 9.1.2,3, 4. &c.

[p] Heb.13. 23.

[q] 1 Th. 3.2. Ph. 1.

[r] *See on I. Tim.* §. 1.

[s] Heb. 10.34. & 13.23.

[t] Eph 6.20. Phil 1.7.13,14.16. Col.4.3,18.

2 Tim.1.9. Phil.9.10.13. [u] 2 Thes.3 17,18. [x] Heb.13.25.

These Arguments may strongly perswade that the Apostle *Paul* was *Penman* of this Epistle, and consequently that this Epistle is of *Apostolical*, yea, of *Divine Authority*, as well as his other Epistles. Nor are the objections usually brought to the contrary, of such difficulty, but that they may easily receive satisfactory Answers: and are answered by *Beza*, *Pareus*, *Piscator*, *in their Prologue before this Epistle*, and y others.

y *Io. Gerh. loc Com. l. de Sac. Script. c. 10. §. 277. &c. in Exegesi.*

When and **Whence** this Epistle was written, see in the Chronological Table, before Epistle to *Romanes*.

§. III. Language, *in which this Epistle was written.*

That it was written in *Hebrew*, by *Paul* an *Hebrew*, to the *Hebrews*, and so translated into Greek by *Luke* or *Barnabas*, z some think; *Hierome* notably inclined to this opinion, saying, a *The Epistle to the Hebrews is not thought to be* Pauls, *because of the difference of stile and speech, but either* Barnabas's *according to* Tertullian; *or* Luke's *the Evangelists according to some*; *or* Clement's, *after Bishop of the Roman Church, whom they report to have ordered and adorned* Pauls *sentences in his own Language. Or certainly because* Paul *wrote to the Hebrews, and by reason of the Jews envy against him, in the beginning of the Salutation cut off his name. He wrote as an Hebrew to the Hebrews in Hebrew, i. e. most skilfully in his own tongue, that those things that were eloquently written in Hebrew, might more eloquently be transl ated into Greek. And this is the cause, why it seems to differ from the rest of* Pauls *Epistles.* But b others rather are of opinion that *Paul* wrote this Epistle at first in Greek; which may be probably believed upon these ensuing grounds.

z *Euseb. Hist. Eccl. l. 3. c. 32. Clem. Alexandr. Strom l. 4.*

a *B. Hier. Catalog. Script. Eccl.* Tit. Paulus. *Tom. 1.*

b *Fran. Iun. in Parallel. l. 3. in c. 9. Ep ad Hebr. p. 1595. in fol. Tom. 1. Genevæ 1613. Io. Gerh loc. Com. 1. de Script Sac. c. 10 §. 278 in Exeg.*

1. The stile and phrase of this Epistle, seems rather to Grecize, (and to consist of pure and elegant Greek, as * *Eusebius* noteth out of *Origen*,) then to *Hebraize*, there being fewer *Hebrasms* in this Epistle, then in *Pauls* other Epistles. But there would have been more, had it been writ in Hebrew.

* *Euseb. Hist. Eccles. l. 6. c. 19.*

2. The places alledged out of the Old Testament, are not alledged according to the Hebrew Original, but the *Greek Version of the Septuagint.*

3. The *Hebrew* names are interpreted, as c *Melchisedech*, King of Righteousness, and *Salem*, Peace.

c Heb. 7. 1, 2.

4. Most Jews then understood the Greek Tongue, especially those that lived in *Asia minor*, and therefore there was no inconvenience in writing to them in *Greece.*

5. *Peter* and *James* wrote their Epistles to the dispersed Jews in Greek, and *Paul* wrote all his other Epistles to the Gentiles in Greek; why then should we imagine this to be written in *Hebrew*?

6. To think that *Paul* wrote in Hebrew to the Hebrews, is an opinion attended with divers incommodities, (as that learned and acute d *Junius* hath well observed,) especially with these two, 1. *That at that time* Paul *could not determine with himself in what Dialect he should write to the Hebrews, which all the Hebrews might understand. For there was then pure Hebrew Language in the Scriptures, but not in popular use. Among the people there were many Dialects,* Chaldee, Syriack, Jerusalem, Samaritane, *and others: which also by reason of the places, where the Jews were dispersed, at that time suffered many alterations and corruptions; whence it came to pass, that neither the Hebrew tongue was understood of many, nor this or that Dialect of these or those. Had* Paul *therefore writ in Hebrew, he had thereby taught none but the learned Hebrews; had he writ in any of the other Dialects, he had only taught some, not all.* 2. *That by this Forme of writing in Hebrew, he had only taught his own Nation; and this Argument thus written by him, the good (which among the Jews were few,) would have accepted: but the impious ones (which were many,) would more audaciously have mocked* Pauls *Doctrine, and more maliciously have traduced it to unskilful ones and strangers: unless he had written in that tongue, which might both have instructed his own people, and also unto others have approved and asserted his faithfulness against their virulent calumnies.*

d *Fran. Iun. l. 3. Paral. in c. 9. Ep. ad Hebr. p. 1595. in fol. Tom. 1. Genev. 1613.*

Now

Now hence contrariwise the commodities and advantages accrewing by his writing to them in Greek, are evident. For, 1. *This his writing might be understood of all the Jews, in what places soever they were, (and they were chiefly in* Asia minor, *as by the beginning of* Peters *first Epistle, and of the Revelation is confirmed,) as using the popular language of the places wherein they lived.* 2. *It should also be understood of all the Gentiles, for whom also consequently the Apostle would provide by this writing. For why did he write to the Romans in Greek, but for this cause? therefore by the like ground he wrote to the Hebrews in Greek. For though then the Romanes had the Empire, yet the Greek Language remained in most parts of the World.*

7. The Ancient Writers testifie not that they have seen any Original Hebrew Copy of this Epistle.

§. IV. Occasion.

The **Occasion** of the Apostles writing to the Hebrews, seems to be the infirmity and affliction of the believing *Hebrews*. For the whole current of this Epistle seems to intimate, That though they had entertained Christ, yet they adhered too much to *Moses* and the Levitical Priesthood, and perhaps some of them had some hesitancy about Christ, whether he were the promised *Messiah*: and yet for their entertaining of Christ so far as they did, they seem not only to be reproached by their Countreymen, as Apostates from the Law, but were greatly persecuted for Christ; the Apostle understanding this their state, [e] wrote to instruct and support them herein.

§. V. Scope.

The Apostles **Scope** in this Epistle, is (in order to the *Confirmation* and *Consolation* of the *weak* and *afflicted* Christian *Hebrews*.) 1. **To inform** them, [f] That the Gospel under the New Testament by Jesus Christ, farre excelleth the Ministry of the Law under the Old Testament by the Prophets: Jesus Christ incomparably surpassing all the Ministers of the Old Testament in Person and Office. *In Person*, being both [g] *Eternal God*, even above Angels, and therefore his [h] Gospel more to be attended to then the Law spoken by Angels: and also [i] *True man*, like us in all things, (sin only excepted,) and therefore the only true *Messiah*, promised in the Old Testament, and exhibited in the New. *In Office*, being 1. The Churches only **King**; 2. The chief [k] **Prophet** and Apostle, more faithful in the Church then even *Moses* himself, whom therefore they must [l] believe and obey, lest by unbelief they lose the spiritual and eternal, as *Israel* did the temporal Rest of *Canaan*. 3. The great **High-Priest**; farre surpassing *Aaron* the Levitical High-Priest, (1) In [m] Call unto his Office; (2) In eminency of [n] his Sacrifice: (3) In Order of Priesthood, being of [o] *Melchizedech's* everlasting Order, and so able to save to the uttermost all that come unto God by him. (4) In [q] Heavenliness, Spiritualness, and Truth of his Office. (5) In Excellency of [r] Covenant, *viz.* the *New Covenant*, whereof he is Mediatour; (6) In Excellency of [s] *Tabernacle*, his own body, and of his Ministry therein; (7) In Efficacy of his [t] own Sacrifice of himself for purging of sin, and perfecting us for ever. II. **To Exhort** them hereupon. 1. *To constancy in the* [u] *Faith and Confession of this Doctrine of Christ*, from the Peril of *Apostacy*, and the exemplary [x] cloud of faithful witnesses of old. 2. *To a suitable framing of their Conversation, agreeable to this Gospel-doctrine of Christ.* (1) By patient [y] bearing the Cross without fainting. (2) By following [z] Peace with men, and Holiness towards God. (3) By [a] Brotherly-love. (4) By [b] Marriage-chastity. (5) By true [c] Contentment. (6) By following the [d] faith and constancy of their Teachers. (7) By [e] Beneficence. And (8) By due [f] submission and obedience unto their Church-Governours, that *have the rule over them.*

§. VI. Principal Parts.

In this Divine, Elegant and sweet **Epistle to the Hebrews**, (viz. Those *Believing Jews*, who were with much difficulty won from *Levitical Observances* unto the Simplicity and *Spirituality of the Gospel*: and were in great danger of Departing from the *Gospel-Faith*, through manifold tribulations and persecutions;) The Apostle 1. *Doctrinally informs them.* 2. *Practically Exhorts them.* 3. *And so finally concludes his whole Epistle.*

I. HE DOCTRINALLY INFORMES the believing Hebrews, That the Gospel-Ministry under the New Testament, wherein God hath spoken to us by Jesus Christ his Son, God

e Vid. *Athanas. in Synopsi.*

f Heb. 1. 1, &c.
g Heb. 1. 2. *to the end.*
h Heb. 12. 18 11.
i Heb. 2. 11. *to the end.*
k Heb. 3. 1. to 7.
l Heb. 3. 7. *to* Ch. 5. 1.
m Heb. 5. 1. to 7.
n Heb. 5. 7, 8, 9, 10.
o Heb. 5. 10. *to* Ch. 8. 1.
p Heb. 7. 25.
q Heb. 8, 1, 2, 3, 4, 5.
r Heb. 8. 6. &c.
s Heb. 9. 1. *to the end.*
t Heb. 10. 1. *to* 19.
u Heb. 10. 19. *to the end.*
x Heb. 11. *throughout, and* 12. 1, &c.
y Heb. 12. 2. *to* 14.
z Heb. 12. 14. *to the end.*
a Heb. 13. 1, 2, 3.
b Heb. 13. 4.
c Heb. 13. 5, 6.
d Heb. 13. 7, &c.
e Heb. 13. 16.
f Heb. 13. 17, &c.

I.

and man, farre surpasseth and excelleth the Ministry of the Law, under the Old Testament, wherein God spoke to the Fathers several times and manners by the Prophets. Ch. I. v. 1, 2. This he clears, 1. *By the transcendent Dignity of Christs Person.* 2. *By the surpassing Excellency of Christs Office.*

CHAP. I.

I. The Transcendent Dignity and Glory of **Christs person** is declared and evidenced, in respect of his two natures in that one person, 1. *His Divinity*, or *Godhead.* 2. *His humanity*, or *Manhood.*

g Christs Godhead.

I. **Christs** glorious **Godhead** is 1. *Evidenced.* 2. *Applyed*

1. Christs Godhead is Evidenced *Absolutely* and *Comparatively*, I. Absolutely, Christs Godhead is evidenced; in that, 1. He *is heyre of all things.* 2. He *made the worlds*, ver. 2. 3. He is *the brightnesse of the Fathers glory, and expresse character of his person.* 4. He *sustaineth all things by the word of his power.* 5. He *by himselfe expiated*, or *purged our sins.* 6. He *sits on the right hand of God*, ver. 3. II. **Comparatively** Christs Godhead is evidenced by his infinite Superiority to the Angels. In as much As, 1. He is the Eternal *Son* of God, and so hath a *more excellent name then they*, ver. 4, 5. 2. Divine worship is due to him, even from all the Angels, ver. 6. 3. All the Angels are but his servants, ver. 7. 4. He is eternall God, and King over all, *Annoynted* with the spirit, as man, to this office *above all his fellowes*, ver. 8, 9. 5. He is the Eternall unchangeable Creator of Heaven and Earth, ver. 10. 11, 12. 6. He sits at Gods right hand, in supreme Authority, ver. 13. 7. Angels Minister to him and to his Elect, ver. 14.

CHAP. II.

2. Christs Godhead is Applyed, by the Apostles inferring thence, That seeing Christs person is so excellent, therefore his Gospel-Doctrine is the more heedfully to be believed and stedfastly retained, *Ch. II. ver.* 1. This exhortation is further urged. I. *Because* the Neglect of Christs Doctrine is dangerous; which is proved by an Argument from the lesser to the greater, the neglect of *Moses Doctrine* (spoken but by Angels,) was justly punished, *ver.* 2, How much more shall the neglect of the *Gospel Doctrine*, (that reveales so great Salvation, *Spoken by the Lord*, and confirmed both by the Apostles testimony, and the Holy Ghosts gifts) be severely plagued, *ver.* 3, 4. 1. *Because* God hath not put the *world to come, here spoken of* (*viz.* the world as Restored to man by Christ) in Subjection to Angels, *ver.* 5. But unto Christ, which is proved by the Testimony of *David.* This Testimony is. 1. *Propounded*, viz. That God so visited man, *viz.* in Christ, made a little lower then Angels, that he crowned him with glory and honour, putting all things without exception in subjection under him, *ver.* 6, 7, 8 2. *Applyed to Christ*, *Partly* by way of Concession, *That we see not yet all things* compleatly *put under him*, *ver.* 8. *Partly* by way of exposition, *That Jesus made a little* (or, a little while) *lower then Angels, for the suffering of Death, was crowned with Glory and Honour, viz.* At Gods right hand, *ver.* 9. Object. *But why must Jesus suffer Death?* Answ. 1. Because so it pleased the grace of God. 2. He *tasted death*, not for himselfe, but for man, *for every man*, i. e. For every one of the Elect sons of God, *ver.* 9, 10. 3. It became the Justice of God, to consecrate the Captain of our salvation through Death, that so God might *bring many sons unto Glory*, ver. 10.

h Christs Manhood

II. **Christs true Manhood** *is also evidenced and cleared*, (besides divers intimations thereof in the former passages.) *by many causes of his Incarnation*, laid down, *viz.* 1. *That* he that Sanctifieth & they that are Sanctified in their nature by him might be all of one, & they his brethren, as was in the Old Testament fore-prophecyed, *ver.* 11, 12, 13. 2. *That* partaking flesh and blood with us he might dye, and by dying both destroy the Devill that had the power of Death, as also deliver his own from bondage and fear of Death. (As in the Law the right of Redemption belonged to the next kinsman) *v.* 14, 15. *That he thus partook flesh and blood.* He *Partly proves* by Scripture testifying he was to descend of *Abraham* and his seed; *Partly amplifies* by denying this priviledge to the Angelicall Nature, *Christ took not hold of Angels*, ver. 16 3. *That* being made like to his brethren in all things, he might be a mercifull and faithfull high-priest for them, *ver.* 17. Which he further clears from *Naturall Sympathy* betwixt partners in afflictions, Christ himself being more experimentally prepared to succour and sympathize with us in Temptations and afflictions, in that *himself hath suffered being tempted*, ver. 18.

i Christs Kingship. k Christs Prophecy.

II. The surpassing excellency of **Christs Office**, is asserted and proved in the three Principall Parts thereof *viz.* 1. *His Kingship.* 2 *His Prophecy*, 3. *His Priesthood.*

I. The **Kingship** of Christ is but briefly and accidentally touched. As *Ch. I.* 2, 3, 8, 13. *II.* 9, *VII.* 2. *VIII.* 1.

II. The **Prophecy** or **Prophetick Office** of Christ, is preferred farre before that of *Moses*, whom therefore the Christian Hebrews must much more believe and obey, lest as unbelieving *Israel* came short of the temporall, they also misse of the eternall rest. Here therefore the Dignity of Christs Prophetick office, is 1. *Asserted.* 2. *Applyed.*

CHAP. III.

1. *The dignity of Christs Prophetick office especially, is asserted.* Here note, I. *The Preface to this assertion*, containing 1. *An insinuative Compellation* of the Christian Hebrewes, *Holy Brethren, Partakers of the heavenly calling.* 2. *An Exhortation* of them upon the former dignity of his Person, to consider Christ in his office, *wherefore consider Christ Jesus* —— Ch. III. ver. 1. II. *The Grounds whereupon the dignity of Christs Prophecy is asserted*, viz. 1. He is the Apostle and High priest of our Profession, *ver.* 1. 2. He is as faithful in his message, in changing the Levitical Ordinances and Priesthood; as *Moses* was in his message, in delivering the same, *ver.* 2. 3. He is farre more honourable then *Moses* himself. [1] *Partly* in as much as he being God, is the Builder of the house, the Church; of which house *Moses* himself is but a part. *v.* 3. 4. [2] *Partly* because *Moses* was faithfull in the Church onely as a *Servant*, *v.* 5. But Christ *as a Son*, and Lord over his own house, *ver.* 6. *This he amplifies* showing how we may approve our selves to be Christs house, *viz.* by Stability and Constancy of our Faith and Hope, *ver.* 6. 2. *This*

2. *This Dignity of Christs Office is Applyed by way of Earnest Exhortation.* The Apostle Exhorts the Hebrews, Faithfully to hearken to and obey Christs Doctrine, and constantly to persevere in the Faith of the Gospel, & that against all grounds or occasions of Apostacy, 1 *From* the Holy Ghosts Authority, who 1. Commands them *to day to hear Christs voice.* 2. Prohibits their *hardning of their hearts*, like erroneous *Israel in the wilderness*, under the severe penalty of being excluded from entring into Gods rest, v. 7. to 12. II *From* the benefit of enjoying communion with God and with Jesus Christ Here 1. *Unbelief* is declared to be the ground of Apostacy from God, v. 12. 2 *The deceitfulness of sin* is intimated to be the cause of *hardning*, To prevent which they are to exhort one another, v. 13. 3. *Stedfast perseverance* in the Faith, is commended to them as the only means making them Partakers of Christ, *ver.* 14. III. *From* the peril of being shut out of Gods rest, through unbelief, as the provoking and unbelieving Israelites were. Here 1. This exclusion of Israel is limited, *Not all that came out of Egypt*, *ver.* 15, 16. 2. This exclusion of some is evidenced, *Partly* by the death of the murmurers in the Wilderness, *ver.* 17. *Partly* by the Oath of God against their entring into his Rest, because *of their unbelief*, *ver.* 18, 19. 3. Upon this exclusion of Israel of old, the Christian Hebrews are charged to fear lest they also through unbelief come short, and be shut out of Gods promised Rest, *Ch.* IV. *ver.* 1. And this for divers Reasons; [1] *Because* the tender of this Rest is made to us in the preaching of Christs Gospel, as well as to Israel, *ver.* 2. [2] *Because*, The Word preached, tendring this rest to Israel, became unfruitful to them through unbelief: so it will to us, *ver.* 2. [3] *Because*, By Faith we enter into rest, as Israel contrariwise entred not through unbelief, *ver.* 3. **Object.** *But what is that Rest which we are invited by Christs word to enter into?* **Answ.** This he resolves, by giving distribution of several *Rests* mentioned in Scripture, 1. There's *The Seventh-Day's Rest*, wherein God rested from his works of Creation finished at the beginning, *ver.* 3, 4. But this rest is not intended here, [1] *Because*, The prolongation of the rest is repeated [2] *Because*, long after the seventh-Day's rest, Another day is limited, *ver.* 5, 6, 7. 2. There's *Canaans Rest* given Israel by *Joshuah*; but that's not meant, because after *Jesus* (viz. *Joshua*) had given them possession of *Canaan*, he speaks still of another day of Rest, *ver.* 8. 3. There's therefore another Rest besides both these, and shadowed out by them, especially by the seventh dayes Rest, *viz.* A *Spiritual and Eternal Rest* remaining to the people of God, wherein they cease from their own works, v. 9, 10. And this Rest all should labour to enter by Faith, taking heed they miss not of it by unbelief, v. 11. IV. *From* the lively penetrating and searching nature of *Gods word*: And from the All-seeing eye of God with whom we have to do, whereby all the unbelief, hypocrisie, and back-sliding Principles of our hearts are most accurately discovered and laid naked; so that no unbeliever or back-slider, though but in heart may think to escape his notice and judgment, *ver.* 12, 13. V. Finally, *From* Christs *Priesthood*, these Hebrews are encouraged to Perseverance and stedfastness in their profession of Faith (taught them by Christ their great Prophet.) Here 1 Christ our Priest is commended, as [1] Most High, *We have a great High Priest.* [2] Most glorious, *that is passed into the Heavens*, v. 14. [3] Most compassionate over our infirmities, *being in all points tempted as we are, yet without sin*, *ver.* 15. 2. They are here exhorted hereupon to come boldly to Christ as to a Throne of Grace, for obtaining all seasonable Grace and Assistance in the way to Heaven, v. 16. *And thus the Apostle passeth from consideration of Christs Prophecy, to his Priesthood, upon which he treateth most largely.*

CHAP. IV.

III. The I **Priesthood**, or **Priestly Office** of Christ; That is our great High Priest, most faithful, merciful, and in all points compleat, he demonstrates, by comparing him with, and preferring him before *Aaron* in all Priestly requisites and perfections, *To this end*

1 Christs Priest-hood.

1. *The Requisites and Perfections of* Aarons *Priesthood are reckoned up.* A Levitical High Priest, 1. Was of kin to them for whom he was constituted, *in things pertaining to God.* 2. *Offered Gifts and Sacrifices for sin. Ch. V. ver.* 1. 3. Could compassionate sinners, *ignorant and out of the way; himself being compassed with infirmity*, *ver.* 2. 4. Ought therefore to offer for his own sins, as well as the peoples, *ver.* 3. 5. Must be *called of God as Aaron*, and not take the honour of that Office to himself, *ver.* 4.

2. *Christs Priestly Perfections are Declared as Equalizing, yea far excelling all those perfections of the Levitical High-Priest*, viz.

1. **Christ** assumed not the Glory of his Priesthood to himself, but was called thereto of God; As is proved by a double Testimony. 1. *More obscurely*, by a Testimony Synechdochally [m] alledged, the words wherein the Argument lies not being expressed, *Thou art my Son, this day have I begotten thee; Ask of me*, &c. This *Asking* implyes his Priesthood. v. 5. 2. *More clearly*, *Thou art a Priest*, &c. v. 6.

m Vid. Jo. Piscat. in loc. Et Fran. Jun. Parallel. in loc.

2. **Christ** Offered up Sacrifices farre beyond the Levitical, *viz.* Prayers and Supplications, and himself by dying, v. 7, &c. which are *Amplified*. 1. *By* the circumstance of Time, when he offered up these Sacrifices, *viz. In the dayes of his flesh.* So that he was able to Sympathize with us, v. 7. 2. *By* the Adjuncts, Object and Success of his Prayers. (1) *The Adjuncts* of his Prayers, *with strong crying and tears.* (2) *The Object* to whom he prayed, *to him that was able to save him from Death.* (3) *The success* of his Prayer, *He was heard, in that he feared*, v. 7. 3. *By* the eminency of his Obedience, *Though he were the Son of God* (and so without sin), yet by his Actual suffering the *learned* experimental *Obedience*, v. 8. 4. *By* the effect of his sufferings, being made perfect, he *became Author of Eternal Salvation to all that obey him*, therefore he suffered for them, not for himself, v. 9. 6. *By* Gods Authorizing and calling him hereunto, v. 10.

3. Christ was of Melchizedek's *everlasting Order*, far surpassing *Aarons*, ver. 10. In the farther unfolding of this, 1 *He Prefaceth.* 2 *He Paralleleth Christ and Melchizedek together.*

He PREFACETH *to the Christian Hebrews to stir up their Attention to this Mystery of Christs being after Melchizedek's Order.* Herein I. He propoundeth to speak much of Christ as a Priest of Melchizedek's Order, *of whom we have many things to say*, v. 11. II He intimateth the difficulty of their Doctrine, by reason of their incapacity, being Dull of hearing, v. 11. Their Duinesse he reprehensorily evidenceth, 1. *In the Hypothesis*, declaring, *Partly*, what they might and ought have been for their long time of learning, *for the time ye ought to be Teachers. Partly*, what they were notwithstanding, *viz.* Such as needed to *be taught the first Principles of Gods Oracles, needing milk not strong meat*, ver. 12. 2. *In the Thesis*, Describing (1) Who are babes, *viz. they that use milk, and are unskilful in the word of righteousnesse*, v. 13. (2) Who are riper Christians, grown men, *viz. Partly*, they who can digest strong meat, more perfect Doctrines. *Partly*, they who by use have their spiritual *Senses exercised to discern Good and Evil*, v. 14. III. He earnestly exhorts them hereupon to Go on with him to perfection, and stedfastly to Persevere to the end. *And this by divers Arguments*; 1. **From** the absurdity of sticking still in Principles, and *laying again the foundation*, which is but once to be laid. Here he recites divers n Fundamenta's of Religion, *viz.* (1) *Repentance from dead works.* (2) *Faith towards God.* (3) *The Doctrine of Baptisms.* (4) *Laying on of hands.* (5) *Resurrection of the dead.* (6) *The last judgment.* Ch. VI. v. 1, 2. 2. **From** his own Resolution to lead them on to perfection of knowledge, &c. *if God permit*, v. 3. 3. **From** the great peril of utter *Apostacy*, that o **Sin against the Holy-Ghost** viz. *impossibility of renewing them again by repentance.* Here (1) Those that are in danger of Apostatizing, are described by five Perfections, yet all such as are incident to Hypocrites and Temporary believers, v. 4, 5, 6. (2) Their impossibility of being renewed again to Repentance that thus Apostatize, is confirmed, *Partly* from the haynousnesse of their sin, seeing *they crucifie to themselves the Son of God afresh, and put him to an open shame*, v. 6. *Partly*, from the justice of God, who as he blesseth the ground that yeelds fruit according to the means of fruitfulnesse, so he reiecteth, curseth and burneth that which brings forth thorns and briars, v 7, 8. (3) The Apostle (lenifying former passages) testifies his better hopes of these Hebrews, then that they should thus fall away; *Partly*, from Gods righteousnesse to reward their goodnesse. *Partly*, from their fruits of grace past and present, v. 9, 10. (4) The Apostle yet upon consideration of the premises presseth them diligently to presse after *full assurance of hope to the end*, v. 11. 4. **From** the imitable examples of the Saints, *who through faith and patience inherited the Promises.* As Abraham in particular *after he had patiently endured, obtained the Promise*, which God confirmed to him by Oath, v. 12, 13, 14, 15 5. **From** the certainty and immutability of Gods Promise (still to be adhered unto.) being confirmed by Gods *Oath.* This is *Amplified*, (1) By an Argument from the lesser to the greater, Mans Oath is certain and sure, much more Gods, v. 16. (2) By the Nature of Gods Promise and Oath, they are *two immutable things, wherein its impossible God should lye.* (3) By the end of this Oath, *viz. That the heyrs of Promise might have strong Consolation.* (4) By a Description of these heyres of promise, viz. *who have fled for refuge to lay hold upon the hope set before us*, v. 16, 17, 18. 6. **From** the surenesse and stedfastnesse of Hope, as the Soules *Anchor, entring into that within the veyle, viz.* Heaven it self, v. 19. Which firmnesse of Hope is evidenced (1) By Christs entring for us into Heaven as *a fore-runner.* (2) By Christs acting in Heaven for us, as an *High-Priest for ever after Melchizedecs Order*, v. 20.

He PARALLELETH p *Christ and Melchizedec together, And thence infers the excellency of Christs Priesthood beyond* Aarons. I. Christ and Melchizedec are compared together, Melchizedec being described, As 1. *King of Salem*, and *Priest of the most High God.* 2. Blessing *Abraham*, meeting him *returning from the Slaughter of the Kings*, Ch. VII. ver. 1. 3. Receiving Tenths of all the spoyls from *Abraham.* 4. Being mystically. (1) *King of Righteousnesse.* (2) *King of Peace.* v. 2. (3) *Without Father*, (4) *Without Mother*, (5) *Without Discent*, (6) *Without beginning of dayes*, (7) *Without end of life*, as he stands mentioned in Scripture. 5. *Abiding a Priest continually.* Herein resembling the Son of God, Jesus Christ. v 3. II. Hence the excellency of Christs *Melchizedec like Priesthood* above *Aarons* is inferred and evidenced by divers Arguments, 1. **From** the excellency of Melchizedec, (the Priest of God and type of Christ, *above Abraham and all the Levitical Priests.* **Above Abraham**, *Partly* in that *Abraham* himself paid him Tenths, whilst only *Abrahams* Posterity paid the Levitical Priests Tenths, upon which ground yet the Levites were superiour to their brethren, ver. 4, 5, 6. *Partly* in that he blessed *Abraham*, the lesse being blessed of the better, *ver.* 5, 7. **Above all the Levitical Priests.** *Partly*, in that they receive Tithes, who yet die; but he receiveth Tithes who liveth, *ver.* 8. *Partly*, in that *Levi* himself being in *Abrahams* loynes when *Melchizedec* met him, in *Abraham* paid Tithes to *Melchizedec*, ver. 9, 10. 2. **From** the insufficiency of the Levitical Priesthood, (and of the Ceremonial Law, stablished by that Priesthood.) to bring any Persons to true Perfection, whereupon they were to be abrogated, and to give place to Christs Melchizedec-like Priesthood bringing to Perfection. *That Perfection came not by Levitical Priesthood*, he proves, Because the Priesthood was changed from the order of *Aaron*, to the order of *Melchizedec*, which needed not, had *Aarons* Priesthood been sufficient, *ver.* 11. And with the Priesthood the Ceremonial Law also was consequently changed and abrogated, *ver.* 12. *This change of Priestood and Law he evidenceth*, (1) By the translation of the Priesthood to another Tribe, Christ our High-Priest *Springing out of Judah*, which tribe afforded no Levitical Priests, *ver.* 13, 14. (2) By the testimony touch-

n **Fundamentals** of Christian Religion

o The **Sin against the Holy Ghost.** See also afterwards upon *Ch. X.*

CHAP. VI.

p Christ a Priest after Melchizedecs Order.

CHAP. VII.

touching *another Priest after Melchisedec's Order*, constituted *not by the law of a carnal commandement, but by the power of an endlesse life*, v. 15,16,17. [3] By the declaring the true cause why the Ceremonial law was changed, *viz.* the Laws weaknesse and unprofitablenes, *making nothing perfect*, which is *Amplyfied* by the contrary perfection of Christs Priesthood, *but the bringing in of a better hope*, did, *by the which we draw nigh to God*, ver. 18,19. 3. From the different manner of the constitution of these two Priesthoods; the Levitical Priests were made *without an oath*. But Christs *Melchizedec*-like Priesthood *with an Oath*, that it might be unalterable. In which respect Christ is surety of a better Testament, *ver.* 20, 21, 22. 4. From the different continuance of the Levitical Priests and Christ. They were *Many* and *Mortal*, and therefore continued not. Christ but One, and Immortal: and therefore executing an everlasting Priest-hood: and consequently able everlasting to save all that believe in him, v. 23,24,25. 5. From the different condition of Christ and those Levitical Priests, in *Purity* and *Glory*. Christ (as was necessary) is pure, being *holy, harmelesse, undefiled, separate from sinners*, and therefore needs not offer sacrifice for his own sins: Christ is glorious, being *made higher then the heavens*. But these High-Priests need daily to sacrifice for their own sins, &c. v. 26,27. 6. From the different efficacy of their sacrifices; the Levitical Priests perfect not, though they offered *daily sacrifices*: Christ perfects by offering himself once; and no wonder, for the Levitical Priests were sinners; but Christ constituted by Oath since the Law, is the spotlesse and perfect Sonne of God, *ver.* 28.

4. Christs Priesthood, (which is a capitall, or chief matter herein to be considered,) is *Celestial, Spiritual*, and *True*; and therefore far more excellent then *Aarons*, which was but *Earthly, Carnal*, and *Typical*. This is evidenced 1. By the heavenly state of Christ our High-Priest, *at Gods right hand, Ch. VIII. ver* 1. 2 By the heavenly place wherein he ministers, *viz.* in the Sanctuary of heaven, and the true Tabernacle, *viz.* of his body,) pitched by the Lord, not by man, *ver.* 2. 3. By the spiritual and true sacrifice which he offered, *viz.* the true Tabernacle of his body wherein he ministers, v. 2. This is proved, *Partly* because every High-Priest must have some gifts and sacrifices to offer; and therefore so must Christ, *ver.* 3. *Partly* because though Christ were on earth, yet he could not offer the typical sacrifice by the law, forasmuch as he was not of *Levies* tribe, who medled with shadows of heavenly things, according to the Patterne in the Mount, *ver* 4,5.

5. Christ is Mediatour of a Better *Covenant* then *Aaron* was, therefore his Ministry or Priesthood is more excellent then *Aarons*. That the Covenant whereof Christ is Mediatour, is better then that of the Levitical Priests, is proved, I. *Because* Christs Covenant is *stablished upon better Promises*, ver. 6 II. *Because* the former Coverant was faulty and defective, as is evidenced by the Prophet *Jeremiahs* testimony touching a *New Covenant*, largely recited, *ver.* 7,8, *&c. wherein note*, 1. Gods Promise of making a [q] New Covenant, containing [1] The Author of this New Covenant, *The Lord*. [2] The Parties with whom the Lord will Covenant, *the house of* Israel *and the house of* Judah, *viz.* 1 All the Elect which shall be gathered into one body. [3] The time when this Coverant shall be made, *The days come*, viz. The days of Christs coming under the New Testament, *ver.* 8. 2. Gods opposing of this New Covenant to that Old Covenant, as unlike to it, and short of it; *Not according to the Covenant* &c. That Old Coverant he describes, [1] By the Parties with whom it was made, *with their Fathers, viz.* the Israelites that came out of *Egypt*, [2] By the time when it was made, *In the day when I took them by the hand to lead them out of the Land of Egypt*. [3] By the insufficiency or faultinesse of that Covenant, (which occasioned their making of a New Covenant) discovered, *Partly* in the Israelites breach of it; *because they continued not in my Covenant*. *Partly*, in the Lords punishing of them for that breach, *and I regarded them not, saith the Lord*, ver. 9. 3. Gods preferring the New Covenant (to be *made after those dayes, viz.* after the days of the Old Covenant, in the days of Christ) before the former Covenant, in respect of the excellent Nature and Promises thereof. He Promiseth [1] *A new promulgation or inscription* of his Laws, *viz.* Not in Paper, Parchment, or Tables of stone, &c. but *in their minds*, enlightning them in the knowledge of God and his will: and *in their hearts*, enclining and enabling them to the Love and performance of Gods Will and Lawes known; *I will put my Lawes into their mind, and write them in their hearts*. [2] *A new Stipulation*, or Covenant-Obligation betwixt God and them in respect of their gratuitous Adoption; wherein God undertakes for both Parties to the Covenant, *viz.* For himself, *That he will be to them a God*; This is the highest Promise in the world, God being the only Supream Good that can be enjoyed. For them with whom he Covenants, *That they shall be to him a People*: This is the fullest and yet sweetest Obligation upon them; *Fullest* in that they must be wholly Gods people; *Sweetest*, in that God undertakes they shall be his, v. 10. [3] *A new Illumination* touching God and his ways. And this *Partly* in respect of the Intensivenesse or degree thereof, they shall not be so ignorant even of Principles of Faith, and stick in first Rudiments as they of old, not knowing who God was; but they shall discerne more deep, intimate and perfect mysteries of Religion; *And they shall not teach every man his Neighbour, and every man his Brother, saying, Know the Lord*. *Partly* in respect of

CHAP. VIII.

q The New Covenant described out of *Jer.* 31.31. *&c.*

r I. *Calv. in loc.*

s Object. *If under the New Testament*, a man shall not teach his neighbour or brother, but all shall know the Lord; Then *farewel Publick Ministry, farewel private instruction; There's now no need of either, but only of Gods inward inspiration to teach all under the Gospel.*

Answ. The weaknesse of this Objection (commonly made from this and the like Scriptures ignorantly perverted by them that *separate themselves*, and are adversaries to the publick Ministry, and all Ordinances of the Gospel,) may appear upon these ensuing considerations, I. *Under the New Testament private instruction is necessary*; For the Gospel commands, 1. That *wives learn of their husbands at home*, 1 Cor. 14.35. 2. That *Parents bring up their children in the nurture and admonition of the Lord*, Eph. 6.4. 3. That private Christians exhort, instruct and admonish and edifie one another, 1 *Thes.* 5.11. 2 *Thes.* 3.15. *Col.* 3.16. Therefore private instruction is still necessary, even under the Gospel, and that by necessity of Gospel-Precept. II. *Under the New Testament, The Publick-ministry, and instru-*

ction of the whole militant Church of God by the publick Ministry, is and will still be necessary till the coming of Christ to judgment. For 1 Christ hath ordained a Publike Ministry, *giving Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ*; which Perfection will not be attained till the Judgement-day; therefore till then the whole Church is to be instructed by the publick Ministry, *Eph.*4.11,12,13. And as Christ hath commanded his Ministers to teach and dispense his Sacraments; so he hath promised *to be with them always to the end of the world*; therefore his Ministry shall continue till then, teaching his Church, *Mat.*28.19,20. Further, ordinarily *Faith comes by hearing, but how shall men heare without a Preacher? or how shall they preach except they be sent?* Rom.10.14,15,16,17. Therefore whosoever despiseth the publick Ministry and instruction thereby, trampleth upon a Gospel-ordinance of the Lord Jesus Christ. 2. The whole Church of Christ, and every particular member in this life *know but in part*. Yea *Paul* himself *knew but in part*, and confessed himself *imperfect*, (though he had been in the third Heavens,) See 1 *Cor.*13.9.12. *Phil.* 3. 10, 12. 13. and therefore all need constant instruction, especially by the publick Ministry. And that man who is conceited of his own knowledge, *he knoweth nothing yet as he ought to know*, 1 Cor. 8. 2. Thus the publick Ministry's instruction is still necessary, both by reason of *Christs Institution*, and the *Churches Imperfection* in this world. III. Hence, *This New-Covenant-Promise of illumination*, that they shall not teach one another, &c. *cannot intend to shut out private Instruction, or the publike Ministry, because since that Covenant was promised, Christ hath ordained and appointed Both in his New Testament.* And this may further appear, 1. *Partly*, because the true intent of this Promise is to show, that under the New-Covenant God would give a more plentiful and perfect knowledge of himself and divine mysteries to his Covenant-people, then he did to his People under the Old-Testament, in their Non-age and Minority. Hereupon *Saith Calvin, they pass by that which is chiefly worthy consideration. The Prophet doth not wholly deny that they shall teach one another, but these are the words*, They shall not teach, —— saying, Know the Lord. *As if he had said, such ignorance shall not possess mens mindes as heretofore, that they should not know who God is.* Joh. Calv Com. on Heb. 8 11. 2. *Partly*, because the Promise of the *Principal cause* of illumination of the Spirit of God, shuts not out the *Instrumental cause* thereof, the Publick Ministry, or private instruction, but rather implies and includes them, as the means prescribed to that end by God. *For* (saith *Pareus*) *as it followeth not, God feeds all, therefore there's no need of bread or husbandry; for by these means God feeds: so it follows not, God teacheth all, therefore there's no need of the Word, for by the Word heard and preached, he teacheth all.* D. Pareus Com. on Heb. 8.11.

the Extensiveness thereof, to all that are in Covenant with God of all ranks or conditions, *for they shall all know me from the greatest to the least*, ver. 11. (4) *A new Provision* against all their corruptions, whereby their Covenant might be violated, *viz.* Gods gratuitous Remission, and utter Obliteration of all their sins; *For I will be merciful to their unrighteousnesse, and their sins and their iniquities will I remember no more*, ver. 12. Now from this Testimony of *Jeremiah* touching a **New Covenant**, the Apostle infers two Corollaries to his present purpose, *viz.* 1. That God by saying a *New Covenant*, hath antiquated, or *made the other Old*. 2. That that Covenant *which decayeth and waxeth old, vanisheth away*, and is abrogated by the New Testament, *ver.*13.

t Christs **Tabernacle**, and *Ministry* therein, beyond the Levitical.

CHAP. IX.

u *Jo Cal. Com. in loc. D. Pareus in loc.*

6. **Christs** *Tabernacle* and his Ministry therein discharged under the New Covenant, or Testament, far excels the Levitical Tabernacle; and the Ministry therein under the first Covenant, or Old Testament: Christ by his own blood and entring into Heaven it self, having obtained eternal redemption for his Elect, and fulfilled what was prefigured in those Types, and so abrogated those Levitical shadowes. *For clearing this*, 1. The Levitical Tabernacle, and ministration therein, with the infirmity thereof, under the first Covenant are described, *Ch. IX. v. 1. &c.* 1. **The Levitical Tabernacle** is described by the two chief parts thereof (the Court of the people, as not belonging to the Priests, being omited) *viz.* (1) *The Sanctuary* with its sacred Utensils; *The Candlestick, The Table, and Shew-bread*, v. 2. (2) *The Holiest of all after the second veyl*, with its holy furniture; *The Golden Altar of Incense*, (rather then the u *Golden censer*). *The Ark of the Covenant* containing in it, *the golden pot that had Manna, Aarons Rod that budded, and the Tables of the Covenant.* Over the Ark *the Cherubins of Glory shadowing the Mercy-seat*, v. 3, 4, 5. 2. **The Levitical Ministration** in this Tabernacle is described also; *Partly*, what it was in the Sanctuary or first Tabernacle, *The Priests alwayes accomplished Gods service therein*, ver. 6. *Partly*, what it was in the Holiest of all, the second Tabernacle, *The High-Priest alone entred once a year, not without blood, for himself and the errours of the people*, ver 7. 3. The infirmity or weakness of this Levitical ministration is hence inferred, and that in divers respects; (1) In that hereby *the way into Heaven*, the Holiest of all *was not manifested*, because the High-Priest entred into the Holy of Holies only once a year, *ver.*8 (2) In that the Tabernacle was but typical, a figure for the time then present. (3) In that the Tabernacle-gifts and Sacrifices were but carnal and external, perfecting none *as pertaining to the Conscience.* (4) In that they were but Temporary, till the Gospel, *time of Reformation*, ver. 9, 10. II. Christs Priesthood and Ministry is preferred far before the Levitical in many respects. As, 1. *Christ is an High-Priest, of good things to come*; and not of shadows. 2. Christ exercised his Priesthood in *a greater and more perfect Tabernacle*, not made by men but by God, *viz.* His own body, *ver.*11. 3. Christ offered *not blood of Goats and Calves*, but *his own blood.* 4. Christ entred into Heaven it self, not into an earthly Sanctuary. 5. Christ entred into this Holy-place once for all, not often. 6. Christ obtained not temporal, but eternal redemption for us by his blood, *ver.*12. *That* Christ obtained eternal redemption by his blood, is proved, By the Efficacy of Levitical Sacrifices purifying Ceremonial uncleannesses, *ver.* 13. Whence, from the lesser to the greater, it followes; That Christs true Sacrifice of himself by

by death, purgeth our consciences from all spiritual uncleanness of sin, *ver.* 14. *Why* it was needful that Christ should obtain redemption for us by his Death. He proves; (1) *Because* it was necessary that by dying for purging the sins of the first Testament Christ should confirm the New Testament, whereof he is Mediatour, *ver.*15,16,17. 2. *Because*, as by the Levitical blood all typical things in the Law were Ceremonially purged, so it was necessary, That the things typified, the heavenly things themselves, should be purified with better Sacrifices, even the blood of Christ himself, *v.*18. *to* 24. *Better Sacrifices* they must be. *Partly*, because the Sanctuary into which Christ entred, was better, *viz.* Heaven it self, therefore the Sacrifices brought into it must be proportionable. *Partly* because the end of his entring was better, *viz.* not to come thither again yearly, but *constantly to appear in Gods presence for us*, as our Advocate, *ver.* 24. Nor yet to offer himself often, as the High-Priest *entred the Holy-place yeerly with the blood of others*; *for then Christ should have suffered often since the beginning of the world*, which were absurd to grant; Both *because* its repugnant to the Story of Christs death, who hath once purged sin by sacrificing himself, *v.*25,26. And also *because* its contrary to the common law of nature, touching mens once Dying, and after being brought to Judgment: suitable whereunto Christ was but once offered to bear the sin of many, till he appear again without sin at the judgment day for our Salvation, *v.*27,28.

7. Finally, Christs [x] *one Sacrifice* of himself, once, offered is far more Efficacious, then the many Levitical Sacrifices often repeated year by year. *This he evidenceth, two wayes*; *I.* By demonstrating the insufficiency of the Levitical Sacrifices offered year by year, to make the commers thereunto perfect, which he doth by divers Reasons, 1. *Because* the Law had but a *shadow of good things to come, not the very image of the things, Ch. X. ver.*1. 2. *Because*, had they purged and *Perfected* the worshippers, *they would have ceased to be offered*, as needlesse any more: but they did not cease, *v* 2,3. 3. *Because* in the re-itteration of these Sacrifices, there was a yearly re-iterated remembrance and acknowledgment *of sin, v.* 3. 4. *Because* it is impossible that such weak Sacrifices as the blood of Bulls and Goats, should purge away sins in the sight of God, *v.*4. 5. *Because*, as the Psalmist testifieth God rejected those Levitical Sacrifices and Offerings, therefore they were insufficient and ineffectual, *v.*5,6. *II.* By proving the surpassing excellency and effectualnesse of Christs once offering up of himself for compleat perfecting of them that will beleeve in him. *This he clears by divers Arguments*; 1. From Davids Testimony in *Psal.*40. Evacuating all Levitical Sacrifices, and establishing Christs true Sacrifice. This Testimony is *Propounded and Expounded.* [1] Propounded; Here Christ as Gods Priest designed, is brought in, speaking; Christ speaks, *Partly* of Gods rejection of all Levitical Sacrifices. *Partly* of Gods calling and fitting him for offering a better Sacrifice, *but a body hast thou fitted me, ver.*5,6. *Partly*, of his own readiness to obey Gods call, and do his will, according as Scripture had promised of him, *v.*7. [2] Expounded and accommodated to the present case. Here he declares, *Partly* the taking away of the Levitical Sacrifices of the Law, by Christs *coming to do the will of God, ver.*8,9. *Partly*. How Christ fulfils the will of God to our sanctification, *viz.* by offering up his own body once for all, *v.*10. 2. From Christs *sitting down* (after he had once for ever offered himself for sin,) *at Gods right hand, till his foes became his footstool*. i.e. till the judgment day; whence he concludes, though the daily repeated Sacrifices of the Levitical Priests could never take away sin, yet Christ hath by this one Offering perfected for ever them that are sanctified. Otherwise if sin had been upon him by imputation, and not been fully purged, he could have had no place in heaven, much lesse at Gods right hand. So that here [1] This Argument is illustrated, *v.*11. [2] The Argument it self is propounded, *v.*12. [3] The conclusion inferred, *v.*13. 3. From the Testimony of the Holy Ghost by *Jeremiah* in the Promise of the *New Covenant*, whereof Christ is Mediatour, *v.*15. &c. Here [1] The Testimony it self is recited, especially for that clause, *And their sins and iniquities will I remember no more, v.*16,17. [2] The inference hence is made, *Now where remission of these is, there is no more offering for sin*; so that this one offering of Christ, the Mediatour of this New Covenant, is for ever effectual and sufficient, *v.*18.

Hitherto the Apostle hath Doctrinally informed the Hebrews, That the Gospel Ministry under the New Testament by Jesus Christ God-man, our great Prophet and High-Priest, farre excelleth the Levitical Ministry under the Old Testament.

He PRACTICALLY EXHORTS *the beleeving Hebrews* (*as it were by way of Application of all that hath been said touching Christ, but especially touching his Priesthood*) *To divers Christian duties inferred hereupon.* Principally, 1. To sincere and constant Faith in Christ. 2. To a Christian conversation correspondent to this Gospel Doctrine of Christ

I. *To sincere and constant faith in Christ.* That seeing he is such an High-Priest, they accept him by Faith, and constantly persevere therein. This Exhortation is 1. *Propounded.* 2. *Urged.*

1. He [y] Propounds this Exhortation in three suitable branches mutually depending upon each other, and pressed briefly with some particular Arguments, *viz.* I. *To draw neer*, *viz.* to Jesus Christ. Here he showes them both *How*, and *Why*, they should draw neer. 1. *How to draw near*, viz. (1) *With a true heart*, (2) *In full-assurance of Faith*, (3) *Having their hearts sprinkled from an evil conscience*, viz. by Justification and remission of sinnes through the sprinkling of Christs blood. (4) *Their bodies washed with pure water*, viz. Sanctified by the Spirit of Christ. 2. *Why* they should thus Draw nigh to God, (1) Because, *they have boldnesse to enter into the holyest*, viz. Heaven; not by the blood of beasts, but *by the blood of Jesus*; and that not through the old way the vaile, but through a *New and living way*, viz. *Christs flesh.* (2) Because *they have an High-Priest over the house of God*, v.19,22. II. *To hold fast the profession of their Hope without wavering.* This is urged from the fidelity of God in his Promises, *v.*23. III. *To maintain Christian communion* (as an help to their stedfastnesse and perseverance in faith,) And this *Privately* and *Publiquely*. 1. *Privately in considering one another*,

x Christ's **One sacrifice of himself once offered**, sufficient for ever. CHAP. X.

y D. *Paræus in loc.*

another, to provoke to love and good works ver. 24. 2. Publikely, in frequenting and not forsaking their Assembling together, viz. as z some think with the convert Gentiles, whom the Jewes were prone to despise.) This is pressed, (1) From the evil practice of some, forsaking publike Assemblies. (2) From the hastning of the day of Judgment, v. 24, 25.

z Ie. Calv. Com. in loc.

II. He urgeth this exhortation to stedfastness in the faith of Christ, &c. by divers Arguments viz.

1. *From* the peril of Apostacy from the Christian Faith, viz. Eternal destruction. Here I. The sin is described, *A sinning wilfully after receiving the knowledge of the Truth.* The Apostle here intends the a Sin against the holy Ghost. II. The judgement against this sin is threatned, 1. Privately, *there remaineth no more sacrifice for sin*, ver. 26. 2. Positively, most dreadful destruction, ver. 27. III. This threatning is confirmed, 1 By the punishment inflicted upon Contemners of *Moses* Law, ver. 28. whence he argues, as from the less to the greater, that much sorer punishment is due to the Contemners of Christ. Whose sin is aggravated in that they [1] *Tread under foot the Son of God, and count the blood of the Covenant as an unholy thing.* [2] *Do despite to the Spirit of Grace*, ver. 29. 2. By testimonies of Scripture asserting Gods vengeance upon the wicked, *Amplified, Partly* from the joynt witness of conscience, knowing this to be Gods nature, ver. 30. *Partly* from the dreadfulness of their condition, that fall into Gods sin-revenging hands, ver. 31.

a The Sin against the Holy Ghost; What it is; and who they are that fall into it, *See at large handled in my* Beleivers Evidences. Ch. II. p. 60. to p. 127. London, 1649.

2. *From* their former zealous beginnings, *enduring* (after their conversion) *a great fight of afflictions*, for the faith of Christ, therefore they should *not cast away their confidence*, but persevere, v. 3. &c. They endured afflictions, 1. Partly, *whilest they were made a gazing-stock* by their sufferings. 2. Partly, *whilest they became companions of them that were so used*, (1) *By compassionating the Apostle in his bonds.* (2) *By taking the spoyling of their goods joyfully*; moved thereunto from their assurance of their *better and more enduring Substance in heaven*, ver. 33, 34. Whence he infers, *cast not away therefore your confidence*, ver. 35.

3. *From* the great reward of eternal salvation promised to them that persevere in faith to the end. *Here*, I The great recompense to persevere in faith is propounded, v. 35. II. Their perseverance in respect of that reward, is pressed, 1. *From* the necessity of patience to wait and wrastle, till the promised happiness be received, v. 36. 2. *From* the certainty of Christs coming after a little while to reward them, v. 37. 3. *From* the command of living by faith till then. 4. *From* Gods abhorring of Apostates, v. 38. Of which number the Apostle hopes the Hebrewes are not, v. 39

4. *From* the **Singular b excellency of Faith**, and **living thereby**, they are exhorted to persevere therein. To this end here. 1 *Faith is described.* 2 *This Description is confirmed.* 3 *This confirmation is illustrated.* 4 *This illustration is concluded.*

(1) **Faith is described** *more generally, as in respects all Gods promises (wherein that of Christ is included) and all Divine revelations, past, present, and future.* And thus its described 1. As realizing all things hoped for, and making them actually subsist to the believer. *Now Faith is the substance of things hoped for.* 2. As clearly and convincingly evidencing invisibles, making them as visible to the believers, *And the evidence of things not seen, Ch. XI. v. 1.*

(2) **This description of Faith is confirmed** *more Generally by two instances, showing that this is the nature of Faith.* 1. Of the Fathers of the Old Testament, that *by Faith obtained a good report*, v. 2. 2. Of all (as well as them) understanding the worlds creation out of nothing by Gods Word, v. 3.

(3) **This Confirmation is more particularly illustrated** *by an Induction of particular instances of the Fathers of the Old Testament from the beginning of the world, who were no otherwise approved of God, and united to him, but by true faith, whose faithful steps therefore these Hebrews should follow if they expect like divine approbation.* These faithful Fathers of the Old Testament, were; I. **Before the flood**; As 1 **Abel**, who by Faith, (1) *Offered a more excellent sacrifice then Cain.* (2) Obtained Gods testimony, that he was righteous. (3) *Speaketh being dead*, which is miraculous. He *By his blood*, spake to God for vengeance: *By his Sacrifice* and Martyrdome, speaks to us for imitation, v. 4. 2. **Enoch**, who by Faith (1) *Was translated alive from Earth to Heaven.* (2) Had testimony before his translation, *that he pleased God*, which without faith none can possibly do. This is proved from the necessity of Faith in him *that comes to God, He must believe*, 1 arly *That God is*: Partly *That God is a rewarder of them that diligently seek him*, ver. 5, 6. 3. **Noah**, who by Faith, (1) Was *moved with fear*, upon Gods warning him *of things not seen* (2) *Prepared an Ark*, To his families Salvation, but the worlds Condemnation, (3) *Became heire of the Righteousness which is by Faith*, ver. 7. II. **After the Flood till Moses**, and Israels departure out of Egypt. As 1. **Abraham**, who by Faith (1) Readily obeyed God, calling him from UR, his own Countrey, and leading him he knew not whither, v. 8. (2) Patiently sojourned as a Stranger in the Land of Promise, as did *Isaac and Jacob* also, v. 9. The ground whereof is given, *Because* he lookt higher then *Canaan*, even to Heaven it self, v. 10. 2. **Sarah**, who by Faith (1) Conceived and brought forth a son; *Both*, beyond the ordinary course of Nature, ver. 11. *This her bringing forth of a Son is Amplyfied, Partly* from the effect hereof, *viz.* Abrahams numerous seed according to the Promise, ver. 12. *Partly* from the event hereof, *viz.* the Faith of *Abrahams* posterity (as well as of the Fathers fore-cited) whose Faith appeared in their Professed living as Strangers on earth, and expecting an heavenly country. v. 13. to 17. **Abraham** again; who by Faith (1) *Offered up Isaac*, which is Amplyfied, *Partly* by the Impediments that might have hindred, *viz.* Isaac being *his onely begotten Son* by Sarah. And the Promise in Isaac, ver. 17, 18. *Partly* by the Acting of his faith upon Gods Omnipotency to *raise Isaac from the dead*, which

b Faith's singular excellency evidenced in the *Fathers under the Old Testament.*

which encouraged the offering of him. (1) Received Isaac *from death in a figure*, ver. 19. 3. Isaac who by faith blessed *Jacob* and *Esau* concerning things to come, ver. 20. 4. Jacob, who by Faith (1) Blessed *Josephs* sons. (2) Joyfully worshipped God, having sworn *Joseph* to bury him in Canaan, ver. 21. 5. Joseph, who at his Death by Faith, (1) *Mentioned* Israels future Departure out of Egypt. (2) *Commanded* that his bones should be buried in Canaan, ver. 22. III. **From** Moses **till the possession of the Promised Land**; As, 1. **Moses** and his **Parents**. *His Parents* by Faith hid him three moneths after he was borne contrary to *Pharaohs* command, ver. 23. *Moses* himself by faith. (1) *Refused to be called the sonne of* Pharaohs *daughter*, preferring the afflicted condition of Gods People *before the pleasures of sin for a season, and all Egypts treasures*, having an eye to the future reward, ver. 24. to 27. (2) *Forsook Egypt not fearing the Kings wrath*, eying the invisible God, v. 27. (3) *Kept the Passeover and Sprinkling of blood*, that when *Egypts* first-borne were destroyed, *Israels* might be preserved, v. 28. 2. All Israel who by faith, (1) Passed through the Red-sea safely, *Amplyfied* by the contrary event to the Egyptians, v. 29 (2) Compassed *Jericho* seven times till the walls thereof fell down, v. 30. 3. Rahab *A Gentile*, who by faith, (1) *Received the Spies in peace*, (2) Thereupon *perished not with the unbelievers*, v. 31. IV. Finally, **From the Pollution of the Promised land till the time of the Maccabees**, under Judges, Kings and Prophets, the faith of many is commended. Here, lest he should be endless in particular instances, he closely heaps together, 1. The names of some eminent faithful ones, among Judges, Kings and Prophets, for the rest, ver. 32. 2. The eminent acts of their faith, and of the faith of others in their times, *viz.* (1) *Subdued Kingdoms*, as *Joshuah* [c] subdued thirty one Canaanitish Kings, and after him the Judges subdued divers others, *viz.* The [d] Canaanites, [e] Midianites, [f] Philistines, [g] Ammonites, [h] Moabites and Aramites. (2) *Wrought Righteousnesse*, as [i] *Samuel*, and [k] *David*. (3) *Obtained Promises*, *viz.* The performance of Promises, not of that great Promise of Christ, but of some more special and particular promises, as of [l] the land of *Canaan to Israel*, of the [m] Kingdome to *David*, &c. (4) *Stopped the mouths of Lyons*, as did [n] *Sampson*, [o] *David*, [p] *Daniel*, ver. 33. (5) *Quenched the violence of fire*, as [q] *Daniels* three companions, (6) *Escaped the edge of the sword*. as [r] *David* escaped the sword of *Saul*, [s] *Elijah* of *Ahab*, [t] *Elisha* of the Syrians, (7) *Out of weaknesse were made strong*, as [u] King *Hezekiah*, (8) *Waxed valiant in fight*, As many Judges and Kings, but especially [x] *Sampson*, and *David*. (9) *Turned to flight the Armies of the Aliens*, As [z] *Gideon* the Midianites, with three hundred men with lamps and pitchers, [a] *Jonathan* and his Armour-bearer the Philistines, v. 34. (10) *Women received their dead raised to life again*, as the [b] widow of *Zarephath* that entertained *Elijah*, and the[c] *Shunamite* that lodged *Elisha*. (11) *Others were tortured, not accepting deliverance*; The cause whereof was, Their hope *of a better Resurrection*. As [d] divers by *Antiochus* in the days of the Maccabees, v. 35. (12) Finally, *Others had Tryal* of many cruel persecutions, enumerated, v. 36. *to* 39. Thus of the illustration of faith in this induction of many particulars.

(4) **This illustration is concluded** with I. A Commendation of all the persons instanced in for their faith; *whereby they obtained a good report*. II An Amplyfication of their praise they were thus faithful, yet *received not the Promise*, viz. the accomplishment of their promise, in the exhibition of the Messiah. This he confirmes by two reasons, (1) *Because* God hath reserved the exhibition of the Messiah, till the times of the New Testament, *having provided some better thing for us*. (2) *Because*, *they without us should not be made perfect*, v. 39, 40. III. An exhortation to the Hebrews, from the consideration of this *so great a cloud of witnesses*, whom they are to follow, *to run the race* of Faith *with Patience*; and to this end, to remove all impediments, viz. 1. *Every weight* of this present world. 2. *The easily-encompassing sin*. *Ch. XII. v. 1. &c. And so he passeth from constancy in faith, to exhort unto Constancy and Patience in bearing afflictions and other duties of a Christian Conversation.*

II. *To a Christian Conversation correspondent to this Gospel Doctrine of Christ*. Here he exhorts to sundry Christian duties; As

I. To constant [e] Patience in bearing of the Crosse in our Christian Race, *Ch. 12. v. 1.* This is Urged, 1 From the former *cloud of Witnesses*, v. 1. II. From Christs example in suffering. Here, 1. Christ is commended as *the Author and finisher of their Faith*, therefore to be followed as the chief Captain of beleevers. 2. Christs exemplary suffering is propounded and described. [1] By the Motive wherewith he encouraged himself to suffer, *The joy set before him*. [2] By the Manner of his suffering, *Endured the Cross, Despising the shame*. [3] By the happy event of his suffering, his enthronment at Gods right hand, *ver.* 2 3. Christs suffering is *Amplyfied* [1] *Partly* by the Dignity of his person, *Consider him that endured, &c.* [2] *Partly* by the indignity and extremity of his sufferings, *such contradiction of sinners*,—And *to blood*: wheras the Hebrews *had not yet resisted to blood*, *&c.* v. 3, 4. III. From their spiritual condition and relation to God, As sons to a Father, under whose rebukes and chastisements consequently they should not faint, 1. *Because* Scripture so prescribes, v. 5. 2. *Because* the Lord *chastiseth all his sons in love*. v. 6. 3. *Because*, right filial enduring of chastisements shewes they are dealt withal *as Sons*, and *not as Bastards*, v. 6, 7, 8. 4. *Because* they submit to their Natural Fathers chastisements, how much more should they submit to Gods? (1) They being *Fathers of flesh*: God *Father of Spirits*. (2) They correcting *for their own pleasure*, or passion: God *for our profit*, *viz.* Life and Holyness, *ver.* 9, 10. IV. From the Nature of Affliction. 1. Though for present *not joyous*, but *grievous*, yet 2. For future advantagious, *yeelding the peaceable fruit of righteousnesse*, ver 11. From all these Arguments he drawes an enccuraging Conclusion, Exhorting them 1. To courage and alacrity notwithstanding the Crosse, *ver.* 12. 2. To uprightness, or evenness of course, for avoiding of Apostacy. 3. To healing of their former lameness and defectiveness, v. 13.

c Josh. 12. 7. &c
d Judg. 4.
e Judg. 6.
f Judg. 15. and 16. 2 Sam. 8. 1.
g Judg. 11.
h 2 Sam. 8. 2. 6.
i 1 Sam. 12. 3.
k 1 Sam. 24. 5, 6 &c. and 26. 7, 8.
l Josh. 21. 45. and 23. 14.
m 2 Sam. 5. 1, 2, 3, &c.
n Judg. 14. 6.
o 1 Sam. 17. 34.
p Dan. 6. 22.
q Dan. 2.
r Psal. 18. tit.
s 1 King, 19. 2, 3, &c.
t 2 Kings 6. 16, 17, 18, &c.
u 2 King. 20. Isa. 38.
x Judg. 15. 15.
y 1 Sam. 17. 32, &c. 50.
z Judg. 6. 7, &c
a 1 Sam. 14. 6, &c
b 1 Kings 17.
c 2 Kings 4.
d 2 Mac. 4. and 6. and 7.
e Arguments for *Patience* under the **Crosse**.

CHAP. XII.

II. To peaceableneſſe with all men, *ver.* 14.

III. To (*f*) Holineſs towards God, which is preſſed 1. **From** the neceſſity of it, *without which no man ſhall ſee the Lord*, v. 14. II. **From** the evil of the oppoſite corruptions, which they ought diligently to avoid themſelves, and endeavour that others may do ſo alſo, *viz.* 1. Apoſtacy, or *failing of the grace of God.* 2. *Bitter root* of Hereſie or Scandall breaking out. (1) To their *trouble.* (2) To the *Defilement of many*, ver. 15. 3. Fornication. 4. Profaneneſſe; Exemplyfied by the inſtance of *profane Eſau*, whoſe profaneneſſe is deſcribed (1) By one notorious Act thereof, *viz.* Contemning Chriſt, in ſelling his **Birthright**, a priviledge leading to Chriſt, *ver.* 16. (2) By his puniſhment ſuitable, *loſſe of the bleſſing*, not being able with his Teares to move *Iſaac* to repent about the bleſſing, *ver.* 17. III. **From** their priviledged condition under the *New Teſtament* farre beyond that of Saints and Believers of old under the Old Teſtament, therefore they ſhould walk worthy of that priviledge in all ſuitable Holineſſe and Spiritualneſs. Here, 1. He ſets forth their Priviledge-State. *Negatively and Affirmatively*; **Negatively**, they are not now under the Old Teſtament's Bondage, and Servile Diſpenſation, in Communion with, (1) Mount *Sinai*, an earthly touchable Mount, and burning with fire, (2) A terrible promulgation of the Law or Covenant, (3) An aſtoniſhed people, and (4) A Trembling *Moſes*, *ver.* 18. *to* 22. **Affirmatively**, But they now are under the New Teſtament's more free and ſpiritual Adminiſtration, having communion with (1) Spiritual *Mount Sion, and City of the living God, the heavenly Jeruſalem.* (2) *Myriads of Angels.* (3) *The Generall Aſſembly and Church of the Firſt-borne, which are enrolled in heaven.* (4) *God the Judge of all.* (5) *Spirits of juſt men made perfect* in glory. (6) *Jeſus the Mediatour of the New Teſtament.* (7) Finally with the *blood of ſprinkling, ſpeaking better things then the blood of Abel, viz* not Acculations and cryes for vengeance: but Abſolution, Pardon, Juſtification, &c. from our ſins, *ver.* 22. 23. IV. **From** the danger of deſpiſing or rejecting Chriſts voice in the Goſpel, which danger is 1. *Proved*, from their not eſcaping puniſhment that rejected *Moſes* voice in the Law; whence he argues, from the leſſe to the greater, much more they ſhall not eſcape, that reject Chriſts voice. *Moſes* ſpeaking but *on Earth*: Chriſt ſpeaking *from Heaven*, ver. 25. 2. *Amplifyed*, by the greater Majeſty and efficacy of Chriſts voice under the New Teſtament then under the Old. For, (1) Then his voice *only ſhook the Earth.* (2) But now (according as was promiſed by *Haggai*) *he yet once more ſhakes not only Earth, but Heaven alſo*, ver. 26. By which *ſhaking once more*, is ſignifyed, *the removing of thoſe things that are ſhaken*, for the eſtabliſhing of New heavens, and New earth, *viz.* the unſhaken Kingdome of Chriſt; From the receiving of which Kingdome he incites them To *have grace for ſerving God acceptably with reverence and godly fear*; threatning them; that otherwiſe God will be to them a *conſuming fire*, ver, 27, 28, 29.

(*f*) Motives to Holineſs.

CHAP. XIII.

IV. To conſtancy in Brotherly-love, whereunto he Exhorts I. *More Generally, Ch. XIII. ver.* 1. II. *More ſpecially*, to ſome particular branches of it; As 1. *Hoſpitality* towards ſtrangers. Urged, becauſe *hereby ſome have unawares entertained Angels, ver.* 2. 2. *Sympathizing* with them that are in bonds and adverſity; As if ſuffering with them, v. 3.

V. To Marriage-chaſtity. 1. From the honourableneſſe of marriage to all ſorts and degrees 2. From the Purity of Marriage-ſtate. 3. From Gods judgement upon Whoremongers and Adulterers, *ver.* 4.

VI. To Contentment with preſent enjoyments; (dehorting alſo from the contrary vice of covetouſneſſe,) Urged 1. From Gods ſingular Promiſe, Never to leave nor forſake us, *ver.* 5. 2. From the All-ſufficiency of this promiſed preſence and help of the Lord, againſt all fears and enemies, evidenced in *Davids* Teſtimony, *ver.* 6.

VII. Finally, he exhorts them to the due Performance of certain Duties in reference to their **Church Governours** and **Teachers**, whether (1) *Already Deceaſed*, or (2) *Yet living.*

1. In reference to their Church-Governours and Teachers (*g*) Deceaſed, To *remember them and follow their Faith.* This urged 1. From *the end of their Converſation. viz.* Either, that they ſealed the Faith they preached with their blood (thinks (*h*) *Calvin*); Or, that they perſiſted ſound in the Faith to the Death, *ver.* 7. 2. From the conſtant ſameneſſe of Jeſus Chriſt our Mediatour, the chief Object and Foundation of Faith; who for the *ſubſtance of his Manifeſtation* is ſtill *the ſame*; *Yeſterday*, under the Old Teſtament; *To day*, under the New Teſtament; *And for ever*, to the worlds end, and to all eternity, *ver.* 8.

2. In reference to their Church-governours and Teachers yet living, 1 *Bad* or 2 *Good.*

(1) *In* reference to Bad Teachers, more Generally, *That they be not carried about with their divers and ſtrange Doctrines.* More Specially, that they mingle not Legal Ceremonies as difference *of meats*, &c. with the Goſpel. This is urged, *I. From* the profitable effect of the Goſpel, whoſe grace ſufficeth to ſtabliſh the Heart. *II. From* the unprofitableneſſe of this Ceremoniall difference of Meats, to them that have exerciſed themſelves therein, *ver.* 9 *III. From* the miſchiefe of ſeeking for righteouſneſſe by obſerving Levitticall Ceremonies; whereby they debarre themſelves from Partaking of Chriſt with us. This he *Proves* and *Applyes*, 1. *He proves this* by the Analogy betwixt the *Type* and *Anti-Type.* (1) *The Levitticall Type ſtood thus*; The High-Prieſt who ſerved the Tabernacle, had no right to eate of the bodies of thoſe beaſts, whoſe blood he brought once a yeere into the moſt holy place for ſin; and this, becauſe by the i Law their bodies were to be burnt without the Camp. (2) *The Anti-Type thus*; even ſo they that ſtill ſerve the Tabernacle, & adhere to Levitticall Ceremonies, have no right to eate of Chriſt, *who that he might ſanctifie us with his own blood, ſuffered without the City gate*, v. 10, 11, 12. 2. *He applyes this*, inferring from Chriſts ſuffering & ſacrificing himſelf without the gate, theſe two conſectaries, *viz.* (1) That we ſhould *go forth with Chriſt without the camp, bearing his reproach.* And this, Partly *becauſe here we have no continuing City*; Partly

(*g*) Sic D. *Pareus in loc.*

(*h*) Primo loco Judæis Exemplum eorum proponit, a quibus edocti fuerant: ac videtur, peculiariter de iis loqui qui Doctrinam à ſe traditam proprio ſanguine obſignaverant. Quiddam enim memorabile deſignat, cum dicit, *Intuentes exitum Converſationis*, &c. *Joan. Cal. Com. in Heb.* 13. 7.

i Levit. 16.

Partly *because we see one to come*, ver. 13 14. ( ) That we should intimate Christ in offering up to God spirituall sacrifices by Christ, *viz.* The Sacrifices of continual Thankfulnesse, v. 15. And of acceptable bountifulnesse, v. 16.

(2) In reference to their good Church-governours and Teachers, duties are exhorted to, *More generally and more particularly*, I. More generally to them all, *That they obey them, and submit themselves unto them.* Hereunto they are urged, 1. From the utility of their Office, *they watch for souls* 2. From the difficulty of their service, *as they that must give an account.* 3. From the benefit of their obedience to them, *An account with joy.* 4. From the sad event of their disobedience, *An account with griefe, unprofitable for them*, ver. 17. II. More particularly to the Apostle himself, that *they would pray for him*, 1. *Because he had a good Conscience to God, in all things willing to live honestly*, though he dissuaded them from Levitical Ceremonies, ver 18. 2. *That he might the sooner be restored to them*, v. 19.

HE CONCLUDES his whole EPISTLE, III.

1. *With a Supplication* to God for these Hebrews, In which note I. A Description of God to whom he prayes. 1. By his Attribute of Peace, *The God of Peace* 2. By his Act of raising Christ from the dead, Christ being honourifically stiled (1) *The Lord Jesus.* (2) *The great Shepherd of the sheep*, redeemed *by the blood of the everlasting Covenant*, ver. 20. II A Signification of the blessing for which he prayes in their behalf, *viz.* 1. *Gods perfecting them in every good work to do his will.* 2. *Gods working in them to this end, that which is well-pleasing in his sight through Iesus Christ.* III. A Doxology to Christ, ver. 21.

2. *With an Obtestation* beseeching them to suffer the word of exhortation by this short Epistle, v 21.

3. *With an Intimation*, 1. Of *Timothies* being set at liberty. 2. Of his intent to see them shortly with him, ver 23.

4 *With Salutations*, ver. 24.

5. *With an Apostolical Valediction*, ver. 25.

Thus of the Epistle of the Apostle Paul *to the believing Hebrews.*

NOw follow seven other Epistles, some of them *Evidently*, and the rest of them *Probably*, written to **Believing Hebrews**, *viz.* The Epistle of a **James**; The two b Epistles of **Peter**; The **first Epistle of John** seems probably written to all the *Believing Hebrews*, especially in *Asia minor* For, 1. The Greek Title calls it a *Catholique*, or General Epistle, as c *Zanchy* and *Beza* think. Because generally written to all the Jews, (Though some think it was written to the d *Parthians*, among whom were many of the Jews of the old Captivity and dispersion of the ten Tribes, whence *Parthians*, are thought to be nam'd in the first place in that enumeration of the dispersed Jews in the e Acts.) 2. The very matter of the Epistle, being directed against the blasphemous errours broached among the Jews, especially those of *Ebion* and *Cerinthus* against the Divinity of Christ, seems to imply that it was principally written to the *Iews*. **The second Epistle of John**, is to an f *Elect Lady*, probably a believing *Hebrew*, of great wealth and worth. For he warns both her and her children, of the Heresies and Seducers that opposed the person of Christ, after the manner of his first Epistle. And he intimates his intention of h visiting them personally. *Gaius*, to whom he wrote his **Third Epistle**, is not obscurely i intimated there to be a believing Jew, as *Piscator notes*. Finally, the **Epistle of Jude** seems written to the dispersed believing Jews. 1. In the Greek Title, it being called *Catholick* or *General*. 2. And for the matter of it being of like nature with 2 *Pet.* (even as an *Abstract* of part of it,) against the Seducers of those times as the sameness of words and phrase import.

Of these Epistles *Hierome* uttereth this Elogy. k *James, Peter, John, Jude, Apostles, put forth seven Epistles, as Mystical, as Succinct: and both short, and long; short in words, long in senses: so that he is a rare man that is not dwelling in the reading of them*

These* seven Epistles are by some called **Catholique**; by some **Canonical**.

Catholique or **General**, not in respect of the universal concernment of the matters contained in them, for such is the matter of *Pauls* Epistles also: but in respect of the Parties to whom these Epistles are written, *viz* Not to any particular Church, as the Epistles to the *Romanes, Corinth*, &c. Nor to particular persons as the Epistle to *Timothy, Titus, Philemon*: But Generally to the believing Jews, dispersed in several Countreys. In this respect divers l Latin, especially m Greek Writers call them *Catholique*. Though properly the *Second and Third Epistle of John* cannot be called *Catholique*, yet being joyned to *Johns first Epistle*, which is *Catholique*, by use they come to be so called, though abusively.

a Jam. 1, 1.
b Compare 1 Pet. 1. 1, 2. *with* 2 Pet. 1. 1, 2 and 3. 1.
c Zanch. Prolog. in 1. Ep. ad Joan. p. 6. Th. Bez. Annot. in 1. Joan.
d Secundum sententiam hanc etiam illud est, quod dictum est à Joanne in Ep. ad Parthos. *Dilectissimi, nunc filii Dei sumus, &c.* *Aug. Quæst. Evan. l. 2. c. 39. Tom. 4.*
e Acts 2. 9.
f 2 John 1.
g 2 Joh. v. 4. to 12.
h 2 Joh. 12.
i 3 Joh. 1. 2, 6, 7 *Vid. Jo. Pis-*

cat. in loc. k Jacobus, Petrus, Joannes, Judas Apostoli, septem Epistolas ediderant, tam mysticas, quam succinctas: & brevis pariter ac longas: brevis in verbis, longas in sententiis; ut rarus sit qui non in earum lectione exerceatur. *Hieronymus, Paulino Tom.* 9. * *D. Pareus in Proœm. in Ep. Jacob. Jac. Laurent. in Tit. Ep. Jacobi.* l *Hieron. Catalog. Script. Eccleſiaſt. Tit* Judas *Tom* 1. *Camerar. de Epiſt. Jacob. cap.* 1. m *Græc. Scholiaſt. apud Bez. Annot. ante Ep. Jacob. Euſeb. Hiſt. Eccl. lib.* 2. *cap.* 22. *ſub finem. Cyril. Hieroſolym. Catech.* 17.

Canonical, not that these seven Epistles only or peculiarly among all others are *Canonical* and *Authentique*; for, that were to derogate from other Epistles of *Paul*: but because they contain [n] *Canons* or *Rules* of Christian life. [o] *Beza* thinks they were by mistake called *Canonical*, (perhaps for *Catholical*,) for 1. Why should not also *Pauls* Epistles be called *Canonical*? 2. Greek Writers do not so call them. 3. Latins have (though groundlesly,) doubted of the Authority of the Epistle of *James*, and *second of Peter*: therefore its not probable they would call them *Canonical*.

n Gerh loc. Com. I. de Sacr. Script. cap. 10. §. 291. Exegef.

o Bez. Annot. ante Epist. Jacobi. Sic & D. Pareus in Prolegom in Epist. Jacobi.

James.

§. I. Name, and Penman.

THe Catholique Epistle of JAMES *the Apostle.* So stiled in the [a] Greek Copies. *Tremellius* in his Translation of this Epistle out of the Syriack, prefixes this Title before this Epistle in reference to the rest, viz. [b] *The three Epistles of the three Apostles, before whose eyes our Lord transfigured himself, that is of* James *and* Peter *and* John. And *Beza* adds the reason, [c] *For the second of* Peter, *the second and third of* John, *and the Epistle of* Jude, *are not with the Syriack counted Canonical.*

Penman hereof was [d] *James. James* in Greek and Latine is the same with the Hebrew *Jacob*, which signifies [e] *A Supplanter.*

But what *James* this was, is not so easily determined. There were three of that name, (as some [f] learned Authors are of opinion) two of them Apostles, and the third one of the seventy Disciples, viz. 1. **James** [g] **the son of Zebedee**, brother to *John*, He was with Christ at his [h] transfiguration, He was called [i] *James the greater*, either in respect of his age, or of his stature, or of his calling to the Apostleship. The Syriack Interpreter seems to ascribe this Epistle to this *James*, as *Tremellius* renders it. [k] *Three Epistles of three Apostles before whose eyes our Lord did transfigure himself*, that is, *Of James, Peter* and *John.* But (as *Pareus* notes,) the Kings edition translated by *G. Fabritius* hath it thus; [l] *In the Name of the Lord Jesus the Messiah, we Seal the three Epistles of Iames and* Peter *and John.* This speaks not particularly of *Iames* the greater. Besides this *James* was put to death by [m] *Herod Agrippa* in the second year of *Claudius*, but this Epistle seems to be written afterwards to the convert *Iews Dispersed*, after [n] *Claudius* had cast both Jews and Christians out of the City of *Rome*. 2. **James the son of Alpheus**, an [o] Apostle also, [p] Brother of *Iude*, Called sometimes [q] *Iames* the lesse, either for distinction from the former *James*, or for distinction from his Uncle *James*, the brother of *Alpheus*, as [r] *Piscator* (following *Junius*) thinks; and [s] *the brother of the Lord*, Either; 1 Because he was the son of *Joseph* (the supposed father of Christ,) by a former wife, as divers both Greek and Latine [t] Fathers think. Or rather, 2. He is called the *Lords brother*, (after the Hebrews manner of speaking) because he was Cousin german to him, his mother being that [u] *Mary*, which was sister to the blessed Virgin, called in the original Greek, [x] *Mary of Cleophas*, viz. *either the daughter of* Cleophas, *or the wife of* Cleophas, as our Translators put it in Italick letters: perhaps following

a Beza Annot. in N. T. ante Ep. Iac.

b Tres Epistolæ trium Apostolorum, ante quorum oculos dominus noster se transfiguravit, id est, Jacobi & Petri & Joannis. Jun. Bibl ante Ep. Jacob.

c Beza Annot. ante Ep. Jacob.

d Jam. 1. 1.

e Gen. 25. 25, 27, 36.

f D. Par. in Proœm. in Ep. Iacobi. §. II. Jac. Laur. in. Com. in Jac. 1. 1.

g Mat. 4. 21, 22. & 10. 2.

h Mat. 17. 1.

i Ia. Laur, Com. in Jacob. 1. 1.

k Iun. Bibl. ante Ep. Jacob.

l In nomine domini Jechua Meschico sigillamus tres Epistolas Jaakoub & Petri & Jouchanon. D. Pareus in Proœm in Ep. Jacob. §. II.

m Acts 12. 1, 2.

n Acts 18. 1. 2. Suet. in Claud. c. 25.

o Mat. 10. 3. 1. Acts 13.

p Jude 1. Mat. 13. 55. Mar. 6. 3.

q Mar. 15. 40.

r Pisc. in Schol. in Marc. 15. 40.

s Gal. 1. 19. Mat. 13. 55. Mar. 6. 3.

t Vid. Jo. Ger. Harmon. in Joan. 19. 25. p. 186. Genev. 1628. Jac. Laur. Com. in Jac. 1. 1. p. 11, 12. Amsterd. 1635.

u Compare well Mat. 13. 55. Mar. 15. 40. with John 19. 25. and Mar. 16. 1.

x John 19. 25.

following y *Beza*, who thinks that Title, *Mary of* Cleophas, which is to be interpreted, *Mary the wife of* Cleophas, rather then *Mary the daughter of* Cleophas, *because it is more usual to denominate women from their Husbands.* But as z *Ludovicus de Dieu* obſerves; *Both are uſual. For* Anna *the Propheteſſe is called daughter of* Phanuel, *her Husbands name not being mentioned, with whom yet ſhe had lived ſeven years. And the Arabick Verſion hath it,* a the daughter of *Cleophas.* Now that this *Mary of* Cleophas, was the Mother of this *James*, is not only the Opinion of b *Hierome*, c *Theodoret*, and other Writers both Ancient and Modern; but it may be evinced by divers Arguments from the Text, *viz. Partly*, Becauſe as d *John*, mentioning the woman that ſtood by Chriſts Croſs, beſides *Mary Chriſts Mother*, reckons up *his Mothers ſiſter Mary of* Cleophas, *and* Mary Magdalene: So e *Mark* ſaith, *Among the women looking on, were* Mary Magdalen, *and* Mary *the Mother of* James *the leſſe, and of* Joſes, *&c.* f Matthew alſo to like purpoſe. So that *Mary* of *Cleophas*, and *Mary* the Mother of *James* was one and the ſame, *Partly*, becauſe after Chriſts death other Scriptures teſtifie, That g *Mary Magdalene and Mary the Mother of* Joſes *beheld where he was laid. That* h Mary Magdalene, *and* Mary *the Mother of* James —— *had bought ſpices that they might come and anoint him.* That i *it was* Mary Magdalene *and* Joanna *and* Mary *the Mother of* James,——that reported Chriſts Reſurrection to the Apoſtles; by which it is evident, that this *Mary* the Mother of *James* was *Mary* of *Cleophas*, becauſe we read not of any other *Mary*, beſides Chriſts Mother, and this *Mary* of *Cleophas* that accompanied *Mary Magdalene* at Chriſts death, at his Sepulchre, &c. relating his Reſurrection. **Obiect.** *But how can* James *be the ſon of* Mary, *the Wife of* Cleophas; *whom* James *is elſewhere called the* k *ſonne of* Alpheus? **Anſw.** To this it may be anſwered, *either* that this *Alpheus* had two names, (as the Jews had,) and was called alſo *Cleophas*; Thus l *Hierome*; or that this m *Mary* had two Husbands, *viz.* firſt *Alpheus*, of whom ſhe had *James* and *Joſes*; after his death *Cleophas*, of whom ſhe had *Judas* and *Simon*, whence they are all called ſons of *Mary*, but *Iames* peculiarly the ſon of *Alpheus*, and *Simon* the ſon of *Cleophas*, as n *Euſebius* hath it out of *Hegeſippus*. This *James* ſon of *Alpheus*, o is by *Pareus*, *Calvin*, and others, conceived to be *Penman* of this Epiſtle. (1) It being moſt ſuitable to an Apoſtle of unlimited Commiſſion to take care of all the Tribes diſperſed. (2) The matter of the Epiſtle becoming an Apoſtolical Spirit. Nor (ſaith *Pareus*) doth any thing ſolidly contradict this opinion, who alſo anſwers Objections brought to the contrary. Therefore if the Epiſtle be Apoſtolical, it is queſtionleſſe of Divine Authority. 3. As for the *Third* **James** *called* **Obias**, The juſt, of the number of the ſeventy Diſciples, q *Hierome* ſingularly commends him from the teſtimony of *Hegeſippus*, *That he was holy from his Mothers Wombe, drank neither wine nor ſtrong drink, ate no fleſh, was never ſhorne; nor anointed with oyntments, nor uſed Bath. To him alone it was lawful to enter into the Holy of Holyes. He uſed no Woollen but Linnen Garments, alone entred into the Temple, and with bended knees prayed for the People ſo long, till his knees were ſuppoſed to have contracted the hardneſs of Camels, &c.* thinks he *was* that James, *the brother of the Lord, whom* Paul *mentions in the Epiſtle to the* Galatians, which opinion r *Calvin* diſlikes,) *That after the Apoſtles he was ordained Biſhop of* Jeruſalem; *That* Joſephus *himſelf counts him to be of ſuch holineſſe and repute, that for his cruel death, by the command of* Ananus *the Prieſt, the City* Jeruſalem, *was ſuppoſed to be deſtroyed. And that he wrote this Epiſtle.* In an Epiſtle aſcribed to *Ignatius*, but in Latin, he is called s *That venerable* James, *ſurnamed juſt, whom they reported to be moſt like to Ieſus Chriſt in face, life and manner of Converſation, as if he were a twin-brother of the ſame wombe, whom they ſay if one ſee, they ſee Ieſus himſelf according to all the lineaments of his body.* But (to omit, that ſome queſtion, whether there was ſuch a *James* or no,) it is moſt unlikely that he ſhould be *Penman* of this General Epiſtle, that was confined himſelf to a Particular charge.

y Bez. Annot. in Joan. 19. 25.
z Lud. de Dieu Com in Jo. 19. 25.
a Thus alſo Diodate Annot. on Joh 19 21. and Calv. in Com. in loc. likes this better.
b Hier. adverſ. Hel. vid. l. p. 10, 11, &c. Tom. 2 Baſil. 1553.
c Theodor. in Ep. ad Gal. cap. 1.
d Joh. 19. 25.
e Mar 15. 40.
f Mat. 27. 56.
g Mark 16. 47.
h Mat 16. 1.
i Luk. 24 10.
k Mat. 10. 3. Acts 1. 13.
l Hier. adverſ. Hel. vid. lib. p 11. Tom. 3, Baſil. 1553.
m Gerh. Harm. in Joh. 19. 25. p. 186. a. Genev. 1628.
n Euſeb. Hiſt. Eccl. l. 3. c. 10. and 15.
o D. Pareus in Proœm. in Ep. Jacob. § II. Joan. Calv. Arg. in Ep. Jacob. Jo. Piſcat. in Prolegom. in Ep. Jacobi.
p D. Pareus in Proœm. in Ep. Jacob. § II. & in Triumph. Biblic. ad D. Georg. Sigvuart. Tubing. Argumenta contra Epiſtolam Jacobi.
q B. Hier. in Cat. Script. Eccl. Tit. Jacobus. Tom. 1.
r Arqui inter tres columnas numerari

unum ex diſcipulis, & ſupra decem Apoſtolos efferri, mihi non eſt probabile. *Joan. Calv. Arg. in Ep. Jac.* s *Ignatio adſcripta Epiſt. Altera Iohanni Santto Seniori. p.* 189, 190. *Oxo.* 1644. Hiſtoriam Jacobi juſti vid. in *Hiſt. Eccl. Magd. Cent.* 1. l. 2. c. 10. *Tit.* Jacobus Alpheus.

§. II. Occasion, and Scope.

James taking notice, that [t] *twelve Tribes dispersed*, were under great temptations and tryals of afflictions, and also that divers grois corruptions had prevailed over many of them, and that too many among them contented themselves with a fruitless formal Profession of faith, without the concurrent practise of holiness; upon this Occasion he writes this Epistle to them. His intent and Scope therein, being principally to exhort them, 1. *To* have a right judgement of *Temptations*, whether *outward tryals of the Cross*, that they are [u] all matters of joy, therefore to be born comfortably and patiently; Or *inward solicitations to sin*, [x] that God is not at all the Author of them, but mans one original concupiscence. 2. *To* be [y] ready to hear, receive and do the word of God. 3. *To* avoid having [z] *respect of persons*, for carnal and worldly differences of their state and condition. 4. *To* joyn [a] *good works*, and an holy life to their faith, without which faith is not living, but as a dead carcase without a soul. 5. *To* shun [b] Censoriousness of one another, and all other [c] abuses of the *Tongue*. 6. *To* reforme [d] their corrupt worldly lusts, by [e] *submitting to God, resisting the Devil*, true repentance and brotherly love. 7. *To* depend upon [f] *Divine Providence* for their lives and actions. 8. *To* use [g] *Riches* aright. 9. *To* forbear all [h] *rash swearing* whatsoever, by any kind of thing. 10. *To* improve [i] their own and others *Prayers* against all inward and outward *afflictions*. 11. And diligently to reduce an [k] *erring brother* from his sinful way.

[t] Jam. 1. 1, 2. &c

[u] *Jam.* 1. 2. *&c.*
[x] *Jam.* 1. 13, 14. *&c.*
[y] *Jam.* 1. 19. *to the end.*
[z] *Jam.* 2. 1. *&c.*
[a] *Jam.* 2. 14. *&c.*
[b] *Jam* 3 1. *&c*
[c] *Jam.* 3. 3. *&c*
[d] Jam. 4. 1. &c.
[e] Jam. 4. 7, to 13.
[f] Jam. 4. 13. &c
[g] Jam. 5. 1. &c.
[h] Jam. 5. 12.
[i] Jam. 5 13 &c.
[k] Jam. 5. 19. 20

§. III. Principal parts.

In this **General Epistle of James**, consider 1. *The Preface.* 2. *The Subject-Matter of the Epistle.*

THE PREFACE contains, I. **The Inscription**, denoting 1. The Person writing, *viz. James a servant of God, and of the Lord Jesus Christ.* 2. The Parties written to, *viz. The twelve Tribes which are scattered abroad.* II. **The Salutation**, *Greeting*, Ch. I. ver. 1.

THE SUBJECT-MATTER of the Epistle, is chiefly *Hortatory* (here and there some few Doctrinals being inserted). *James* Exhorts the twelve Tribes dispersed,

I. **To a right apprehension and judgment of temptations**, 1 *Outward.* 2. *Inward.*

I. **Outward Temptations** or *Tryals of the Cross*, he Exhorts them to Account all matter only of rejoycing, *Count it all joy, &c. ver.* 2. This he urgeth by divers Arguments, *viz.* I *Because*, These afflictions are *Tryals of Faith*, *ver.* 3. II. *Because*, These Tryals *work Patience*, *ver.* 3. Which *Patience* should *have its perfect work* in them and upon them, 1. In the Integrity and Sincerity of it, *that ye may be perfect and entire.* 2. In the constancy of it to the end. *wanting nothing*, (Gr. *Deficient in none*, i. e. in no Temptation Patience failing.) *v.* 4. III. *Because*, Thus to account of Temptations is a point of Divine *Wisedome*; which wisedome they that lack are Directed to seek it by Prayer. Here he shewes, 1. Of whom they are to ask it, *viz.* of God; This is urged, (1) From the Nature of God; *He gives liberally* to all that ask aright. *He upbraids not* for often asking; yea, the oftner we come to him, the better-well-come. (2) From the Promise of granting it, *And it shall be given him. ver.* 5. 2. How they are to ask, *viz. in Faith, nothing wavering*, because a wavering man (1) Is uncomposed, and unquiet in himself, like a wave of the sea, tossed of the wind, *ver.* 6. (2) Obtaines nothing in Prayer of the Lord, *ver.* 7. (3) Is double minded, and *unstable in all his wayes*, *ver.* 8. IV. *Because*, the *brother of low degree* in temporals, yet *is exalted* in spiritualls, and therefore should *rejoyce*, *ver.* 9. This is illustrated by an opposite exhortation to the Rich and great ones of the world, that they rejoyce not in their wealth or outward prosperity, but rather in their low and humbled frame of Spirit, denying these things, being prepared for the Crosse. This is urged from the vanishing instability of wealth and all worldly glory, like the flower of Grasse withering at the Suns burning heat, *ver.* 10, 11. V. *Because*, right enduring of Temptation renders a man blessed, in that after his Crosse *he shall receive the Crown of life* promised, *ver.* 12.

II. **Inward Temptations**, or *Sollicitations unto sin*, he Exhorts them not to ascribe them to God. And this he presseth, 1. **From** the Nature of God altogether incapable hereof; 1. Passively, *he cannot be tempted with evil.* 2. Actively, *he tempteth no man* to sin, *ver.* 13. II. **From** the true inward immediate efficient cause of these Temptations, *viz.* A mans *own lust*, or Original Concupiscence; The [m] *gradual Motions* of which concupiscence unto sin, are 1. *The Sollicitation* of concupiscence (1) *Drawing a man away* from Good. (2) *Enticing* him unto Evil, *v.* 14. 2. *The Conception of lust*, by the consent of the Will. 3. *The Birth*, or bringing forth of sin conceived, *viz.* bring-

I. Chap. I.

II.

1 *D. Parens in loc.*

[m] How Sin is compleated by degrees.

bringing sin into Act. 4. *The finishing of sin* by the [a] habitual course in it. *Sin when it is finished.* 5. *The Production of Death*, as the due wages of all, ver. 15. III. **From** the inconsistency of this solliciting unto sin, with God and his wayes, (and they erre that think otherwise of him, v. 16.) For, 1. Generally, He is *the Author of every good and perfect gift*, yea he is immutably the Authour of good, and therefore cannot be the cause of evil, v. 17. 2. Particularly and Specially, He is the Author of that singular Benefit of our *Regeneration*, which Regeneration is described by (1) The Impulsive cause, *of his own will begat he us.* (2) The Instrumental cause, *with the word of Truth.* (3) The final cause, *That we should be a kinde of first fruits of his Creatures.* Hence he inferreth, That they should so hear and do this word as becomes those persons that are regenerated by it, v. 19, &c.

II. **To a right use of the word**, as becomes them that are regenerated by it, v. 19, &c. Here he exhorts them, 1. To a ready Disposition and forwardness unto Hearing, *let every man be swift to hear.* And in order thereunto, 1. *To be slow to speak* against what we hear. 2. *To be slow to wrath*, viz. in respect of the convictions, corrections, or reproofs, &c. of the word heard, because such *wrath works not what is just in Gods sight*, v. 19, 20. II. To a due receiving or Entertaining of the Word heard. Here 1. He Directs them how to receive the Word, viz. (1) Penitently, *laying apart all filthiness, and superfluity of naughtiness*, opposite to the Word. (2) Meekly. (3) Believingly, having *the Word ingraffed*, viz. by Faith in our hearts. 2. He urges them hereunto, from the Excellency of the Word, *able to save their soules*, ver. 21. III. To a real practice of the Word thus heard, and received. *Because*, 1. Meere *Hearers, and not doers, deceive their own selves*, ver. 22. Which is Elegantly illustrated by a similitude of a man, That *beholding his face in a Glass, presently forgets what manner of man he was*: so he that hears only speculatively, not practically, ver. 23, 24. 2. True doers of the Word contrariwise, (1) More o *intentively and accurately look into* the intrinsecal nature of the Word; called *the perfect Law of liberty*, because by regenerating us, it brings us into the perfect liberty of the sons of God. (2) *Continue* constantly in that Divine knowledge by the Word, and are not like Hypocrites for a flash. (3) Become *blessed in their Deed*, ver. 25. This right doing of the Word is Described, *Negatively*, It is not in greatest shows of Religion, accompanied with an unbridled tongue, rendring all vain, ver. 26. *Affirmatively*, pure and undefiled Religion indeed externally declares it self, *Partly*, in Charity to the afflicted fatherless and widows. *Partly*, in self-preservation from the spots of the world, ver. 27.

III. **To avoid respect of Persons**, for their outward different conditions. This Exhortation is 1. **Propounded**, *Ch. II. ver. 1.* II. **Explained** and Exemplified in a supposed case of a rich man Honoured, and a poor man Neglected in their Assemblies, *ver. 2, 3.* III. **Urged** upon divers grounds, viz. because 1. Thus to respect persons, argues them of partiality, and perverse judging, *ver. 4.* 2. Poor Saints are not to be despised for their poverty, being (1) *Elected.* (2) *Rich in Faith.* (3) *Heirs of the Kingdom* promised, *ver. 5, 6.* 3. They have no such cause to honour and prefer Rich men; In that (1) They *oppress them.* (2) They *draw them before the Judgement-seats.* (3) They *blaspheme Christs Name whereby they are called*, ver. 6, 7. 4. Hereby they are convinced not to be fulfillers, but transgressors of the Law of brotherly love, *ver. 8, 9.* Yea, though in all other points they keep the Law, yet failing in this one point, they break the whole Law, in as much as they offend against the Authority of one and the same *Law-giver*, ver. 10, 11. IV. **Concluded.** He concludes this Exhortation, cautioning them *so to speak and do* without respect of Persons, as those that are to *be judged by the Law of liberty*, the Gospel. For 1. Unmerciful men to their brethren, shall have judgement without mercy. 2. Merciful men on the contrary shall glory against fear of judgement, *and Mercy rejoyceth*, or glorieth *against judgment*, ver 13.

IV. **To joyne unto Faith, its proper Fruits, good Works**; without which Faith is but false and dead, and not that Faith that saveth, or is profitable to salvation, *ver. 14, &c.* This he proveth, 1. **By** Parity of Reason, thus; As professions of love, without performances, are wholly unprofitable: so is Faith without works unprofitable and dead, *ver. 14. to 18.* II. **By** the Impossibility of Demonstrating and Evidencing truth of Faith without works, laid down Dialogue-wise, *ver. 18.* III. **By** the example of the Devils, who have Faith without works, (for they *believe that there is one God, and* thereupon *tremble*) yet for all this shall not be saved: nor shall men that have only Faith, like that of Devils, *ver. 19.* IV. **By** the examples of persons justified of old, not by a dead workless, fruitless faith, but by a faith bringing forth good works (which works justified *their Faith* before men, as their faith justified *their persons* before God.) Here two examples are produced, viz. 1. *Of Abraham* by Faith offering up *Isaac*, ver. 20 to 25, 2. *Of Rahab*, by Faith receiving the Spies, and *sending them away in peace*, ver. 25. From all this he concludes, *As the body without the spirit, so Faith without works is dead*, ver. 26.

V. **To avoid the sinful abuse of the Tongue** and the occasions thereof. Here 1. *The abuse of the Tongue is dehorted.* 2. *Remedies against the abuse of the Tongue are Prescribed.*

1. The **Abuse of the Tongue**, is Dehorted, 1. *More Particularly.* 2. *More Generally.*

1. *More Particularly*, That they do not rashly, masterly and superciliously censure one another, *My brethren be not many Masters.* This he urgeth 1. From the peril of such Censures; They bring greater judgment, heavier Censures from God and man, *Ch. III. ver. 1.* From all mens common frailty and infirmity, *In many things we offend all*, therefore all should rather watch over themselves, then Censure others, *ver. 2.*

2. *More*

[a] *Jo. Calv. Com. in loc.*

ὁ ὁ ὃ παρακύψας, &c.] παρακύπτων, est inclinato corpore vel capite, quasi conniventibus oculis rem intueri. *Pareus in Com. in loc.*

CHA P. II.

CHAP. III.

2. *More Generally* the abuse of the Tongue is Dehorted, and contrariwise the right use is exhorted to, upon divers considerations. I. *The inoffensive use of the Tongue is an excellent point of perfection.* This he proveth, because they that can *bridle the Tongue, can bridle the whole body*, ver. 2. For clearing of this, He propounds two similitudes, and applies them. 1. He propounds two pregnant Similitudes, *viz.* (1) Of a little *bit in an Horses mouth*, whereby we turn what way we list the horses whole body, v. 3. (2) Of a *very small Helme*, whereby the Governour turns about the greatest ship though driven of fierce winds whithersoever he listeth, v. 4. 2. He applies these similitudes to the present case of the Tongue, *Even so the Tongue*, though but a *little member, boasteth great things, viz.* p Effecteth great things; therefore he that can Rule his little Tongue, can Rule the whole body, v. 5. II. *The sinful abuse of the Tongue is most grievous and intolerable.* This is Evidenced, 1 By the **mischievousness** of an evil Tongue, *set on fire of Hell*: (1) *It is as a fire*; now a little fire kindleth a great Wood. (2) It *is a World of iniquity.* (3) It hath such influence *among the Members*, that *it defileth the whole body.* (4) And it *sets on fire the course of Nature*, Gr. q *The wheel of Generation*, i.e. The whole course and revolution of our life from morning to evening, from year to year, from youth to Manhood, from Manhood to old age, &c. ver. 5. 6. 2. By the **untameableness** of an evil Tongue, which untameableness is 1 Aggravated, as far worse then that of all kinds of *Beasts, Birds, Serpents and things in the Sea*: *all which have been tamed by man, but the tongue can no man tame*, ver. 7, 8. 2 Evidenced, Partly because *the tongue is unruly evil.* Partly because *its full of deadly poyson*, ver. 8. 3. By the **monstrousness** of an evil tongue; the same tongue *blessing God*, and *cursing men which are made after Gods similitude, which ought not to be*, ver. 9, 10. That herein the tongue is monstrous and unnatural, he shows in three similitudes, *viz.* (1) Of a Fountain that at the same place sends not forth sweet and bitter, salt and fresh water. (2) Of a Fig-tree, that bears not both Figs and Olive-berries. (3) Of a Vine, that bears not both Grapes and Figs, v 11, 12.

p So also *Jo. Calvin. D. Pareus. Jo. Piscator. Jo. Diodate*, expound this place.

q ὁ τροχὸς τῆς γενέσεως. *Vid. Joan. Cal. Com. in loc.*

II. The Remedies against both the former abuses of the Tongue are *Prescribed* and *Urged*. I. *Prescribed*, viz. 1. *Meekness of wisedome* expressed in their whole Conversation: an opinionative wisdome being one great cause of the former distempers of the Tongue, v. 13. 2. *Avoiding of bitter envying, and contentiousness in their hearts*, whereby the tongues censoriousness and other abuses are bred and nourished, v. 14, &c. II *Urged* by divers arguments. 1. *Because*, They that are envious and contentious in glorying in their Christianity, *lye against the Truth*, ver. 14. 2. *Because* Envious and Contentious wisdom is not from God, *but Earthly, Sensual, Devillish*, v. 15. This he proves; *Partly*, by the Devillish effects of Envie and Strife, *viz.* (1) *Confusion.* (2) *Every evil work*, v. 16. *Partly*, by the contrary Divine Properties and fruits of that wisedome which is from God. which is (1) *Pure.* (2) *Peaceable.* [3] *Gentle and easie to be intreated.* [4] *Full of mercy and good fruits.* [5] *Without partiality.* And [6] *Without Hypocrisie*, v. 17. 3. *Because the fruit of righteousness is sown in peace by them that make peace*, v. 18.

VI. **To reform their corrupt worldly lusts**, and the pernicious fruits thereof. To this end, 1. *He dissuades them from their carnal lusts.* 2. *He Prescribes Remedies against them.*

CHAP. IV.

I. *He dissuades them from their corrupt worldly lusts warring in their Members*, especially inordinate love of the world. 1. *Because* these lusts are Original causes of *warres and brawlings* among them, *Ch IV. v. 1.* 2. *Because* these lusts, and the fightings thence arising, are insatiable, meerly vain and unprofitable to them, *v.* 2. 3. *Because* these lusts hinder the obtaining of our Prayers, *v.* 3. 4. *Because* these spiritual adulterous lusts are inconsistent with the love of God, and make men his enemies, as the Scripture saith, and not in vain, (for that phrase *Doe ye think that the Scripture saith it in vain?* is to be referred to that which goes before, not to that which follows, as *Calvin* hath well observed, because neither that passage that follows, nor other equivalent to it, is found in Scripture,) v. 4, 5. 5. *Because* these lusts are unsuitable to the holy Spirits inhabiting in us. *Doth the spirit that dwelleth in us lust to envy?* as if he should say; *No, its impossible.* This also he proves from the contrary Operation of the Spirit, *He gives more Grace*, &c. He is liberal in his gracious Dispensations, and that's quite repugnant to the Nature of Envy, (this interpretation of all other I meet with, seems most clear, facile and genuine,) v 5, 6.

r *Jo. Calv. Com. in Ep. Iac. c. 4. ver. 4, 5, 6.*

II. *He prescribes divers remedies against these corrupt lusts.* As, I. Humble Submission of themselves to God, as an Antidote against their pride. II *Resisting of the Devil*, Tempting to these evils. This is urged, by a Promise of his flight thereupon, v. 7. III. True Repentance laid down in divers expressions: As in 1. *Drawing nigh to God.* To which is promised *Gods drawing nigh to them.* 2. *Cleansing and purifying themselves*, Outwardly, and Inwardly, v. 8. 3. Penitential Mourning and godly Sorrow, v. 9. 4. *Humbling themselves in the sight of the Lord.* Whereunto is promised, The Lords *lifting them up*, v. 10 IV. Brotherly love, to be evidenced, In *not speaking evil of one another.* They are not to speak evil of their Brethren 1. *Because*, that were to traduce and *judge the Law*, not to *do the Law*, ver. 11. 2. *Because*, that were to invade the Prerogative of God, That *One Lawgiverable to save and destroy*, ver. 12.

VII. **To undertake Humane or worldly Actions**, as of Commerce, &c. **Not with vain peremptory Carnall Confidence, but with dependance upon Gods Providence**, ver. 13. 1. *Because*, By reason of the frailty of their Life, which is as a *Vanishing Vapour*, they cannot know *what shall be on the Morrow*, ver. 14. 2. *Because*, they ought to submit their Lives and Actions to the LORDS Will, *ver.* 15. 3. *Because* its *evill to rejoyce in* these carnal *boastings*, ver. 16. 4. *Because*, herein they sinne against Knowledge, which aggravates their offence, *ver.* 17.

VIII. To

CHAP. V.

VIII. **To use Riches aright,** *This Exhortation is implyed in his Threatning of rich men for the abuse of their Riches.* Here 1. The threatning is propounded, wherein 1. Their *miseries coming upon them* are intimated. 2. They are summon'd to *weep and howle* for these miseries, *Ch. V. v.* 1. II. The Cause of this threatning is expounded, *viz.* Their sinful abuse of their Riches, divers ways, As 1. **By their Covetous hoarding:** which is [1] *Aggravated*, In that rather then they will imploy their wealth to good uses, they keep up their hoard, till their *Riches be corrupted*, Their *Garments Moath-eaten*, Their *Gold and Silver Cankered.* [2] *Threatned*; That *the rust of their wealth shall be a witnesse against them. That it shall eat their flesh as fire.* That *they have treasured up for the last days*, v. 2, 3. 2. **By their oppression**, in fraudulent delaying the *hire of the labourers which have reaped down their fields.* This sin is aggravated (1) In that its declared to be a r **Crying Sin.** (2) In that the Lord of Hosts hath already heard this cry, *ver.* 4. 3. **By their voluptuous Epicurisme** and sensual luxury, *ver.* 5. 4. **By their Cruelty** *in condemning and killing the just, he not resisting them*, v. 6. These righteous so cruelly persecuted by graceless rich men, he Exhorteth to *Patience* under their sufferings, *till the Lords coming*, v. 7 And this he presseth, (1) *From* the example of the Husbandmans long patience for the fruit of the earth, *ver.* 7, 8. (2) *From* the hastning of the Lords coming, who will avenge their wrongs, *ver.* 8. (3) *From* the peril of vindictive impatient Grudging, or Groaning against their oppressors, whereby they shall expose themselves to be condemned. *This is Amplyfied*, by the Celerity of the Judges approach, *behold the Judge standeth before the door*, ver. 9. (4) *From* the Example of the Prophets Patience under afflictions, *ver.* 10. (5) *From* the happiness of them that endure. (6) *From* the Exemplary Patience of *Job*, and the sweet end which the most pitiful and compassionate Lord afforded him, *ver.* 11.

r If rich mens keeping back the *hire of harvest-labourers* be a **Crying Sin**: much more their witholding the *Hire of the Ministers*, who labour in the *Spiritual Harvest of the Gospel*, is a **Loud Crying Sin.** *The Sin of England at this Day.* Divines mention four sorts of **Crying Sins**, viz. 1. Wilful and deliberate Murder, *Gen.* 4. 10. 2. That unnatural Sin of Sodomy, *Gen.* 18. 20, 21. *and* 19. 5. *&c.* 3. Cruel Oppression, *Exod.* 3. 7, 8. 4. Defrauding Labourers of their wages, *James* 5. 4. All these they comprehend in this Distich——.

Clamitat in Cœlum (1) *Vox Sanguinis*; *&* (2) *Sodomorum*;
Vox (3) *Oppressorum*; (4) *Merces detenta laborum.* Vide Jacob. Laurent. Com. in Ep. Jacob. 5. 4.

IX. **To avoid rash swearing.** Here note 1. The importance and vehemency of the prohibition, *But above all things swear not.* So hainous a sin it is to prophane Gods Name. 2. The Extent of the Prohibition, reaching to all manner of rash swearing. 3. The Prescription of veracity of speech without swearing. 4. The peril of condemnation to offenders, *ver.* 12.

[*Vid. Aug. de verb. Apost. Serm.* 28. *Tom.* 10.

X. **To use their own and others Prayers as an especial Antidote against afflictions** I. *Their own Prayer*, in soule-Affliction, which is Amplyfied by a Direction, *To Sing Psalmes* in mirth, ver. 13. II. *The Prayers of the Elders* of the Church in case of bodily *sickness*. Here 1. The Elders are directed how to deal with the sick, *viz.* (1) *They must pray over them*, (2) *Annoint them with oyle*, as a signe of healing *in the Name of the Lord.* (This anointing belonged onely to them in the Primitive times, that had the miraculous gift of healing.) *ver.* 14. 2. Promises are made to such Prayer, *viz.* (1) Recovery of the sick. (2) Remission of his sins, *ver.* 15. III. *The mutual Prayers of Christians confessing their faults one to another.* To the use whereof in distress they are encouraged, 1. From the singular Prevalency of *the effectual fervent Prayer of a righteous man*, *ver.* 16. 2. From the example of *Elijah*, *subject to like passions as we are*, who shut and opened Heaven by his Prayers. So that *Elijah's* Prayer was the Key of the Clouds, the Key of *Heaven*, *ver.* 17, 18.

XI. **To reduce and Convert an Erring Brother** if possible. This is urged from the double benefit thereupon ensuing. 1. *Saving a Soule from death.* 2. *Covering a multitude of sins*, *ver.* 19, 20.

I. Peter.

§. I. Name, and Penman.

THe first Catholique Epistle of PETER *the Apostle.*] So called, *partly* in reference to the dispersed Jews to whom generally this Epistle is directed, (as was forenoted); *partly* in respect of [a] *Peter* the Apostle **Penman** of it,

PETER [Πέτρος] a Greek name. Not the *proper name*, but rather the [b] *Surname* of this Apostle. His proper name was [c] *Simon*; an Hebrew name, שִׁמְעוֹן i.e. *An Heater*; From שָׁמַע *To Hear*. Christ surnamed him *Peter*; *But when he so surnamed him is doubted; whether when* [d] Andrew *first brought him to Christ, or when Christ called him and his brother from their Fishing, saying* [e] *follow me. Or when he was appointed an* [f] *Apostle with the eleven. Or finally when he made that excellent* [g] *Confession of Christ, that he was the Son of the living God. Answ.* This doubt we may thus resolve; This surname of *Peter* was *Promised, Imposed, Confirmed* to him by Christ. 1. *Promised to him* by Christ, when he was [h] first called to be Christs Disciple, 2. *Imposed or given to him* by Christ, when he called him to the [i] Apostleship, &c. 3. *Confirmed to him* by Christ also, upon *Peters* firm and excellent Confession of Christ, saying, [k] *Thou art* Peter; as if he had said, *By this Confession thou showest thy self to be a* Peter *indeed, as at first I promised thee to be, and after denominated thee; because thou hast confessed me to be the* true Rock, *against which all the Gates of Hell shall not prevaile* &c. For *Peter* in Greek, is the same with [l] *Kephas* or *Kipha*, in Syriack, both signifie a *Stone*. Christ gave him this name by Anticipation, in reference to that firm and solid Confession of Faith touching Christ, which *Peter* should, yea did make; and on which Faith confessed, as on [m] a Rock, Christ did Promise to build his Church, &c. Which was fulfilled, *Peter* preaching the [n] first Sermon, whereby both Jews and Gentiles were converted to Christ, and the first foundation of the Christian Church, after Christ, was laid. Which was the Priviledge conferred by Christ upon *Peter*, peculiarly above all the Apostles.

Peter was the [o] son of *Jona*, and [p] brother of *Andrew*; by trade they were [q] Fishers in the sea of *Galilee*; whence Christ called them to be Fishers of men.

By Country a [r] *Galilæan*; probably a Citizen of *Capernaum*; for there was [s] his house, and there he paid [t] Tribute. By Relation *a married man*, as is testified both by [u] Scriptures, and [x] Ecclesiastical Writers. It is likely he, as well as *Andrew* his brother was an [y] Hearer of *John Baptist*, who shewed to *Andrew* the true Messiah, whereupon *Andrew* brought *Peter* also unto Christ. After this [z] Christ called both *Andrew* and *Peter*, who followed him as his Disciples. After this *Peter* was made one of the [a] twelve Apostles, and he still named the first in order; and with the rest he received power of preaching and working miracles. *He* beheld Christs glorious [b] transfiguration on the Mount. *He* caught the [c] fish, in whose mouth was the peice of money which he paid as Tribute for Christ and himself. *He* made that faithful [d] *Confession* of Christ. *He* accompanied Christ in his [e] *Agony*, wherein *his soul was sorrowful to the death*, and his body *sweat drops of blood falling down to the ground*. *He* followed Christ after his apprehension, into the [f] *High Priests Palace*, to see the end, where he of a self-confident Presumer, became a cowardly denyer of Christ; but afterwards penitently lamented his fall with *bitter tears*. *He* at the womans report of Christs Resurrection, [g] ran to his *Sepulchre* and entred in, &c. *He* at the [h] sea of *Tiberius*, did cast himself into the sea to swim to Jesus, appearing on the shore; where Jesus charged him thrice *to feed his sheep and lambs*, and foretels him with what manner of

a 1 Pet. 1. 1. 2.
b Acts 10. 5.
c John 1. 42. Acts 10. 5.
Vid. D. Pareum in Proœm. in I. *Ep.* P. *t.* §. I.
d John 1. 42.
e Mat. 4. 19.
f Mat. 10. 2. Mark 3. 16. Luke 6. 10.
g Mat. 16. 17.
h John 1. 42.
i Mat. 10. 2. Mark 3. 16. Luke 6. 14.
k Mark 16. 16, 17. &c.
l John 1. 42.
m Mat. 16. 16, 17. &c.
n Acts 2. 14. & 10. 34. &c.
o John. 21. 15, 16, 17.
p John 1. 40. Mat. 4. 18.
q Mat. 4. 18, 19, 20.
r Mat. 4. 18. Mar. 14. 70. Acts 2. 7, 14.
s Mat. 8. 5, 14.
t Mat 17. 24. 27
u Mat. 8. 5. 1 Cor. 9. 5.
x *Euseb. Hist. l.* 3. *c.* 10. *Hist. Mag. Cent.* 1. *l.* 2. *c.* 10. Tit. S. Petrus.
y John, 1. 35. to 43.
z Mat. 4. 18, 19, 20. Mark 1. 16, 17, 18
a Mat. 10. 1, 2. Mar. 3. 15.
b Mat. 17. 1. &c.
c Mat. 17. 27.
d Mat. 16. 13. &c.
e Mat. 26. 36, 37.
f Mat. 26. 58. &c. Mark 14. 54, &c. Luke 22. 54, &c. John 18. 25. &c.
g Mark 16. 3. Luke 24. 12.
h John 21. 1. to 20.

of death *he should glorifie God. He* visibly beheld [i] Christ *ascending* into heaven. Among others received the [k] *gifts of the Holy Ghost* at Pentecost, and then preached so effectually that three thousand souls were converted at that Sermon. *This was a glorious draught of spirituall fishes indeed. He* was very laborious and successefull in his Ministry, and seems to have preached the Gospel at [l] *Samaria*, [m] *Lydda, Ioppa, Cæsarea*, and most places of *Palestine*; At [n] *Antioch*, In [o] *Pontus, Galatia, Cappadocia, Asia* and *Bithynia*, writing his Two Epistles to the dispersed therein. In *Babylon*, [p] and (as *Nicephorus* thinks,) in [q] *Alexandria*, where afterwards he ordained *Mark*. *He* was by a [r] *vision of a great sheet*; &c. instructed touching the *Calling and Conversion of the Gentiles*. He was a member of that famous [s] *Synod at Hierusalem* where he showed that the Mosaicall Ceremonies were abolished by Christ, and that they were not to be imposed upon the Gentiles, and that all both Jews and Gentiles beleeving, were accepted and justified. *He* foretold future events, especially touching [t] *Antichrist*, and the [u] *Day of Judgement*. *He* had the miraculous *Gifts of the Holy Ghost*, and especially after Christs Resurrection wrought many *Miracles*; [x] Spake with *Tongues*; [y] Healed the *lame man*, at the beautifull gate of the Temple, with his word. Makes [z] *Ananias* and *Sapphira* fall down dead at his word, [a] Gives the Holy Ghost to the *beleevers at* Samaria, by Imposition of hands. [b] Recovers *Æneas* that had been sick of the Palsie eight years, Raiseth [c] *Tabytha* from death to life. And at his preaching the word to *Cornelius*, [d] the Holy Ghost fell upon all them that heard it. *He suffered many things for Christ and his Gospel*; was [e] *Threatned* by the Councel for preaching Christ, was [f] *Beaten* by the Councel, and rejoyced that he was counted worthy to suffer shame for his name; Was [g] *imprisoned by* Herod (after he had murdered *Iames*, who intended to kill him also, but an Angel brought him out of Prison, the night before his intended execution, at the Churches instant Prayers. And at last as [h] *Hierome* and [i] *Hegesippus* report, *He was crucified with his heels upwards and his head downwards*, (*as himselfe desired*,) *because he was unworthy to be crucified in the same manner, as was the Sonne of God, his Lord.*

Finally, it is worthy observation that as *Peter* had his *Notable Eminencies*, so he was not without his *remarkable infirmities*. I. Peter *had his notable Eminencies*, As 1. He had singular [k] Courage, [l] Zeale, and [m] boldnesse for expressing himselfe. Hereupon counted one of the three [n] *Pillars* of the Primitive Church. 2. He made that admirable [o] Confession of Christ. 3. He was [p] one of the three which Christ took up into the Mount to see his glorious *Transfiguration*. 4. He was [q] one of the three which Christ took out from his Apostles to accompany him in his bitter *Agony*. 5. Christ after his Resurrection, eminently restored him to the exercise of his Pastoral office, by [r] his threefold Profession of his sincere love to Christ, after his threefold denyall of Christ. II. *Peter had also his remarkable infirmities*. 1. Inconsiderately [s] cut off *Malchus* his eare. 2. Self-confidently [t] presumed against denying Christ, 3. Shamefully [u] denyed Christ thrice, and every time worse then other. 4. And [x] walked not with a right foot in the beginning of his Ministry, drawing the Gentiles to Judaize among the Jews, &c.

§. II. *To* Whom, Whence, *and* When *this Epistle was written.*

1. *That* Peter *wrote this Epistle to the beleeving Jews or Hebrews dispersed, in* Pontus, Galatia, Cappadocia, Asia *and* Bithynia, *and not unto the believing Gentiles in these parts*, may appeare upon these considerations, 1. There were at that feast of Pentecost, waiting at *Jerusalem* [y] *Jewes, devout men out of every nation under heaven*, dwellers in *Cappadocia, Pontus, and Asia*, &c. Therefore the Jews were dispersed in those parts. 2. *Peter*, by agreement among the Apostles, had [z] the *Ministry of the Circumcision*, commited to him peculiarly; therfore its more likely he wrote to Jews then to Gentiles. 3. These to whom Peter writes, are here called [a] *Strangers scattered* (παρεπιδημοις) *which word signifies strangers properly from another country*; such were the Jews who through persecution in *Judea*, fled into forrain nations, whereas beleeving

i Acts 1.9. to 15.
k Acts 2.1,2, 14.41.
l Acts 8.14. &c.
m Acts 9 and 10.
n Gal.2.11.
o 1 Pet. 1.1,2.
p Pet. 5. 13.
q *Niceph. Hist. Eccl. l.* 14.c. 39.
r Acts 10.9. &c.
s Acts 15.7. to 12.
t 2 Pet 2.
u 2 Pet. 3.
x Acts 2.
y Acts 3.
z Acts 5.
a Acts 8.
b Acts 9.
c Acts 9.
d Acts 10.
e Acts 4.6,21.
f Acts 5.29,40, 41.
g Acts 12.3,4 &c.

h *Hier. Catal. Script. Eccl.* Tom. 1. Tit. Simon Pet.
i *Hegesip. l.*3.c. 2. *de Excid. Iudaic* apud *Magd. Hist. Cent.* 1. *l.*2.c.10. S. Petrus.
k Mat. 26.51.
l Mark 14.29, 31. John 21.
m Acts 2.14, &c. and 4.8. to 13.
n Gal.2.9.
o Mat.16.16. &c.
p Mat.17.1. &c. Mar.9.2. &c. Luke.9.28. &c.
q Mat.26.36, 37. &c.
r John 21.15. 16,17.
s Mat.26.51. &c. with John 18.10.26.
t Mat. 26. 31. 10 36.
u Mat. 26. 69. 10 75.
x Gal.2.14. &c.
y Acts 2.5.9.
z Gal. 2. 8.
a 1 Pet. 1. 1.

Gentiles were called rather [b] *Proſelytes*. 4. They are ſaid here [c] *to be redeemed from their vain Converſation, received by Tradition from their fathers*; wherein he ſeems plainly to have reſpect to the *Traditions* of the Jewiſh *Rabines*, and *Elders*. 5. Theſe to whom *Peter* writes are ſtiled [d] *A choſen generation, A Royal Prieſthood, An Holy Nation, A Peculiar People*: which are the Praiſes of the [e] Jewiſh People. So that *Peter* wrote to thoſe diſperſed Hebrews, afflicted in their diſperſion, to whom *James* wrote after him, and *Paul* his Epiſtle to thoſe *Hebrews*, after both.

2. Its more then probable that *Peter* wrote this Epiſtle by [f] *Sylvanus*, to the Jews of the diſperſion while he was now at *Babylon*. But what *Babylon* this was, is doubted; becauſe there were divers *Babylons*. 1. There was a [g] *Babylon* in *Chaldea*, 2. A *Babylon* in [h] *Egypt*, 3. And in reſemblance hereunto the [i] myſticall *Babylon*, viz. *Rome*. Now [k] Papiſts themſelves upon this place generally contend, that here by *Babylon* is meant *Rome*, that thereby they may prove *Peter* was at *Rome*. But they forget how herein they confeſſe *Rome* to be that wicked [l] *Babylon*, *Mother of Harlots*, deſtined to deſtruction. *Luther* leaves every man to abound in his own ſenſe, which *Babylon* it was. [m] *D. Pareus* and *Diodate* [n] think, that *Babylon* in *Chaldea* is to be here underſtood, where *Peter* the Apoſtle of the Circumciſion preached to the Jews: and that no one reaſon can be given, why *Peter* ſhould conceal the name of *Rome*, had he intended *Rome*.

3. When this Epiſtle ſhould be written, *Peter* himſelf ſomewhat inſinuates by that phraſe, [o] *If any man ſuffer as a Chriſtian*, which intimates that this Epiſtle was written after *Antioch* had received the Faith, for there the Diſciples were firſt called [p] Chriſtians, which was about the ſame time that [q] *James* was crowned with Martyrdome. And [r] *Pareus* is of opinion that *Pauls* Epiſtle to the *Hebrews*, the Epiſtle of *James* and *Peter*, were all written to the ſame *Believing Hebrews diſperſed*; but that *Peters Epiſtle* was written firſt, *James* his Epiſtle ſecond; But *Pauls* Epiſtle *to the Hebrews*, laſt of all.

§ III. Occaſion.

The [s] ſtrangers that came up to *Jeruſalem* at *Penteceſt*, were many of them converted by *Peters* Sermon, and ſo baptized. To whom therefore *Peter* here writes, as to [t] *New-born babes*, weak, and as yet unſetled in the faith; and upon their return into their own Countrys, much exercile for Chriſts ſake, with [u] afflictions and croſſes, as the current of the Epiſtle manifeſts.

§. IV. Scope.

That therefore the Apoſtle at a ſpirituall father, might confirme theſe his children in faith, againſt all trouble and perſecution, he writes to them all this Epiſtle; Therein I. Aſſuring them, *and* [x] *teſtifying to them, that the Faith or Doctrine of grace, wherein they ſtood, was the true grece of God.* [y] Foraſmuch as They were 1. Begotten again, [z] to a lively hope of the heavenly inheritance. 2. Preſerved [a] unto this ſalvation. 3. Rejoycing in [b] hope thereof, notwithſtanding all their preſent preſſures. 4. Believing in [c] Chriſt, and loving him though corporally unſeen. 5. And Partakers of the myſtery of [d] ſalvation through Chriſt, by the Preaching of the Goſpel to them. II. [d] Exhorting them, conſequently; 1. *More generally to common Chriſtian duties*, viz. (1) To conſtant [e] hope of ſalvation. (2) To an [f] holy life in order thereunto. (3) To [g] brotherly love. (4) To improve the [h] word for further growth, as becoms regenerate Perſons. (5) To be [i] built up more and more in Chriſt, the chief Corner-ſtone. (6) And to [k] converſe with the Gentiles as becomes Chriſtianity. 2. *More ſpecially to the particular duties of ſeveral Relations and Conditions*, viz. (1) Of [l] ſubjects to Magiſtrates. (2) Of [m] ſervants to their Maſters. (3) Of [n] Husbands and Wives. (4) Of [o] Chriſtian-Brethren to one another. (5) Of [p] afflicted ones in reſpect

[b] Acts 2. 10.
[c] 1 Pet. 1. 18
[d] 1 Pet. 2. 9.
[e] Exod. 19. 6.
[f] 1 Pet. 5. 12, 13.
[g] Pſ. 137. 1
[h] *Jac. Laurent. Com. in* 1 Pet. 5. 13.
[i] Rev. 14. 19. and 16. 19. and 17. 5. and 18. 2, 10, 21.
[k] *Feuardnet. in loc. Lorin. Com. in* 1 Pet. 5. 13.
[l] Rev. 17. 5. &c. and 18. 1, 2. &c.
[m] *D. Pareus in Com. in* 1 Pet. 5. 13.
[n] *Jo Diod. in Annot. on* 1. Pet. 5. 13.
[o] 1 Pet. 4. 16.
[p] Acts 11. 26.
[q] Acts 12. 1, 2.
[r] *D. Pareus in Proœm. in Ep. Jacob.* §. I.
[s] Acts 2. 5, 9. 41.
[t] 1 Pet. 2. 2.
[u] 1 Pet. 1. 6. & 3. 14. &c. and 4. 12. &c.
[x] 1 Pet. 5. 12.
[y] 1 Pet. 3. 1, 2.
[z] 1 Pet. 1. 3, 4.
[a] 1 Pet. 1. 5.
[b] 1 Pet. 1. 6. &c.
[c] 1 Pet. 1. 8.
[d] 1 Pet. 1. 10. &c.
[e] 1 Pet. 5. 12. 2 Pet. 3. 1.
[f] 1 Pet. 1. 13. &c.
[g] 1 Pet. 1, 14 &c.
[h] 1 Pet. 1. 22. &c.
[i] 1 Pet. 2. 1, 2, 3.
[k] 1 Pet. 2. 4. &c.
[l] 1 Pet. 2. 11. 12.
[m] 1 Pet. 2. 13. &c.
[n] 1 Pet. 2. 18. &c.
[o] 1 Pet. 3. 1. to 8.
[p] 1 Pet. 3. 8.
[q] 1 Pet. 3. 9. to 5. 1.

respect of their Persecutions and Persecutors. (6) Of q Presbyters to their flocks (7) Of r the Younger to the Elder. (8) And of them s all against Satans temptations, that he draw them not to Apostacy.

q 1 Pet. 5, 1, &c.
r 1 Pet. 5. 5, &c.
s 1 Pet. 5. 8, &c.

§. V. Principal Parts, or *Analytical Explication.*

In this I. General Epistle of Peter, are chiefly considerable 1. *The Preface.* 2. *The Substance of the Epistle.* 3. *The Conclusion.*

THE PREFACE to the Epistle, contains 1 *The Inscription.* 2 *The Salutation.* 3 *The Gratulation*, or *Gratulatory Introduction.*

I.

CHAP. I.

1. In **The Inscription** note I. *The person writing*, described 1. By his Surname, *Peter.* 2. By his Office, *An Apostle of Jesus Christ, Ch. I. ver. 1.* II. *The Parties written to*, the Christian Jews of the Dispersion; who are here Described, 1. By their present Outward Temporal Condition in the world; being *Strangers scattered throughout Pontus, Galatia, &c.* 2. By their present Inward Spiritual state to God; being *Elect.* Of this their Election he declares, (1) The Cause or Fountain, Gods own Purpose, *According to the foreknowledge of God the Father.* (2) The effect, discovering their Election *through Sanctification of the Spirit.* Which *Sanctification* is Amplified by the ends thereof, viz. *Partly*, The obedience of Faith; *unto obedience. Partly*, the t Actual Application of Christs blood by Faith for purging of sin, *And sprinkling of the blood of Jesus Christ*, ver. 1, 2.

t *Joan. Calv. Com. in 1 Pet. 1. 2.*

2. **In the Salutation**, he wisheth the multiplying of Grace and Peace to them, *ver 2.*

3. **In the Gratulatory Introduction**, he blessed God, *the Father of our Lord Jesus Christ*, for his Spiritual Benefits unto them; *viz.* I. *Their Regeneration to a lively hope of the Heavenly Inheritance.* Here note, 1. The moving Cause of this Regeneration; *Gods much mercy.* 2. The Meritorious Cause of their Regeneration to this Hope of life; *by the Resurrection of Jesus Christ from the dead*, v. 3. 3. The Excellency of the inheritance whereunto they are begotten; it being, (1) *Incorruptible.* (2) *Undefiled.* (3) *Immarcessible*, or *unwithering.* (4) *Reserved in Heaven for them*, ver. 4. II. *Their* u *Preservation-as-in-Garison unto this salvation, ready to be revealed in the last time.* The causes of which Preservation are 1. Principal, *The power of God.* 2. Instrumental, *Faith*, ver. 5. III. *Their exulting-joy in their hoped for Salvation*, notwithstanding their present sadness by reason of manifold Temptations of affliction. Their afflictions he lenifies, and comforts them under them, in that 1. They are but *for a season.* 2. They are necessary (*if need be.*) 3. They are Gainful, *Tryals of Faith*; which Tryal of Faith is Described (1) By the Excellency of it, *Being much more precious then of Gold which perisheth.* 2. By the end, or issue of it, *That it may be found unto praise and honour and glory at the appearing of Jesus Christ*, ver. 6, 7. IV. *Their Faith in Christ though not corporally seen by them*; from which *Faith*, 1. They love Christ, though unseen. 2. They rejoyce in Christ; *which joy is Amplified.* (1) By the Excellency of it, *Ineffable, and Glorious*, ver. 8. (2) By the procuring Cause of it, their certain hope of *receiving the end of their Faith, their Souls Salvation*, ver. 9 V. *The full Manifestation of the Mystery of Salvation by Jesus Christ unto them, by the preaching of the Gospel.* This Benefit is Amplified, 1. By the diligent search and enquiry of the Prophets after this Salvation by Christ, and particularly of the time of his Exhibition and suffering in our flesh to accomplish our Salvation, *ver.* 10, 11. 2. By the Persons to whom this full manifestation of Christ was vouchsafed, *viz. Not to the* Prophets *themselves, but to us.* 3. By the Authority of them that published these things in the Gospel to us, *viz.* The Apostles furnished with the Holy Ghost from Heaven. 4. By the Angels desires to look into these things, *ver.* 12.

[u φρουρουμένους Metaph. à Castris vallo & fossis undique munitis ut nulla Hostium vi, vel astutiâ expugnari possint. Hoc enim est φρουρεῖσθαι præsidio vel vallo muniri. φρούρημα Munitio vel Præsidium. Non obiter igitur Deus nos custodit, sed validissimâ potentiâ, adversus quam omnes Diaboli machinæ nihil possint. *D. Pareus in Com. ad 1 Pet. 1. 5.*

THE SUBSTANCE of the EPISTLE is chiefly **Hortatory.** Herein upon Consideration of the forementioned Preface, he Exhorts them to divers Christian duties, 1. *More General, concerning them as Christians.* 2. *More Special, appertaining to them as in such or such particular Relations or Conditions.*

II.

I. **More Generally**, *he Exhorts them as Christians to the constant Exercise and improvement of the Regenerating and Sanctifying Grace of God conferred upon them.* As

1. **To constant hope of salvation by Christ.** Here are expressed 1. How they are to help on this their hope, *viz.* (1) *Girding up the loynes of their minde.* (2) *Being sober.* 2. What they are to hope for, *viz. for the Grace that is to be brought to them at the Revelation of Jesus Christ*, ver. 13.

2. **To an Holy life in order to the salvation hoped for.** Here this Holy Conversation is *Described*, and *urged.* I. **Described**, as *Consisting* 1. In the Renouncing of their former lusts, in their ignorance. 2. In their conformity to their holy heavenly Father in all manner of Conversation. II. **Urged** *by divers Arguments.* 1. Hereby they shall testifie themselves to be Gods obedient children, *ver.* 14. 2. God *that called them is holy*: therefore *so should they be holy*, as Scripture chargeth them, *ver.* 15, 16. 3. The Father whom they call upon, *will judge according to every mans work without respect of persons.* 4. Their time in this world is but a *Time of their Sojourning*, and therefore to be *passed in fear*, ver. 17. 5. They *are redeemed from their vain conversation, not with corruptibles, as silver and Gold, but with the precious blood of Jesus Christ, as of a Lamb without blemish and spot*, ver. 18, 19. This Redeemer is further set forth, As, [1] *Fore-ordained of God before the foundation of the world.* [2] *Manifested in these last times for them*, believing and hoping in God through Christ Raised from the Dead, and glorified, *ver.* 20, 21.

3. **To unfeigned brotherly love.** Here, I. *He Directs* them how to love one another, *viz.* 1 *With a pure heart.* 2 *Fervently.* II. *He incites* them thus to love one another. 1. From their Obedience to the Gospel-Truth; described (1) By the cause of this their obedience, *viz.* the *Spirit.* (2) By the effect of their Obedience, *purifying their soules* thereby, *ver* 22. 2. From their Regeneration whereby they are become spirituall brethren, enabled to love one another. *This their Regeneration he Amplifies*, By the *Instrument all mean, or spirituall seed regenerating them*; Negatively, *not of Corruptible seed.* Affirmatively, *but of the incorruptible Word of God.* Here (1) He proves that the Word of the Lord is uncorruptible *because it abides for ever*, when *all flesh*, and *all the Glory of man withereth, and fadeth*, as the Scripture testifieth, *ver.* 23, 24, 25. (2) He declares what this Word of the Lord is, *viz. The Gospel preached to them*, ver. 25.

4. **To improve the word to growth, as becomes them that are Regenerated by the word.** (This is inferred from the Regeneration fore-mentioned;) I. In laying aside all corruptions contrary to the efficacy of the Word; As 1. *All malice.* 2. *All Guile.* 3. *All Hypocrisies.* 4. *All Envies.* 5. *All Evil-Speakings*, *Ch. II. ver* 1. II. In earnest desires after the word. *Here note* 1. How they are to desire the word, *As new born babes.* 2. What they are to desire in it, *The sincere milk of the Word.* 3. To what end, *That they may grow thereby.* 4. Upon what ground, viz. seeing therein they have experimentally *tasted the Lords graciousnesse*, v. 2. 3.

CHAP. II.

5. **To spiritual Edification more and more upon Christ the chief corner stone.** Here *I. The Duty* exhorted to, is Propounded; *yee also as lively stones* (x) *be yee built up a spirituall house, An holy Priesthood, to offer up spirituall Sacrifices, acceptable to God by Jesus Christ.* Wherein consider 1. The Materials of this building, the Regenerate; *yee as lively stones.* 2. The Structure or Fabrick to be built with these Materials, *viz.* (1) *A Spiritual House*, not a material Temple. (2) *An Holy Priesthood*, to Ministers in this spiritual House. 3. The end of this spirituall Edification, *To offer up spirituall Sacrifices*; which Sacrifices are commended, as *Acceptable to God in Christ.* II. *The Arguments*, whereby this duty is prested, are Annexed. They are thus to be built on Christ. 1. *Because*, they are already *come to Christ as to a living stone*, &c. by Faith: therefore they should be further built up in him. 2. *Because*, Christ is in himself the most excellent Foundation to be built upon; being (1) *A living stone.* (2) *Chosen of God, though disallowed of men.* (3) *Precious*, or *honourable*, ver. 4, 5. These three excellencies of Christ the chief Corner-stone, are proved by Testimonies of Scripture, *ver.* 6. 3. *Because*, to be built upon Christ by Faith is very advantageous. For, (1) *They that beleeve on him shall not be confounded*, ver. 6. (2) Consequently, *to them that beleeve Christ is precious*, or *an honour*, ver. 7. 4 *Because*, contrariwise *to the disobedient*, that beleeve not to be built upon him, *Christ is a stone of stumbling, and a Rock of offence.* Which he evidenceth (1) By the Testimonies of Scripture, foretelling this judgment as such. (2) By the nature of their sin deserving this judgment. They *disallow Christ*, They *stumble at the Word*, They *are disobedient.* (3) By the Decree of God appointing them hereunto, *ver.* 7, 8. 5. *Because* these believing Jews of the dispersion, (contrary to the other incredulous disobedient Jews) were dignified by God in Christ with many singular honours and priviledges, for this end, that they *might shew forth his vertues that called them*, and so offer up spiritual Sacrifices; in that they were, (1) *A chosen Generation.* (2) *A Royal Priesthood.* (3) *An holy Nation.* (4) *A peculiar people.* (5) *Called out of darkness into his marvellous light.* (6) *Were not a people in times past, but now are the people of God.* (7) *Which had not obtained mercy, but now have obtained mercy*, ver. 9, 10.

(x) ὑμεῖς δὲ] verbum hoc, tam Indicativi, quam Imperativi modi esse potest. Nam apud Græcos, quoque ambigua est terminatio. *Io. Calv. Com. in* 1 *Pet.* 2. 5.

6. **To Converse Christianly among the Gentiles.** I. Partly in *abstaining from fleshly lusts*; 1. *Because*, they are in this world but as *Strangers and Pilgrims.* 2. *Because*, these lusts *warre against the soul*, ver. 11. II. Partly in *having their conversation honest among the Gentiles*; 1. That they may have no occasion to *speak against them as evil-doers.* 2. That *they may by their good works, have cause to glorifie God in the day of visitation*, v. 12.

Hitherto of the Apostles Exhortation to Duties more Generally concerning all, as Christians.

II. **More Specially** *he Exhorts them to certain duties appertaining to them in respect of their particular Relations, Callings or Conditions.* Shewing

I. **How as Subjects they are to behave themselves towards Magistrates**, viz. *They are to submit themselves to every Ordinance of man.* Here *I.* He distributes Magistrates to be submitted to, into 1. Supream, *As the King.* 2. Subordinate, *As Governours sent by him.* *II.* He urgeth this submission to both upon divers grounds, *viz.* 1. From Gods *Instituting* of Magistracy, implied in that phrase, *For the Lords sake.* 2. From the benefit of Magistracy intended. [1] *For the punishment of evil-doers.* [2] *For the praise of them that do well.* ver. 13, 14. 3. From the benefit ensuing upon such submission to Magistrates. For, (1) *Thus*, they shall *do well.* (2) *Thus*, they shall *by well-doing, (as is the Will of God) put to silence the ignorance of foolish men*, ver. 15. (3) *Thus*, they shall rightly improve their spiritual freedom, *Partly*, *whilest they use not their liberty for a cloak of maliciousness*: *Partly*, whilest they herein, *as the servants of God*, fulfil his will, *ver.* 16. *III.* He concludes this Exhortation with divers other suitable directions, 1. *To honour all men.* 2. *To love the Brotherhood.* 3. *To feare God.* 4. *To honour the King.* ver. 17.

II. **How as Servants they are to demean themselves towards their Masters**, viz. *To be subject to their masters with all feare.* Here, *I.* He distributes Masters, (to whom they are thus to yield subjection,) into two sorts, *viz.* 1. *The good and gentle.* 2. *The froward.* ver. 18. *II.* He urgeth their subjection to both, withal comforting Christian-servants against all injuries of froward persecuting

ring Masters, and this upon divers grounds. 1. *Because it is thank-worthy and acceptable with God,* Patiently to suffer injuries, *for conscience towards God*; whereas on the contrary, it would be *no glory to them to be buffeted for their faults*, ver. 19, 20. 2. *Because* Christians are called to suffering wrongs for well-doing, v. 21. 3. *Because* Christ hath given us a notable example of patient-suffering for well-doing, when he suffered for us, v. 21. Which example of Christ is notably Amplified: (1) By Christs innocency, no way deserving to suffer in respect of himself, v. 22. (2) By Christs patience under his sufferings, not avenging himself, *but committing his cause to him that judgeth righteously*, v. 23. (3) By the excellent ends and benefits of Christs suffering; *viz.* Expiation of our sins, *bearing them on his own body on the tree.* Sanctification of our hearts and lives, *that we being dead unto sin, should live unto righteousness.* Both which fruits are illustrated by a double Metaphor, *viz.* Of diseased Patients, *healed* by Christs stripes, v. 24, 25. *Of stray-sheep* brought home *to Christ the Shepheard and Bishop of our Souls*, ver. 26. All which may oblige them to follow Christs example.

III. **How as Wives and Husbands they should carry themselves towards one another.** I. **Wives** should look to the discharge of these Duties, *viz.* 1. *To be in subjection to their own Husbands.* That so they may be won to obey that word, which instructs their Wives unto such purity and fear in their Conversations, *Ch.* III. v. 1, 2. 2. To adorn themselves: Not outwardly in their bodies, with curious or costly Array, v. 3. But inwardly *in the hidden man of the heart with a meeke and quiet spirit.* For, [1] This *is not corruptible.* [2] This *is in the sight of God of great price*, v. 4 [3] This was the Adorning in use and fashion with *Holy Women of old*, and of *Sara* in particular. *Whose daughters they shall be*, Partly *whilest they do well*, Partly whilest they depend upon the Lord in their well-doing, *not being afraid with any amazement* through their husbands contrary carriages, *ver.* 5. 6. II. **Husbands** should dwell with their wives according to knowledge, giving convenient *Honour* to them. 1. *Because*, the wife is the *weaker Vessel.* 2. *Because*, she is *joynt heyre* with her husband *of the Grace of life.* 3. *Because*, otherwise *their Prayers would be hindred*, ver. 7.

IV. **How as Brethren they are to maintain and nourish mutual love and dearness to one another**, viz. by being 1. *Same minded.* 2. *Sympathizing.* 3. *Brotherly-loving.* 4. *Pitiful*; that is, To their infirmities, and to their Miseries. 5. *Courteous*, or (as y *Calvin* rather thinks) *Humble*, for the Greek here hath two readings, v. 8.

y *Jo. Calvin. Com. in* 1 *Pet.* 3. 8.

V. **How as distressed and afflicted ones they should demean themselves towards their Oppressors and Persecutors**, viz.

1. To forbear revenge, *not rendring evil for evil, or railing for railing: but contrariwise blessing.* 1 Because, *they are called hereunto.* 2. Because, hereby they *shall inherit a blessing*, ver. 9. This he confirms by a testimony of *David*, Promising *life and good dayes to them that eschew evil and do good*, and threatning them that do contrary, ver. 10, 11, 12. 3. Because, if thus *they follow that which is good*, scarce any are so vile as to *wrong them*, v. 13. 4. Because, though they should *suffer for righteousness*, yet are they therein *happy*, v. 14.

2. *To Sanctifie the Lord in their hearts*, relying on his protection, and *not to be afraid of their* Persecutors *terrour, nor to be troubled*, v. 14. 15.

3. *To be ready always to give an answer to every one that asketh them a Reason of the hope that is in them.* i.e. To be ready to make Confession of their Christian Faith before any, even their adversaries, especially them that are in Authority. This must be done 1. *With Meekness.* 2. *with Fear*, ver. 15.

4. To adde to their Christian Confession, a good life, *having a good Conscience.* And this for many Reasons: 1. **Because**, hereby they shall *shame their adversaries that falsly accuse their good conversation in Christ*, ver. 16. 2. **Because**, *if the Lords will be that they must suffer, it is better to suffer for well doing then for ill doing*, v. 17. 3. **Because** *Christ himself hath suffered once for our Sins*: Therefore they should not think much to be conform to Christ in suffering for well-doing: but should notwithstanding their sufferings have a good Conscience and *cease from sin*, after Christs example. (*This seems evidently to be the intent of the whole context, from* v. 18. to ch. 4. v. 3. *and well considered, serves much to clear this most intricate place puzling all Interpreters.*) Here for farther pressing and clearing of this Argument, Christs Suffering is 1. *Amplified.* 2. *Applied.*

I. **Christs suffering is Amplified** [1] By the innocency and righteousness of Christs Person suffering, *the just for the unjust.* (2) By the intent or end of his suffering; *that he might bring us to God* (3) By the happy events or consequents of his suffering; *viz.* His *Resurrection, Ascension unto Heaven, Session at Gods right hand, and the Subjection of all the Angels unto him.* 1. His **Resurrection.** Though he was *put to death in the flesh*, viz. As man: yet he was *quickened*, or raised again, *by the Spirit, viz.* by his Godhead, v. 18. This efficacy of Christs Spirit or Divinity, Quickning Christ, is further Amplified by the notable Quickning Efficacy and Activity thereof towards others, manifested (thinks z *Calvin* even to the Dead; *By which he also went and preached to the spirits in prison*, &c. Here note (1) What Christ by his spirit did, *viz* he *went and preached.* (2) To whom, *viz. To the spirits in prison, disobedient sometimes.* (3) When he thus preach'd, viz. *When once the long suffering of God waited in the dayes of* Noah, *while the Ark was a preparing.* The benefit of which Ark is, *Partly* described, *wherein few, that is, 8 souls were saved by water*, v. 19, 20. *Partly* illustrated by a like spiritual be-

z Hoc addit *Petrus*, ut sciamus vivificam illam, de qua loquutus est, spiritus virtutem, non exertam fuisse in sola Christi persona sed in nos etiam diffundi, quemadmodum & *Paulus* docet ad Romanos cap. 5. 5. Dicit ergo non sibi modo Christum resurrexisse, sed ut vim eandem Spiritus sui aliis patefaceret: adeoque ipsam usque ad mortuos penetrasse. Unde sequitur, nos eam non minus sensuros, ut quicquid in nobis mortale est, vivificet, &c. *Joan. Calv. Com. ad* 1. *Pet.* 3. 19.

nefit

fit of *Baptisme*, (not the outward washing of the body, But the inward washing of the soul and Conscience, which thereupon comfortably answers and witnesses for us before God) which now saveth us by vertue of Christs Resurrection, *ver.* 21. 2. His Ascension into Heaven. 3. His being on Gods right-hand. 4. His having Angels and Authorities and Powers made subject to him, ver. 22.

II. **Christs suffering is Applyed**; in that from Christs suffering for us, he exhorts them to *Arme themselves likewise with the same minde*, as suffering with him, and in him; And consequently (1) That they *cease from sin, not living any longer the rest of their time in the flesh, to the lusts of men.* (2) That they live *to the will of God, Ch. IV. ver.* 2. *Hitherto of his third Reason for their keeping a good Conscience drawn from Christs suffering.* 4. **Because** their present changed State and Time calls them to conscientious walking, it being enough (and farre too much) that *they have spent the time past of their life*, (while they were carnal,) in Gentilish lusts, divers whereof are mentioned, *ver.* 3. This their changed condition he Amplifies by the events thereof upon them, whose carnal wayes and lusts these Convert Jewes had renounceds [1] Their *strranging* or wondring, that as formerly they *run not with them to the same excesse of Riot.* [2] Their *speaking evil of them*, therefore, v. 4. Against which evil carriages of their carnal adversaries, he comforts them, *Partly*, From consideration of Christs future judgement, to whom *quick and dead*, and so these men must *give account*, v. 5. which he proves, in that not only Christians now, but also the people of the old world, though dead, were under one and the same Gospel of Christ, which is as the Law or Rule whereby Christ will judge all, v. 6. *Partly*, from the hastning of the day of judgment, v. 7. 5. **Because**, The world hasteneth to an end, *But the end of all things is at hand*, whence he inferreth Exhortations to divers Christian duties of a good life, *viz.* [1] To Sobriety. [2] To Vigilancy unto Prayer, v. 7. [3] To fervent charity, especially among themselves, *Because charity shall cover a multitude of sins*, ver. 8. [4] To mutual Hospitality without grudging, v. 9. [5] To mutual communication of their spiritual gifts to one another, according to their respective callings in the Church, *As good Stewards of the manifold Grace of God.* And he particularly instanceth in two more eminent, *viz. Preaching the Word*, which their **Pastors** and **Teachers** are to handle *as the Oracles of God. And Ministration*, viz. to the Saints miseries and wants, which **Deacons** are to discharge, *As of the ability which God giveth; That God in all things may be glorified through Christ*, to whom he ascribes praise & dominion for ever, v. 10, 11.

5. Not to think strange at the sharpest fiery tryals for Christ and Christianity, as if some strange thing happened to them, but rather to rejoyce therein. 1. *Because*, These sharp sufferings are for their *Tryall*, as gold is tryed by the fire, v. 12. 2. *Because*, hereby they become conform to Christ. (1) Now conform to him in his Crosse, *ye are partakers of Christs sufferings.* (2) Hereafter in his joy and Crown, *when Christs glory shall be revealed*, v. 13. 3. *Because*, in thus suffering for Christ, *the Spirit of Glory and of God resteth upon them.* Though *revyled* on the Persecutors part, yet he is *Glorified* on such sufferers part, *ver.* 14. 4. *Because*, to suffer (not as evil doers, but) as Christians, is not matter of shame, but matter of praise to God, *ver.* 15. 5. *Because*, This Gospel-Time brings inavoidable chastisements upon the Church; *for the time is come that judgement must begin at the house of God* v. 16. 6. *Because*, consequently the calamities of ungodly Persecutors will be at last most woful. This is inferred from the former most Pathetically; (1) By way of Interrogation; *If it begin at us, what shall be the end of them that obey not the Gospel?* ver. 17. (2) By way of Admiration; *If the Righteous scarcely be saved* (viz. shall not be freed in this life from judgements, afflictions, &c.) *Where shall the ungodly and sinner appear!* ver. 18. These Arguments he closeth up with an Encouraging Exhortation to them that *suffer according to the will of God, To commit the keeping of their souls to him in well-doing*; In asmuch as he is 1. *Most willing* to preserve them in all their sufferings, being *faithful*. 2. *Most able* also, being their *Creator*, ver. 19.

VI. **How the Presbyters or Elders in Office should therein discharge their duty in feeding the flock of God among them.** This duty is *Described*, and *Urged*. 1. *Described*, they are to *feed the flock, taking the over-sight thereof*. 1. *Not by constraint, but willingly*. 2. *Not for filthy lucre, but of a ready minde*. 3. *Neither as Over-ruling*, or *Lording it over the Heritages*. viz. Particular Churches; *but being ensamples to the flock*. II. *Urged* by divers Motives; drawn, 1. From the Example of the Apostle *Peter* himself, exhorting them to this duty; (1) Being a Co-*Presbyter also, and a witness of Christs sufferings*. (2) Being by hope a *partaker of the Glory that shall be revealed*. 2. From the Nature of the Church to be thus fed and overseen by them; being (1) The flock of God. (2) *Gods Heritage*. 3. From the Glorious reward promised to the faithful performers of this Duty at the appearing of Christ the *Chief-Shepherd*, or *Arch-Pastour*, viz. *A Crown of Glory that fadeth not away*, Ch. V. ver. 1, 2, 3, 4.

VII. **How the younger among them should submit themselves towards the Elder**: Yea, *How all of them should subject themselves*, in Christian love, *to one another*; being *cloathed with humility*, to that end. This is urged, 1. *From* the Beauty of Humility, *be ye cloathed* (Gr. b *Knot-*

CHAP. IV.

CHAP. V.

a Timendas non esse injurias & pœnas persecutionum; quia major est Dominus ad protegendum, quàm Diabolus ad impugnandum, D. Cyprian. *de Exhort. Martyrum lib. cap.* 10.

b Ἐγκομβώσασθε] Propriè significat, *Innodatet* quasi dicat, *Arcte vobis astringite.* Est Metaphora sumpta à genere vestimenti in nodum constricti, quo servi utebantur. Ἐγκόμβωμα Græci vocabant. *Estius in Com. ad* 1 Pet. 5. 5.—Elegans autem est Metaphora qua utitur, ac si diceret, omni ex parte Amplectimini Humilitatem, sicuti vestis totum corpus tegit. Interea Significat nullum pulchriorem esse ornatum, aut decentiorem, quam ubi nos submittimus, *Jo. Calv. Com. in* 1 Pet. 5. 5. ——Quo nihil dici potuit venustius. Ἐγκόμβωμα vestis humilis & servorum erat: qui cum brevis tunicas, quas ἐπωμίδας vocant, gestarent super has Ἐγκόμβωμα induere solebant; palliolum vilissimum, sed Candidum, &c. *Dan. Heins. Exercit. Sacr. in* 1 Pet. 5. 5.

ted) *with Humility*, viz. *Either*, closely girt with it, as servants of old with a kinde of Garment knit toge ther in a knot; *or*, curiously adorned as delicate women adorne themselves with knots. 2. *From* Gods *resisting the proud, but giving grace to the humble*, ver. 5, 6. Hence by way of Corollary he infers, That they should not fear, by reason of this Humility, to be trampled upon by the insolent: but rather devolve *all their care upon God, that cares for them*, ver. 7.

VIII. Finally, **He exhorts them all stoutly to Resist the Devil and his Temptations; especially those soliciting them to Apostacy by reason of their sufferings.** Here *I.* He directs them how to Resist the Devil; *viz.* By being, 1. *Sober.* 2. *Vigilant.* 3. *Stedfast in the Faith.* *II.* He incites them to this Resistance of the Devil, upon Consideration, 1. Of the Nature and Disposition of the Devil, who is to be resisted; being (1) An enemy, *your Adversary the Devil.* (2) A cruel Enemy, *As a roaring Lyon.* (3) An enemy indefatigable in his cruelty, *He walketh about* c *seeking whom he may devoure.* 2. Of the nature of their afflictions wherewith Satan tempts and exercises them; they are the common lot of all the Saints in the whole world, who have their several shares of affliction to accomplish therein, *ver.* 8, 9. *III.* He prayes for them, *to the God of all Grace who hath called us into his eternal Glory*, that *after they have suffered a while*, he would *perfect, stablish, strengthen, settle them.* Concluding his Prayer with a Doxology to God, *v.* 10, 11.

c Elegantly *Cyprian* describes Satans subtilty and devices whereby he endeavours to deceiv

and to devoure us. Adversarius vetus est, & hostis antiquus, cum quo prælium gerimus. Sex millia annorum jam pene complentur ex quo hominem Diabolus impugnat. Si imparatum invenerit militem Christi, si rudem, si non sollicitum, ac toto corde vigilantem; circumvenit nescium, fallit incautum, decipit imperitum. Si vero quis Dominica præcepta custodiens, & fortiter Christi vestigiis adhærens, contra eum steterit; vincatur necesse est: quia Christus, quem confitemur, invictus est. *D. Cyprian de Exhort. Martyrum in Præfat.* §. 1. —— *And elsewhere more fully;* —— Circuit illa nos singulos, & tanquam hostis, clausos obsidens, muros explorat, & tentat an sit pars aliqua murorum minus stabilis, & minus fida, cujus aditu ad interiora penetretur. Offert Oculis formas illices, & faciles voluptates, ut visu destruat castitatem. Aures per canoram musicam tentat, ut soni dulcioris auditu solvat & molliat Christianum vigorem; linguam convicio provocat. Manum in uriis lacessentibus ad perulentiam cædis instigat. Ut fraudatorem faciat, lucra opponit injusta: Ut animam pecunia capiat, ingerit pernicioſa compendia: Honores terrenos promittit, ut cœlestes adimat: Ostentat falsa, ut vera subripiat: & cum latenter non potest fallere, exertè atque apertè minatur: terrorem timidæ persecutionis intentans, ad debellandos Dei servos inquietus semper & semper infestus: in pace subdolus, in Persecutione violentus. Quamobrem fratres dilectissimi contra omnes Diaboli vel fallaces insidias, vel apertas minas stare debet instructus animus & armatus, tam paratus semper ad repugnandum, quam est ad impugnandum semper paratus inimicus. *D. Cyprian. de Zelo & livore. lib.* §. 2.

III.

THE CONCLUSION of the EPISTLE contains *I.* An intimation by whom the Apostle *Peter* sent this Epistle to them of the Dispersion; *By Sylvanus*, whose fidelity to them he commends. *II.* A Summary Recapitulation of the Substance and Scope of his Epistle, *viz.* 1. *Testifying that this is the true grace of God wherein they stand.* 2. *Exhorting them*, ver. 12. *III.* Salutations 1. Sent to them, (1) From the *Church at Babylon, elect with them.* (2) From *Marcus his son*, ver. 13. 2. Enjoyned to them, That they *greet one another with a kisse of charity*, ver. 14. *IV.* The Apostolical valediction, or Fare-well-Prayer for them, *Peace be with you all that are in Christ Jesus, Amen.* ver. 14.

II. Peter.

§. 1. Name, Penman and Authority of this Epistle.

a 2 Pet. 3. 1.
b 2 Pet. 3. 1, 2. and 1. 12, 13, 14, 15.
c Euseb. Hist. Eccl. l. 3. *c.* 19.
d B. Hier. in Catal. Script. Eccl. sit. Simon Petrus. *Tom.* 1.

THe *II. Catholique Epistle of* PETER *the Apostle.*] The Apostle himself calls this his [a] *Second Epistle.* He writes it to the same People to whom he wrote his first, *viz.* To the [b] beleeving Jews dispersed, and in effect to the same end.

Some few Writers have doubted of the Authority of this Epistle, (as also of that of *James*, of the second and third of *John*, and of the Epistle of *Jude*,) as [c] *Eusebius*, and after him [d] *Hierome* intimates. Nor is it found in the *Syriack Version.*

But divers cogent Arguments perſwade us that this is an Apoſtolical Epiſtle, and written by *Peter*. *As* 1. The inſcription mentions the ſame Penman of this Epiſtle with the firſt, *viz.* [e] *Simon Peter a ſervant and an Apoſtle of Jeſus Chriſt*. He that wrote this Epiſtle teſtifies, that he [f] *muſt ſhortly put off this his Tabernacle, as our Lord Jeſus Chriſt hath ſhewed him*. Now to whom did Chriſt ſhew this, but to [g] *Peter*. 3. He that wrote this Epiſtle, was with Chriſt upon the Mount at his tranſfiguration, beheld his Majeſty ——and heard that voice of the father from Heaven when he was with Chriſt on the holy Mount, [h] *This is my beloved ſon in whom I am well pleaſed*. Now there were onely [i] three, *viz. Peter, James* and *John* in the Mount with Chriſt, at his tranſfiguration; and therefore it muſt be written by one of them three, (and by whomſoever of them, it is of Apoſtolical, yea of divine Authority;) but unto *James* or *John* none ever yet aſcribed it, nor is there any reaſon ſo to do, but many to the contrary; therefore it muſt needs be confeſſed to be written by *Peter*. 4. He that writes this Epiſtle calls it his [k] *Second Epiſtle*, and intimates he wrote them both to the ſame perſons, *viz.* the diſperſed believing Jews. 5. He that wrote this Epiſtle calls [l] *Paul his beloved brother*, commends him, and approves the Authority of his Epiſtles; which were too much for any but for an Apoſtolical pen. 6. An holy Apoſtolical ſpirit breaths throughout this whole Epiſtle, both in his exhortations to holy duties, monitions againſt falſe teachers and Apoſtacy, and predictions of things to come. 7. The [m] ſtile and Phraſe Apoſtolicall and conſonant enough to that of *Peters* firſt Epiſtle. 8. To all theſe may be added the conſent of [n] antient Writers, that count this Epiſtle Canonical and Apoſtlical. And [o] *Beda* wonders how any ſhould doubt of the Authority of this Epiſtle, when the Penman hath put his name in the beginning, and teſtifies he was with the Lord in the holy Mount.

So that this Epiſtle is of unqueſtionable Authority.

[e] 2 Pet. 1. 1.
[f] 2 Pet. 1. 14.
[g] John 21. 17, 18, 19.
[h] 2 Per. 1. 16, 17, 18.
[i] Mat. 17. 1, 2. [k] 2 Pet. 1. 1. and 3. 1. 2. *Compared with* 1 Pet 1. 1.
[l] 2 Pet 3. 15. 16
[m] *Hiſt. Eccleſ Magd. Cent.* 1. l. 2. c. 4. *Tit.* De Scriptura N. Teſt.
[n] *Concil. Laodicen. Can* 59. *Concil. Carthagin. Can.* 3. *Athanaſ. in Synopſi. Damaſc* l. 4. c. 18. *Epiphan. Hæreſ.* 76. *Aug.* l. 2. *de Doct. Chriſt.* c. 8.
[o] *Beda in. Comp* 2 Pet. 1. 13. 14.

§. II. Time, *when this Epiſtle was written.*

Peter wrote this Epiſtle a little before his death; for he ſaith herein, [p] *I think it meet as long as I am in this Tabernacle, to ſtir you up by putting you in remembrance, knowing that ſhortly I muſt put off this my Tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me*. But at what time *Peter* did put off his Tabernacle, is hard particularly to determine. And learned Writers are not agreed among themſelves about it.

§. III. Occaſion.

The holy Apoſtle *Peter* conſidering, *That* [q] *ſhortly he was to put off his Tabernacle* of the fleſh, *as the Lord Jeſus Chriſt ſhewed him*. And knowing that among the ſcattered tribes, ſome were too negligent of [r] Progreſs in faith, and other accompanying vertues, and of making their Calling and Election ſure, and that thoſe who were beſt [s] inſtructed and eſtabliſhed herein, had need be put in *remembrance* and *ſtirred up* hereunto; And fore-ſeeing by the ſpirit of Prophecy, that as even then there were, and afterwards there would be much more in the Church among them, [t] Heretical ſeducers and falſe teachers, of notorious ungodly manners, bringing in the moſt impious and damnable Hereſies, and walking in a moſt carnal, diſſolute, unclean and offenſive courſe of life, to the ſhame of the Church, yea, that *in the laſt days*, [u] Prophane *ſcoffers* ſhould ariſe, that ſhould deride the ſecond coming of Chriſt to judgement, The Apoſtle hereupon takes Occaſion to write this Epiſtle.

[q] 2 Pet. 1. 14.
[r] 2 Pet. 1. 5, 8, 9, 10.
[s] 2 Pet. 1. 12.
[t] 2 Pet. 2. 1, 2 &c.
[u] 2 Pet. 3. 3 &c.
[x] 2 Pet. 1. 12. &c. and 3. 1. 2.

§. IV. Scope.

The Scope, and intent therefore of the Apoſtle in this Epiſtle, is 1. More generally, [x] *to ſtirre up the pure mindes* of the ſcattered Jews, *by putting them in remembrance*

brance, both of the *Prophets words*, and the *Apostles Commands*; and this he aims at in both his Epistles. 2. More Particularly, (1) To encourage them from their large experience of Gods spiritual bounty unto them, y *having given them all things pertaining to life and godliness*, hopefully to expect from him a *multiplication of Grace and Peace unto them*. (2) To incite them to z *adde to Faith vertue* and other graces, and to have these blessings *abounding in them*, that so they may *make their Calling and Election sure, and never fall*. (3) To forewarn and fore-arm them against a *false teachers*, and Heretical Impostors that should rise up among them; whose *damnable Heresies* he describes; whose *destruction* he threatens; and whose *cursed manners*, and abominable properties he detects, characterizing them to the life, as unclean and impure livers, enemies to Dominions and Magistrates, Riotous voluptuous Epicures, Scandalous Seducers, Covetous Practitioners, and Empty proud Vain-glorious boasters, who therefore must carefully be abandoned. (4) *Finally*, to foretel them, and the Church of Christ, b of *Prophane Scoffers*, that shall deride and deny *Christs second coming to judgement*, which having asserted and described, as also the *New-heavens and New-earth* afterwards expected, he exhorts them to prepare themselves by all *Holy conversation, Godliness and Unblameableness* for the coming of the Lord.

y 2 Pet. 1. 3, 4.
z 2 Pet. 1. 5, 8, 10, &c.
a 2 Pet. 2. 1. to the end of the Chapt.
b 2 Pet. 3. throughout.

§. V. Principal parts.

In this II. Epistle of Peter are 1. *The Preface*. 2. *The Substance of the Epistle*. 3. *The Conclusion*.

THE PREFACE contains, 1. *An Inscription*. 2. *A Salutation*. I.

1. An Inscription *of the Epistle*, denoting 1. The person writing; who is here described, (1) By his name and Surname, *Simon Peter*. (2) By his Office, More Generally, *A Servant*. More specially, *And an Apostle of Jesus Christ*. 2. The persons written to, *viz.* The believing c Jews scattered up and down the *Roman Empire*; Here described especially by their true faith which God had vouchsafed them; *To them that have obtained like precious faith with us*, &c. This their faith being amplified, (1) by the worth and excellency of it, *Precious Faith*. (2) By the sameness of it for nature and substance, with the faith of all Gods people, yea of the Apostles themselves, *like precious Faith with us*. (3) By the causes of it, Efficient; *God and our Saviour Jesus Christ*. Impulsive, *through the Righteousness of God and Christ*, Ch. I. ver. 1.

c *For clearing this, compare* 2 Pet. 1. 1. and 3. 1. with 1 Pet. 1. 1.

2. A Salutation; where note, 1. The Benefits which he wisheth to them, or prays for in their behalf, *viz.* The multiplication of Grace and Peace. *Grace and Peace be multiplied unto you*. II. The means whereby those benefits are to be multiplied to them; *Through the knowledge*, (1) *Of God*; *And* (2) *Of Jesus Christ our Lord*, v. 2. III. The ground whereupon he encourages them, to hope for further multiplication of these benefits upon themselves this way, *viz.* Their former experience of Gods grace and bounty to them herein, (who is still like himself in his acts of special grace and favour,) *According as his Divine power hath given unto us all things that pertain to Life and Godliness*, &c. Which experience of theirs is Amplified, 1. By the plenty of Benefits conferred upon them, *All things* pertaining *to Life and Godliness*, viz. To spiritual and eternal (not natural) life, and to godliness the soul thereof, (as d *Calvin* speaks.) 2. By the Original causes of these benefits, *viz.* Christs power and Free-grace. *His Divine Power hath given unto us all things*. 3. By the inward and immediate means, whereby these benefits were conveyed to them, *viz.* *Through the knowledge of him*, (i. e. Jesus Christ,) *that hath called us by Glory and Vertue*, (i. e. eby his own Glorious Vertue; *Or* by his own Glory and Vertue, as some Greek Copies read it. Our Translation *unto Glory and Vertue*, seems improper, and not to the Apostles sense, ver. 3. 4. By the outward instrumental means, whereby these benefits are tendred and applyed, *viz.* *The Promises*; *By which are given unto us the greatest and precious Promises*, &c. These promises are described, (1) *Partly* by their Fountain whence they freely flow; *By which are given*, &c. δι' ὧν i. e. By which *Glory* and *Vertue* of Christ immediately forementioned. *Or* δι' οὗ i. e. *By whom*, (as some Greek Copies read it,) that is, *By which Christ*. For Substance they come both to one. (2) *Partly* by their Adjuncts, *viz.* *Greatest and Precious Promises*. (3) *Partly* by their end why they are conferred on them, *viz.* *That by these you might be Partakers of the Divine Nature, having escaped the corruption that is in the world through lust*, ver 4. CHAP. I.

d Jo. Calv. Com. in 2 Pet. 1. 3.

e Jo. Diod. Annot. on 2 Pet. 1. 3. Joan. Cal. Com. in 2 Pet. 1. 3.

THE SUBSTANCE of the Epistle, which is 1. *Hortatory*, 2. *Monitory*, 3. *Prophetical*. II.

I. The Hortatory part of the Epistle, *He exhorts them to abound in Faith and other Graces, accompanying Faith*. This Exhortation (inferred upon things forementioned, *And besides this*; or, *And for this same thing*,) is 1. *Propounded*. 2. *Urged*.

1. Propounded. In the propounding of this Exhortation; note, I. The singular diligence required about

about this duty, *Giving all diligence*, ver. 5. II The Duty it self, which is twofold. 1. *To adde unto faith vertue*, and other graces enumerated, as in a Gradation, fit companions of Faith, *ver.* 5, 6, 7. 2. To endeavour that *these things may not only be in them, but abound*, ver. 8.

2. **Urged** by divers Arguments. *They should give all diligence to have faith and all these other graces abounding in them.* I. **Because** in so doing, they shall neither *be barren nor unfruitful in the knowledge of Christ*, ver. 8. II. **Because** *he that lacks these things*, 1. *Is blinde and cannot see afar off* 2 *Hath ingratefully forgot that he was purged from his old sins*, ver. 9. III. **Because** thus, They shall *make their Calling and Election sure*, viz. by these fruits and effects thereof. IV. **Because** *in doing these things they shall never fall*, for as much as abounding in these graces is the ready way to Christs everlasting Kingdom; *for so an entrance shall be ministred unto you abundantly*, &c. ver. 10, 11. V. **Because** it was no way unbecoming but necessary for the Apostle Peter thus to exhort them and put them in remembrance of these things, who therefore excuseth himself for so doing, upon divers considerations, viz. 1. This is for their benefit, *though they know these things and are established in the present truth. Wherefore* (i. e. seeing this is course is so many ways beneficial to you;) *I will not be negligent to put you alwayes in remembrance*, &c. ver. 12. 2. Thus to stir them up and put them in remembrance is the Apostles duty, yea, *I think it meet*, &c. v. 13. 3. The Apostle was shortly *to put off his Tabernacle*, as Christ had shewed him, *ver.* 14. 4. The Apostle desired and *endeavoured that they might be able to have these things alwayes in remembrance after his decease*, ver. 15. VI. **Because** the Doctrine of the Gospel preached to them by the Apostles, (wherein these duties are required.) was not fabulous, but most certain and Divine. Here 1. He declares the sum of the Gospel, (as *Calvin* observes,) *viz.* (1) The exhibition of Christ. (2) The power and efficacy of Christ exhibited. *When we made known unto you the Power and Coming of our Lord Jesus Christ*, ver. 16. 2. He Evidences to them, that this Gospel was no *cunningly devised Fable*, but a certain Divine Truth; (1) From the certainty of the Apostles Testimony, who were, *Partly*, *Eye-witnesses of Christs Majesty*, ver. 16. *Partly*, Ear-witnesses of Gods glorious voice from heaven touching Christ, as the beloved Son of

f Christi Potentiam & adventum] Non dubium quin his vocibus, Evangelii summam comprehendere voluerit: ut certe nihil præter Christum continet, in quo absconditæ sunt omnes sapientiæ thesauri. Duas autem partes distincte ponit, nempe *Quod exhibitus in carne fuerit Christus*? Deinde *qualis sit virtus ejus & efficacia*. Sic enim integrum habemus Evangelium, &c. *Joan Calv. Comment. in 2 Pet. 1. 16.*

God, and great Prophet of the Church to be heard, when the three Apostles were with Christ in the Holy Mount at his Transfiguration, v. 17, 18. (2) *From* the sweet consent and Harmony betwixt the Prophetical and Apostolical Doctrine. Here, *Partly*, He extols the *Prophetical word as more firm* (*viz* in respect of the account and apprehension of the Jewes who undoubtedly received the Prophets) then this voice from heaven. *We have also a more sure word of Prophecy. Partly*, he commends these Christian Jews for attending thereto, *whereunto ye do well that ye attend. Partly*, he prefers the Apostolical Doctrine before the Prophetical. This being but as *a light shining in a dark place*, That as the Day *dawning and the day-star arising in their hearts*, v. 19. *Partly*, he cautions them how to understand the Scriptures of the Prophets, not according to every mans private fancy, but according to the sense and minde of the Holy Ghost; The Penmen of Scripture speaking not by the will of man, but the motion of the Holy Ghost, *ver.* 20, 21.

Hitherto of the Hortatory *part of the Epistle.*

II. **In the Monitory Part of the Epistle**, He fore-warnes them of False-Teachers, Heretical and blasphemous Seducers that should creep in among them, and were even then arising up; lest they should either be seduced or discouraged by them. To this End 1. *He foretels them of these false Teachers.* 2. *He threatens them.* 3. *He characteriseth and describeth them, that so they may be the better avoided.*

CHAP. II.

I. *He fore-tels them of false Teachers* that should arise among them, as there were false-Prophets of old among their fore-fathers, (It being the Churches lot in all ages to be pestered with such.) *More Particularly*, 1. Of the Heresies which their false-teachers shall *sub-introduce*, or *privily-bring-in*; viz. (1) *Damnable Heresies.* (2) Impious and Antichristian, *Even denying the Lord that bought them.* (3) Destructive, *And bringing upon themselves swift destruction*, Ch. I ver. 1. 2. Of the prevalency of these Heretiques pernicious wayes. They shall [illegible] *many followers, by reason of which* (many followers) *the way of truth shall be blasphemed*, ver. 2. [illegible] the intent of these false-teachers, viz. to *make merchandize of them*, both in their souls and estates. This their merchandizing is *Amplified*, (1) By the Root whence it springs, *viz. Covetousness.* (2) By the Art whereby many shall compass this End, viz. By *feigned words*, pretending more then ordinary Piety, Purity, Moderation, Love, &c. under which they shroud their damnable Heresies, *ver.* 3.

II. *He threatens the false-teachers* with speedy judgement, and damnation, *ver.* 2. This threatning he 1 *Confirms* and 2 *Amplifies.* 1 *He confirms* this threatning of these wicked Heretiques damnation, by three remarkable instances of Gods vengeance. 1. Upon the Angels that sinned, *cast down to Hell*, and reserved in chains of darkness to further judgement, v. 4. 2. Upon the old World, of the ungodly, drowned with a flood, when *Noah a Preacher of Righteousness* was preserved, [illegible]. 3. Upon the wicked Cities of *Sodome and Gomorrha*, overthrown, and turned to ashes, when *Righteous Lot*, whose righteous soul was daily vexed with their wicked and filthy deeds, was delivered, v. 7, 8. II. *He Amplifies* this threatning tacitely comforting the Godly 1. Against the delay of their own deliverance; *The Lord knowes*

how

how to deliver the godly out of Temptation, viz. he knowes what's the best way, and when the best season. 2. Against the delay of wicked *Heretiques* punishment, The Lord knowes how to reserve them till a fit time of punishment, *ver.* 9, 10.

III. *He lively* [8] *characterizeth these Heretiques* that they may be shunned, by divers infamous and odious Properties in them, *viz.* They are

1. **Impure and Unclean livers.** That walk after the flesh in the lust of uncleanesse, *ver.* 10.

2. **Enemies to Magistrates, Civill Dominions and Dignities.** Here 1. Their Anarchicall Opposition to Magistracy is described, 1. By their evill and sinfull carriages against them, *viz.* [1] *They despise Government*, or *Dominion*. [2] They *are not afraid to speak evil of Dignities*. 2. By the root of these evill carriages, *viz.* [1] Their Pride, *Presumptuous* (or, *Audacious*) are they [2] Their willfulnesse; *And self-willed*, or, *self-pleasers*, ver. 10. II. This their Anti-Magistraticall disposition and demeanour is *Aggravated*, 1. By the contrary example, even *Angels* themselves *Greater in Power and might*, who (though God imployes them to protect his Church, and to withstand and punish the tyranny and rage of wicked Rulers, yet) *bring not in a Railing accusation against them before the Lord*, that we can finde in all the Scripture, *ver.* 11. 2. By their brutishnesse herein, As *wild-Beasts* sottishly runne upon their own destruction, being *made to be taken and destroyed*: So these, *speak evill of things they understand not, and shall utterly perish in their own corruption*; *receiving the reward of unrighteousnesse*, ver. 12, 13.

3. **Riotous Sensualists** and **voluptuous Epicures**; They *that count it pleasure to riot in the day time*, ver. 13.

4. **Scandalous Seducers of unstable Soules**, *with whom they feast themselves*, enticing them at their Feasts, by their lascivious Gestures, and whorish looks, to uncleanesse. *Spots and blemishes, sporting themselves with their own deceivings, while they feast with you*; *Having eyes full of adultery* (Gr. *of the adultresse*; or, *of the Whore*,) *that cannot cease from sin, beguiling unstable soules*, ver. 13. 14.

5. **Covetous Practitioners**, plodding and contriving in their hearts how to compasse money and wealth from others. *An heart they have exercised with Covetous Practises*. This is *Amplified*, I. By the Cursed Condition into which they cast themselves, by this and their other corruptions. *Cursed children*, ver. 14. II. By their Resemblance herein to *Balaam* the false Prophet, who for gain was willing against his conscience, to have Cursed Gods blessed people Israel. *Which have forsaken the right way, and are gon astray following the way of* Balaam *son of Bosor*. *Balaams* erroneous way is *Aggravated*, 1. By the *unrighteousnes* of his course, intimated, viz. His endeavour to curse Gods people. 2. By the Root whence this unrighteousnesse sprang, *viz.* His Covetousnesse, *He loved the wages of unrighteousnesse*. 3. By the *Madnesse of the Prophet* herein, striving for hire, to go against Gods will. 4. By the Prodigious reproof of *Balaams* iniquity and madnesse, by a *Dumb Asse speaking with mans voice*. He was unworthy of mans reproof, therefore is deservedly reproved by a foolish and despicable Asse, *ver.* 15, 16.

6. **Proud, bragging Teachers**, *speaking great swelling words of vanity*. This vicious Property of their *Big, vaine, empty speaking*, is 1 *Illustrated*. 2 *Threatned*. 3 *Aggravated*. I. *Illustrated* elegantly by a double similitude. 1. Of *Wells without water*. 2. Of *Clouds*. (*viz.* without raine) *carried away with a Tempest*. II. **Threatned**; *To whom the mist of darknesse is reserved for ever*, ver. 17. III. **Aggravated**, by the pernicious effect hereof upon divers of their Seduced hearers, allured hereby under specious pretences of Liberty, unto uncleanesse and other lusts, to their destruction. Here *More Particularly*, 1. The Garb of their Seducers language, or Teaching; *They speak great swelling words of vanity*; as (*h*) *Calvin* saith, boasting aloud of the Spirit, and Spirituals, &c. 2. The Subtilty of their speech to Seduce, *For when they speak—— they allure*. 3. The Persons seduced hereby, *Those that were cleane escaped from them who live in errour*, viz. Who had renounced Gentilisme, and embraced Christianisme. 4. The Art, or Bait whereby they allure and deceive them, viz. By allowing them to live in their carnall lusts under specious pretences of Christian liberty from the Law; *they allure through the lusts of the flesh, through much wantonnes —— while they promise them liberty*. Which pretended Liberty, the Apostle evidences to be real Bondage under corruption, inasmuch as they are overcome by corruption, *ver* 18, 19. 5. The miserable End of these that profess and know Christ, but are seduced again to Error and Corruption by such false teachers. *ver.* 20. Aggravated, in that, [1] Such Apostates condition is farre worse then that of ignorant unconverted Heathens, *ver.* 21. [2] The *true Proverb* is verified in them; *The Dog is turned to his vomit again*; *and the Sow that was washed, to her wallowing in the mire*, ver. 22.

Thus of the Monitory *Part of this Epistle.*

III. **In the Prophetical Part of this Epistle.** *Peter* Prophecies of the sensuall Prophane scoffers in the last dayes, that shall scoffe at Christs Second coming to Judgement. Touching this Prophecy note 1. *The Preface to it.* 2. *The Substance, or Matter of it.*

I. *In the Preface to this Prophecy*, by way of Transition from his former Matter, he declares the End and Scope which he aimed at in writing both his I. and II. Epistles, *viz. To stirre them up, and put them in remembrance, That they be still mindfull of the Doctrine of the Prophets and Apostles, Ch. IV. ver.* 1, 2.

II. *In the Substance*, or *Matter of the Prophecy*. Peter 1. *Prophetically declares the Error.* 2. *Doctrinally confutes it.* 3. *Practically improves the Confutation.*

g S. Peter's Character of False Teachers.

h *Io. Calv. Com. in* 2 Pet. 2. 18.

CHAP V.

1. He Prophetically declares the Error of the scoffers in the last dayes, about Christs coming; 1. Describing the Persons that shall broach it, to be [1] *Scoffers* [2] *Walkers after their own lusts*, ver. 3. 2. Indigitating the point of their scoffing Error, *Saying, where is the Promise of his coming?* 3. Expressing their manner of reasoning against Christs coming; *The World and all things therein continue as they were from the Creation?* therefore it shall continue still, and consequently Christ shall never come to judgment, ver. 4.

2. He Doctrinally refutes this Error; Showing, 1. That As *God made Heaven and Earth consisting out of the water and in the water, by his word* (whereof these Scoffers *are willingly ignorant*:) So he is able by the same word again to destroy them, ver. 5. 2. That, all things have not continued as they were from the Creation, because the old world perished by water, ver. 6. 3. That the present *Heavens and Earth are reserved by Gods word, to be burnt up by fire* at the day of judgment, when ungodly men shall be destroyed, ver. 7. 4. That, though the Lord seem to delay his coming long, yet no time is long to God, *a thousand years* being but *as one day*, &c. Nor doth he defer his coming out of *slackness to performe his Promise*, but out of long-suffering, that his Elect may have opportunity of Repentance, ver. 8, 9. 5. That, The day of the Lord shall come (1) Suddenly, *As a thief in the night.* (2) Terribly, in respect of the whole frame of the Creation. *The heavens shall passe away with a great noyse; The Elements shall melt with fervent heat. The Earth, and the works therein shall be burnt up*, ver. 10.

3. He Practically improves this Confutation, By Exhorting them upon consideration; *Partly*, of the certain, sudden and terrible coming of Christ to judgment; *Partly*, of their hopes of new Heavens and a new Earth: To certain suitable Duties, *viz.* 1. To be singular *persons in all holy conversation and godlinesse*, ver. 11. 2. To expect with patience and holy desire the coming of the day of God. And this (1) *Partly*, because then this world shall terribly be dissolved, ver. 12. (2) *Partly*, because after this worlds Dissolution, *they expect according to Gods Promise,* [1] *New Heavens and a New Earth, wherein dwels righteousnesse*, ver. 13. 3. *To be diligent that they may be found of him in peace, without spot, and blamelesse*, as may become that New pure world expected, ver. 14. 4. To interpret and *account* the Lords delay in coming, to be for the better preparing of them for Salvation, which he confirmes by *Pauls* Testimony, Both in his Epistle written to these dispersed Jewes, *viz.* the **Epistle to the Hebrews**: And in his other Epistles writing of these things. *In which* Epistles *some things are hard to be understood, which unlearned and unstable men wrest, as they do other Scriptures, to their own destruction*, ver. 15, 16.

[1] New Heavens & New-Earth.

III. THE CONCLUSION of the Epistle contains *I.* Summary Exhortations, 1. To *stedfastnesse against all the Errors of the wicked.* This is urged, from their *Knowing of these things before.* 2. To *Growth in Grace and in the knowledge of Christ.* *II.* A Doxology to Christ, *To him be glory both now and for ever. Amen.* ver. 17, 18.

I. John.

§. I. Name.

THE *first Catholique Epistle of* JOHN *the Apostle.*] This Epistle hath this Title in all the ancient manuscript-Copies; As [a] *Beza* in his Annotations before this Epistle hath observed.——Which as *Beza* there well advertiseth us, we are thus to understand, *viz. The first Epistle of* John *the Apostle, which is Catholique*; for of all *Johns* Epistles, this only is *Catholique* or *General*, the other two being *Particular*, viz. The second to the Elect Lady and her children; The third to *Gaius*, and therefore it were improper to call it the first *General* Epistle in any other sense.

[a] *Bez. Annot. ante I. Ep. Jo.*

§. II. Penman.

Penman of this Epistle is *John* the Apostle, as is evident, 1. *From* the Greek Title, [Ἰωάννου τοῦ Ἀποστόλου ἐπιστολὴ καθολικὴ πρώτη.] i. e. *The first Catholique Epistle of* John *the Apostle*; [b] Thus all ancient Greek Copies have it. 2. *From* his manner of speaking of Christ, asserting his [c] Divinity in divers passages of this Epistle, and calling him the [d] Word; *John* being most sublime in asserting the [e] Godhead of Christ in his Gospel, and in the *Revelation* often; and no Writers in the New Testament, stiling Christ

[b] *Bez. ubi supr.*
[c] As in 1 John 1. 1, 2. and 2. 22, 23, 24 and 5. 5, 6, 7, 20.
[d] 1 John 1. 1. and 5. 7.
[e] John 1. 1, 2, 3, &c.

Christ the Word, but *John* in his f Gospel, in his g Revelation, and here in this h Epistle. 3. *From* that eminent and singular Character of *Johns* Spirit, *viz.* **The Spirit of Love**, most predominant and conspicuous all along this Epistle, as in his Gospel and Revelation. *John* was i the Disciple whom Jesus loved above all his Disciples. *He was a meer compound of sweetest love*; in all his writings, breaths nothing in a manner but **Love**. Hence excellently k *Calvin*, *This Epistle is altogether worthy the Spirit of that Disciple, which was therefore beloved of Christ above the rest, that he might render him familiar unto us.* And in this respect *Hierome* relates a most remarkable story of *John*; saying, l *Blessed John the Evangelist, when he abode at* Ephesus *even to extream old age, and was hardly carried to the Church betwixt the hands of the Disciples, nor could weave up his voice into many words, was wont to pronounce nothing else at their several meetings together, but this*; Little Children love one another; *At last the Disciples and Brethren that were present, being tyred out because they alwayes heard the same things, said,* Master why dost thou alwayes speak this? *who gave an answer worthy of* John; Because it is the Lords command, and if it alone be done, it sufficeth.

f John 1. 1. 14.
g Rev. 1, 2, and 19. 13.
h 1 John 1. 1. and 5. 7.
i John 13. 23. and 19. 26. and 20. 2. and 21. 7. 20.
k Hæc Epistola prorsus digna est ejus discipuli spiritu, qui præ aliis ideò à Christo dilectus fuit, ut ipsum nobis familiarem redderet. *Joan. Calvin. Argum. in* 1. *Epist. Ioan.*

l Beatus Joannes Evangelista cum Ephesi moraretur, usque ad ultimam senectutem & vix inter discipulorum manus ad Ecclesiam deferretur, nec posset in plura vocem verba contexere: nihil aliud per singulas solebat proferre collectas, nisi hoc: *Filioli diligite alterutrum.* Tandem discipuli & fratres qui aderant, tædio affecti, quia eadem semper audirent, dixerunt: *Magister, quare semper hoc loqueris?* Qui respondit, dignam Joanne sententiam, *Quia præceptum domini est, & si solum fiat, sufficit. Hier. in Ep. ad Gal.* 6. 10. *p.* 200. *Tom.* 9. *Basil.* 1553.

Of this John, *his life and death, hath formerly been spoken at large, on the Gospel of* John, §. 1.

John therefore being the undoubted **Penman** of this Epistle, it is of unquestionable Authority. m *Eusebius*, and n *Hierome* testifie, that there never was doubt in the Church, about the Author or Authority of this Epistle, but that *it was generally received, and constantly approved by all.* *Augustine* saith, o *This Epistle is Canonical, is recited among all Nations, is held by Authority of the whole world, it hath edified the whole world.* And elsewhere intending to expound this Epistle to his People, he gives this reason thereof; p *Because love is especially commended in this Epistle,* most sweet *to all that have a sound spiritual palate to relish the bread of God,* and most memorable *in the Holy Church of God. For he speaks many things, and almost all things of love,* &c. so that he counts it a *most sweet Epistle,* and *most memorable* in the Church of God.

m Euseb. Hist. Eccles. l. 3. c. 18, & c. 19.
n Scripsit & unam Epistolam, cujus exordium est: *Quod fuit ab initio,* &c. quæ ab universis Ecclesiasticis & eruditis viris probatur. *Hier. Catal. Script. Eccles. Tit.* Joannes. *Tom.* 1.
o Canonica est ista Epistola, per omnes gentes recitatur, orbis terræ Authoritate tenetur, orbem terrarum ipsa ædificavit. *Aug. Exposit. in* 1. *Ep. Ioan. Tract.* 7. *p.* 627.

§. III. When, *and* Whence *this Epistle was written.*

John wrote his Gospel at *Ephesus*, as q *Irenæus*, and r *Eusebius* think. This Epistle *seems* (in s *Zanchy's* judgement,) *to be written after his Gospel. And he wrote it when he was now old,* as *Hierome* saith; *and being old he departed not from* Asia, *therefore its probable he wrote it at* Ephesus. *John* lived after the other Apostles, t *and wrote after them all.*

§. IV. Occasion.

The **Occasion** of *Johns* writing this Epistle was chiefly threefold. I. *John* observed that in his days there were many Heretical Teachers and Seducers, which he calls u *Antichrists*, (and by a Prophetical Spirit foresaw, that afterwards there would arise

C. Tom. 9. *Basil.* 1569. *p* Præsertim, quia *in Epistola satis dulci* omnibus quibus sanum est palatum cordis, ubi sapiat Panis Dei, & *satis memorabili* in Sancta Ecclesia Dei maxime charitas commendatur. Locuturus est enim multa, & prope omnia de charitate. Qui habet in se unde audiat, necesse est gaudeat ad quod audit. Sic enim illi erit lectio ista tanquam oleum in flamma, &c. *Aug. Præfat. in Exposit. Ep. Joan. Tom.* 9. q *Iren. Adverf. Hæref. l.* 3. *c.* 1. r *Euseb. Hist. Eccl. l.* 3. *c* 8. s *Zanch. Prolegom. in* 1. *Joan. Ep. p.* 6. de Secundo. t Postremus Apostolorum scripsit, & mortuus est. *Zanch. ibid. de Tertio.* u 1 John 2. 18, 19, 22. & 4. 1, 2, 3.

many

many more.) [x] *Epiphanius* reckons up these Hæretical Antichrists in *Johns* days, and [y] *Aug.* out of *Epiphanius* & *Eusebius* tels us, what cursed heretical opinions they held, *viz.* 1. *Simonians*, so called from *Simon Magus*; He held the filthy promiscuous use of women; said, Christ neither was come, nor suffered any thing of the Jews: affirmed that himself was Christ. He was the Ringleader of Heretiques. 2. *Menandrians*, from *Menander* a Sorcerer, *Simons* disciple; held, the world was not made by God, but by Angels. 3. *Saturnilians* or *Saturninians*, *from Saturninus*; held the Simonian filthiness, and the Menandrian errour 4. *Basilidians*, from *Basilides*; held, the world and man were not created of God; Believed not that Christ was crucified of the Jews, but *Simon* the Cyrenian who carried his Cross. 5. *Nicolaitans*, from *Nicolas* one of the seven Deacons, (thinks [z] *Augustine*,) who being accused for jealousie over his fair wife, and would have deserted her, and prostituted her as common to all: Hence arose a most filthy sect maintaining the community of women, &c. But *Clemens Alexandrinus* commends that *Nicolas* for Piety and Continency; and saith, his daughters remained unmarried, and his son lived holily. Whence [a] *Pareus* thinks, its Probable it was not *Nicolas* the Deacon, but some other *Nicolas* that was Author of that impure and prodigious Sect; though those Hereticks made use of that holy mans name, to countenance their odious filthiness. 6 *Gnosticks*, who would be so called from the excellency of their knowledge, worse then all the former; are thought to have risen from the filthy *Nicolaitans*. 7. *Carpocratians*, from *Carpocrates* in *Asia*; who taught every filthy operation and every invention of sin, that men must sin, and do the will of all the Devils: otherwise they could not evade Principalities and Powers, whom these things please, that they might come to the superiour Heavens; And that Jesus was only man, descended of both Sexes; Rejected the Law; Denyed the Resurrection, &c. 8. *Cerinthians* and *Merinthians*, from *Cerinthus*, (for shunning of whom; *John* is reported to have leaped out of the Bath at *Ephesus* unwashed, as hath been [b] formerly noted,) and *Merinthus*; who said, the world was made by Angels: men ought to be circumcised and keep the Ceremonial Law; who denyed Christs Divinity; said, he was not before *Mary*, that he was a meer man, that Christ is not risen, but hereafter should rise again. And fabulously conceited, that after Christs resurrection, Christ shall reign on earth a thousand years, in which earthly Kingdom of Christ, men shall live according to the carnal pleasures of their belly and lust, &c. whence also they were called Chiliasts, or Millenaries. 9. *Nazareans*, who though they confess Christ the Son of God, yet observe all things of the old Law, which they say Christians learned by the Apostolical Tradition, not to observe carnally, but to understand spiritually. 10. *Hebionites*, from *Hebion*; who held that Christ was only man, and observe Circumcision, and other Commands of the Ceremonial Law, from which we are freed by the N. Testament. *All these Heretical Antichrists were in* John's *dayes*. II. *John* took notice of divers carnal believers, who made great profession of Knowledge, Faith and Piety towards God, and of love towards their brethren, who yet lived impiously towards God, and uncharitably towards their brethren, to the scandal of the Gospel. III. Finally, *John* considered how necessary it was to encourage true belivers in Communion with God, Stedfastness in the true faith, holiness of life, Sincere brotherly love, Growth in grace; and to promote the assurance of their eternal life. These things principally gave *John* Occasion of writing this Epistle by way of remedy.

x *Epiph. in Panard.* 1. *Tom.* 2.
y *Aug. de Hæres. l. p.* 14. *&c. Tom.* 6. *Bas.* 1569.
z *August quo supr.* See Act. 6. 5. Rev. 2. 6. 15.
a *D. Pareus in Com. in Apoc.* 2. 6.
b *See on* John's Gospel. §. 1.

§. V. Scope

The blessed Apostle *John*, in this Epistle principally scopes and levels at these three ends.

1. To detect and confute Heretical and [c] *Antichristian seducers*, and warn the believers against them and their false Doctrine. [d] *These things have I written to you, concerning them that seduce you*; Particularly and especially proving, (1) *That* Christ is true and eternal e God, against the *Carpocratians*, *Cerinthians* and *Hebionites*,

c 1 John 2. 18, 19, 22. and 4. 1, 2, 3.
d 1 John 2. 26,
e 1 John 1. 1, 2, 3. and 2. 22. 23 and 5. 5, 6, 7, 10, 13, 20.

onites. (2) *That* Christ is truly come in the flesh already, is true [f] man, and assumed true flesh, against the *Simonians*, and also against the *Cerdonians*, *Manichees*, *Priscillianists* and *Valentinians*, (which by a Prophetical spirit he foresaw would follow,) (3) *That* Jesus is the true [g] Christ, the promised *Messiah*, against the *Simonians*, *Jews* and *Nazareans*. (4) *That* the [h] Father, Word and Holy Ghost, are three true distinct Persons of one Essence, against *Sabellians*, &c. (5) *That* they that are born of God, ought not, (nay, as such, cannot) [i] commit sin; and such as do not righteousnesse are of the devil, not of God, against the *Carpocratians*.

2. To stir up all that professe to know God, to have communion with him, and believe in him, [k] *that they walk in light, not in darknesse*, in Sanctity not in sin, [l] *walk as Christ walked*, that they [m] *keep the Commandements*, and especially abound in [n] sincere *brotherly-love* to one another.

3. To help forward and provoke true believers to true [o] communion with God and Jesus Christ, [p] constancy in the true faith against all that seduced them, [q] Purity and Holinesse of life, Sincere [r] brotherly-love, Growth in [s] faith and grace. And peculiarly to promote their Assurance of their interest in eternal life.

This last End is clearly professed: [t] *These things have I written unto you, that believe on the Name of the Son of God, that yee may know that yee have eternal life.*—And therefore it is most singularly observable, of this *Memorable, Sweet and precious Epistle*, what a multitude of **Marks, Signes or Discoveries of Believers spirittual state**, are here plainly and purposely laid down for this end, more then in any other so short a piece of Scripture in the whole Bible. Which [u] **Signes** or **Evidences** are here reduced to several heads, and set down for the help and comfort of the Readers, in some of which, at least the weakest Christian, (if sincere,) may finde abundant soul-refreshing, and heart-establishment.

I. **Evidences, Signes or Discoveries of Gods love to us.**
1. Christs being sent to die for us, that we might live by him, 1 *John* 3.16. and 4.9,10.
2. Adoption, That we should be called the sons of God, 1 *John* 3.1.
3. Our not loving the world, nor the things of the world, inordinately, 1 *John* 2.15,16,17.
4. Our love to God, which is an effect, or reflexive beame of Gods love to us, 1 *John* 4.19.

II. **Evidences or Signes of our Regeneration, Adoption, Sonship.**
1. That the world knoweth us not, 1 *John* 3.1.
2. True beleeving that Jesus is the Christ, 1 *John* 5.1.
3. Not committing, or practising of sin, 1 *John* 3.8,9. Especially not that great sin of sins, **The sin against the Holy Ghost**; So, *The wicked one toucheth him not*, 1 *John* 5.18.
4. Overcoming erroneous heretical spirits and their seducements, 1 *John* 4.1,4.
5. Overcoming the world by faith, 1 *John* 5.4,5.
6. Doing, or Practising of righteousnesse, 1 *John* 2.29. and 3.10.
7. True love of the brethren. 1 *John* 3.10,14. and 4.7.
8. Hope (if not assurance in some measure) that we shall be conforme to God and Christ in his glorious appearing, 1 *John* 3.2,3.
9. In hope of glory, purifying our selves as God is pure, 1 *John* 2.3.

III. **Evidences or Signes that we are of the truth, of the true number of Gods people.**
1. Having an unction from the holy one teaching us all things, 1 *John* 2.19,20,27.
2. The Testimony of an upright heart or conscience touching our real and true love of the brethren. 1 *John* 3.18,19,20,21.
3. Perseverance with the faithful in Christ and in the truth, 1 *John* 2.19,27.

IV. **Evidences or Signes of being in light, not in darknesse, in life not in death.**
1. Having the Son, *viz.* Actual interest in, and enjoyment of Jesus Christ, 1 *John* 5.11,12.
2. Loving, and not hating of our brother, 1 *John* 2.9,10,11. and 3.14,15.

V. **Evidences, or Signes of our true knowledge of God, and of Jesus Christ.**
1. Real and sincere keeping of his Commandements, 1 *John* 2.3,4.
2. Not sinning, or denial of sin, 1 *John* 3.6.
3. A right entertaining and hearkning to the true Apostolicall Doctrine, 1 *John* 4.5,6.
4. Mutuall brotherly love, 1 *John* 4.7,8.

VI. **Evidences or Signes of our true love to God, and to Jesus Christ.**
1. When our love to God, flowes from Gods love to us, 1 *John* 4.19.
2. The casting out of base servile fear, 1 *John* 4.18,19.
3. Not loving the world, and things in the world, inordinately, excessively, 1 *John* 2.15,16.
4. Keeping Gods Word and Commandements, and that cheerfully, 1 *John* 2.5. and 5.3.

[f] 1 Joh. 1,1,2. and 4.1,2,3. and 5.6.
[g] 1 Joh. 2.22.23
[h] 1 John 5.7.
[i] 1 John 3.4. to 11.
[k] 1 John 1.5, 6,7.
[l] 1 John 2. 6.
[m] 1 John 2 ..
[n] John 2, 9,10 11. and 3.10. *to the end* & 4.20, 21. and 5.1,2.
[o] 1 John 1.3,4 &c.
[p] 1 John 2.24, 25,26,27,28.
[q] 1 John 2. 1. and 3.3. to 13.
[r] 1 John 2. 9, 10,11. & 3.10 &c.
[s] 1 John 5. 13.
[t] 1 John 5. 13.
[u] *A Catalogue* of **Believers Evidences** *for Eternal life*; collected out of this I. *Ep.* of JOHN.

5. Our true love to Gods children, for the heavenly Fathers sake who begat them: Opening our bowels of compassion to brethren in need, 1 *John* 5.1. and 4,11,12,20,21. and 3.17.

VII. **Evidences or Signes of our Communion with God and with Jesus Christ.**

1. The Holy Spirit of God, and of Jesus Christ given us, 1 *John* 3.24. and 4.13.
2. The true abiding of the ancient Primitive Truth and Doctrine of Christ in us, 1 *John* 2.22, 23,24.
3. True confessing that Jesus is the Son of God, 1 *John* 4.15.
4. Not doing, or practising of sin, *John* 3.6,8.
5. Unfained love to God, and dwelling therein, 1 *John* 4.16.
6. Walking in light, not in darkness. 1 *John* 1.5,6,7.
7. Walking as Christ walked, 1 *John* 2.6.
8. Keeping his Word and Commandments, 1 *John* 2.5. and 3.23.24.
9. True Brotherly-love, 1 *John* 4.12.

VIII. Finally, **Evidences or Signes of true Brotherly-love, or unfeigned love of Gods children**, 1 John 5.1,2.

1. True Spiritual knowing of God, 1 *John* 4.7,8.
2. Sincere loving of God, 1 *John* 5.1,2.
3. Right keeping of Gods Commandments, 1 *John* 5.2,3.
4. Loving the Brethren peculiarly as they are begotten of God, &c. 1 *John* 5.1,2.
5. When we love the brethren not complementally and verbally only, but really and sincerely: Opening tender bowels of compassion to them in need; yea if the cause require, hazarding our dearest lives for the children of God, 1 *John* 3.16,17,18,19.

By these Evidences, Signes, or Characters of our spiritual Estate, *clearly laid down in this Excellent Epistle, the weak in faith may become strong in Assurance, and the strong may become stronger: yea all that truly beleeve in the Name of the Son of God, (if the fault be not their own,) may hereby come to* know. that they have eternal life. *All which* **Evidences** *I have more fully opened and unfolded in a distinct Treatise, entituled* **The Beleevers Evidences for eternal life.** *A subject which I hope, to gracious hearts will be alwayes most welcome and seasonable, but especially in these sad afflicting dayes; To help forward their Assurance for Heaven, when they can have no Assurance of any thing on earth.*

§. VI. Principal Parts, or *Analytical Explication.*

In this I. **Epistle of John**, which is General, (stiled, *An Hortatory Epistle-short and Excellent*, by y *Pareus*: A *most sweet Epistle and most Memorable in the holy Church of God*, by z *Augustine*: *An Epistle altogether worthy the Spirit of that Disciple, who was therefore beloved above others by Christ, that he might render him familiar to us*; by a *Calvin*;) are considerable these **Principal Parts** in reference to the Excellent ends fore-mentioned, *viz.* 1. *The Proem*, or *Introduction to the Epistle.* 2. *The Substance of the Epistle it self.* 3. *The Conclusion.*

y Epistola Paranetica, Brevis & Insignis. *D. Pareus in Adverss. ante 1 Ep. Ioan.*

z in Epistola satis Dulci—& Satis memorabili in Sancta Ecclesia Dei. *Aug. Praefat. in Expos. Ep. Ioan. Tom. 9.*

a Hæc Epistola prorsus Signa est ejus Discipuli Spiritu, qui præ aliis ideo dilectus à Christo fuit, ut ipsam nobis familiarem redderet. *Io. Calv. Arg. Ep. Ioan.*

I.

CHAP. I.

THE PROEM, or INTRODUCTION, making Entrance into the Epistle; shewes, 1. *What Subject-matter the Apostle propounds principally to treat of in this Epistle*, viz. of the great Theam of the Gospel; *Jesus Christ the Word of Life.* 1. Of Christs Person, God-man. [1] Christs Godhead is intimated in these Phrases; *That which was from the beginning.*—— *The Word of Life.*—— *The Life.*—— *That Eternal Life which was with the Father.* [2] Christs Manhood, implyed in these expressions; *which we have seen with our eyes, which we have look't upon, and our* b *hands have handled of the Word of Life:*—*For the life was manifested, and we have seen it.*—*And was manifested unto us.* 2. Of Christs office, To be the Author of life to us, implyed in that Christ is called, *The Word of Life*;—*The Life*;—*That Eternal Life which was with the Father, and was manifested unto us. Ch.* I. v. 1,2. II. *What the Apostle intends to clear touching Christ*, viz. 1. Not any novelty, but *That which was from the beginning.* 2. Not any uncertainty, but that whereof the Apostles were infallible witnesses; *Which we have heard, which we have seen with our eyes, which our hand have handled, &c. v.* 1,2,3. III. *To what End or Purpose he will treat of these things*, viz. 1. That those

b Præbuit se palpandum, qui se præbuit crucifigendum: crucifigendum inimicis palpandum amicis. Medicus tamen omnium, & illorum impietatis, & istorum incredulitatis. *Augst. Tract. 2. in Epist. Ioan. Tom. 9.*

to

to whom he writes *might have communion or fellowship with* the Apostles, which fellowship of the Apostles is sweetest and Highest, *And truly our fellowship is with the Father and his Son Iesus Christ*, This **Communion** is even **Heaven on Earth**, ver. 3. 2. That having such fellowship, *their* [c] *joy might be full*; and so they at last become eternally happy, *ver.* 4.

THE SUBSTANCE of the Epistle it self is, 1. *Practical.* 2. *Doctrinal*

I. **The Practical Part**, is full of *Holy and Heavenly Exhortations* unto Sanctity of life and Conversation, as becomes them that have communion with the holy God; And that in divers *Particular Duties of Christianity*, sometimes pressing the same Duties again and again, (as that of *Brotherly-love*) but with new Motives or Arguments. Now herein *John* exhorts them,

I. **To walk in light**, (*viz.* of Purity and Holiness) **not in darkness** (*viz.* of Impurity and Sinfulness,) **if they profesſe communion with God.** This is urged, 1. *From* the Nature of God, revealed to, and by the Apostles. [d] *God is light, and in him is no darkness at all*, ver. 5. 2. *From* the falshood and Hypocrisie of them that profesſe communion with God, and yet walk in darknesse, *v.* 6. 3. *From* the benefit of walking in the light, as God is in the light; laid down, (1) More Generally, *Then we have fellowship one with another*, *viz.* we with God and Christ, and they with us. (2) More Particularly, *And the blood of Iesus Christ his Son cleanseth us from all sin*, *ver.* 7.

II. **Not to deny sin to be in them, or to be done by them, yea though they be regenerate**, but **rather penitentially to confesse it before God.** 1. Because, *if we say we have no sin*, (1) *We deceive our selves.* (2) *The truth is not in us*, ver. 8. 2. Because *if we confesse our sins, God is faithful and just*, (1) *To forgive us our sins*, viz. in Justifying us. (2) *To cleanse us from all unrighteousnesse*, viz. In both Justifying and Sanctifying us, *ver.* 9. 3. Because, *If we say we have not sinned*, viz. Actually; (1) *We make God a lyer.* (2) *His Word is not in us*, *ver.* 10.

III. **To walk innocently in avoiding sin so farre as is possible, and yet if sin overtake them to repaire by Faith unto Christ as a remedy against all sin.** He encourages to come to Christ for relief against sin, from the two chief Acts or Parts of Christs Priesthood, viz. 1 His Intercession in heaven with the Father for us; which is *Amplyfied* by the Righteousnesse of the Intercessor, able to prevaile. *If any man sin we have an Advocate with the Father, Iesus Christ the righteous*, *Ch. II. ver.* 1. 2. His Satisfaction for, and Expiation of sin, on earth, by his Death; and this, (1) Not only for the sins of Jewes, to whom he wrote; *And he is the Propitiation for our sins.* (2) But also for sins of Gentiles of every Nation through the world; *And not for ours onely, but also for the sins of the whole world*, *ver.* 2.

[c] *Plenum Gaudium* dicit, In ipsa societate, in ipsa Charitate, In ipsa unitate. *Aug. Tract.* 1. *in Ep. Ioan. Tom.* 9.

II.

[d] Deus lux appellatur & tenebræ in eo non sunt ullæ. Quando dicit nullas tenebras in Dei lumine reperiri, ostendit omnia aliorum lumina aliqua sorde maculari. *Hier. adverſ. Pelag. l.* 2 *p.* 83. *Tom.* 2. *Basil.* 1553.

CHAP. II.

[e] Non dixit, *habetis*, nec *me habetis* dixit, nec ipsum *Christum habetis*, dixit: sed & *Christum* posuit, non se; & *habemus* dixit non habetis. Maluit se ponere in numero peccatorum, ut haberet Advocatum Christum: quam ponere se pro Christo Advocatum, & inveniri inter damnandos superbos. *Aug. Tract.* 1. *in Ioan. Tom.* 9.

IV. **To adde to this knowledge of Christ, true obedience to his Word and Commandments.** 1 *Because*, hereby we may know that we truly know Christ, *ver.* 3. 2. *Because*, to make [f] profession of knowing Christ, without keeping his Commandements is Hypocrisie, *ver.* 4. 3. *Because*, the keeping of Christs Word by any one, evidenceth (1) That *the love of God is truly perfected in him.* (2) That such are in Christ, and have communion with him, *ver.* 5. 4. *Because*, its the Duty of such as profess communion with Christ, to walk as Christ walked, *ver.* 6.

[f] Frustra nobis in eo plaudimus, cujus mandata non facimus. *Hier. adverſ. Jovin. l.* 2. *p.* 69. *Tom.* 2 *Basil.* 1553.

V. **To love the Brethren**; Touching this Duty, 1 *He Prefaceth to it.* 2 *He presseth it.* And 2 *Declares why he so urgeth it, and other duties of holy life.* I. **He Prefaceth to it**, showing that this Duty whereunto he exhorts them, is not any *New*, but an *Ancient* Duty; being grounded not on a *New*, but an *Old Commandement.* This is 1. *Asserted and proved*, in that he writes no other Commandment to them, then what they had heard preached to them from the beginning, *ver.* 7. 2. *Corrected by a Concession*, that this his Exhortation unto *Brotherly-love*, is in some sort *A New Commandment.* Here; *Partly*, he explains how, or in what respect it is **New**, viz. (1) *In respect of Christ*, who renews this Old Commandment. (2) *In respect of themselves* who receive this Commandment as renewed by Christ. *Again a New Commandment I write unto you, which thing is true in him and in you.* *Partly* he proves this old Commandement to be new in these respects; *because the darkness is past, and the true light now shineth*, viz. The bright day of the Gospel shineth, by the appearing of Christ the Sun of righteousnesse, *ver.* 8. II. **He presseth it** by divers Arguments, *viz.* 1. Because *he that hates his brother, is in darkness, even until now*, ver. 9. 2. Because *he that loveth his brother*, thereby evidenceth himself. (1) *To abide in the light.* (2) To be inoffensive, *And there is no occasion of stumbling in him*, ver 10. (3) Because, *he that hateth his brother, not only is in darkness, but walketh in darkness, and knoweth not whither he goeth*, ver. 11. III. **He declares who he so much urgeth Brotherly-love**, *and other Christian duties upon them.* Which he doth by distributing them into three Ranks, *viz. Little children, Fathers, and Young men.* And by annexing reasons [g] peculiar to these Ranks respectively. He wrote to those among them, that

[g] Filii sunt, patres sunt, juvenes sunt. In Filiis Natalitia, quia nascuntur: Patres, quia Principium agnoscunt. Juvenes quare? quia vicistis malignum. In Patribus Antiquitas, in Juvenibus Fortitudo. *Aug. Tract.* 2. *in Ep. Joan. Tom.* 9.

were 1. **Little Children**, (such chiefly rejoycing in their Parents love and countenance:) (1) Because, *their sins were forgiven them for his Names sake.* (2) Because, *they have known the Father.* 2. **Fathers**, (such chiefly delighting in the commemoration of ancient things;) Because *they have known him that is from the beginning.* 1. **Young-men**, (such chiefly glorying in their strength, activity and valour;) Because, (1) *They are strong.* (2) *The Word of God abideth in them*; whereby they are strengthened, (3) *They have overcome the wicked one*, ver. 13, 14.

VI. **To take heed of the inordinate love of the world, and of the things in the world.** This is urged, 1. *From* the inconsistency of the love of God and the world, in the same heart, at the same time, with intense degrees. *If any man h love the world*, &c. *ver.* 15. 2. From the Nature of all things in the world. All things in this world, that can invite to the love of them, are reducible to one of these three heads, *viz.* (1) *The lust of the flesh*; to which refer all carnal corporal delights and pleasures. (2) *The lust of the eye*; to which reckon all visible possessions, and riches of outward state. (3) *The pride of life*; to which reccunt, all Honours and high-rooms in the world. Yet all these are terrene and earthly, not divine and heavenly: *not of the Father, but of the world*, ver. 16. 3. *From* the vanity of the world, *And the world passeth away and the lust thereof.* Which is *Amplified* by the contrary perpetuity of him that doth the will of God, *who abideth for ever*, ver 17.

h Duo sunt amores, mundi & Dei. Si mundi amor habitet, non est quò intret amor Dei: recedat amor mundi, & habiter Dei. Melior accipiat locum. *August. Tract.* 2. *in Epist. Joan. Tom.* 9.

VII. **To beware of the dangerous Antichrists and heretical Seducers** that should come in the last times, yea were already come in *Johns* dayes, especially those that denyed Christ, either in Person or Office; as *Simonians, Basilidians, Carpocratians, Cerinthians, Hebionites*, &c. Against which he arms them, and encourageth them to persevere in the truth by divers considerations. As 1. **That**, *it is the last time*, forasmuch as divers Antichrists are already come, which are fore-runners of that great Antichrist, foretold by the Apostles to come in the last dayes, v. 18. 2. **That**, these Antichrists separated, *and went out from the Church of Christ*, and from the truth: *because they were not of Christs true Church* for true believers continue, v. 19. 3. **That**, those to whom *John* writes, had an *Unction from the holy One, and knew all things*, viz. had the Annointing of the illuminating and sanctifying Spirit from Christ, teaching them all things necessary to their salvation and preservation from seducers, v 20. This he *Amplifies* shewing hereupon why he wrote to them; not so much to inform them of the truth which they knew not, as to Confirm them in the truth which they knew, v 21. 4. **That**, if there be any heretical liar, he is that liar, *that denyes Jesus to be the Christ*; *who is a liar, but he that denyeth that Jesus is the Christ?* v. 22. 5. **That**, whosoever denyeth the Father and the Son is Antichrist, *ver.* 22. 6 **That**, whosoever denyeth the Son, denyeth the Father also, *ver.* 23. 7. **That**, their abiding in the true faith of the Father and the Sonne, according to the Doctrine which they had heard of the Apostles from the beginning, (whereunto he exhorts them,) would bring them to eternal life, promised to them, *ver.* 24, 25. 8 **That**, though he hath *writ those things to them, concerning those that seduce them*: yet forasmuch as *the Annointing*, (viz. Christs Spirit,) *abideth in them, and teacheth them all* necessaries to salvation, &c. He encourageth them that they shall persevere and abide in him, *ver.* 26, 27. 9. Finally, **That**, if they persevering in his truth abide in him, they shall have confidence to look Christ in the face, and not be ashamed before him at his coming, *ver.* 28.

VIII. **Sincerely to practise righteousness and abandon the practising of sin;** (contrary to the cursed and devillish doctrine of the *Carpocratians*, who taught men to sin.) *This is urged* by many cogent Arguments. As

1. *Because*, the true practice of righteousness, evidenceth him that so practiseth to be born of God, who is righteous, *ver.* 29.

2. *Because*, the heavenly Father hath vouchsafed us no vulgar favour in adopting us to be his children; which singular mercy should kindle in us an earnest indeavour to be conform unto him in purity. *That this Argument may be the more prevalent, He Amplifies this great benefit of Son-ship.* 1. By the singular and admirable love of the Father in adopting us. *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.* 2. By the worlds contempt or disregard of this their Privileged-state of adoption. Against which he comforts them, from consideration of the true cause thereof, *viz.* Their ignorance of the Father adopting; *Therefore the world knoweth us not, because it knew him not* Ch III v. 1. 3. By the unspeakable glory that at his appearing shall certainly be conferred on them, because they are the Sons of God; which glory shall chiefly consist, (1) In conformity to him; *we shall be like him.* (2) In perfect vision of him; *for we shall see him as he is* ver. 2. 4. By the property and disposition of all that *have this hope* of glory, *to purifie themselves as he is pure*, viz. in some true spiritual resemblance, though not in equality of purity, *ver.* 3.

CHAP III.

i Ergo visuri sumus quandam visionem, *quam nec oculus vidit*, &c. visionem præcellentem omnes pulchritudines terrenæ, Auri, Argenti, nemorum atque camporum, pulchritudinem maris & aëris, pulchritudinem Solis & Lunæ, pulchritudinem stellarum, pulchritudinem Angelorum: Omnia superantem, quia ex ipso pulchra sunt omnia. Quid ergo nos erimus, quando videbimus? *Aug. Tract. 4. in Ep. Joan. Tom. 9.*

3. *Because*,

3. *Because, the Commission of sin is the transgression of the Law*: which therefore believers should shun, *ver* 4.

4. *Because*, Christ in whom was no sin, was manifested to take away sin, *viz.* by his death, &c. therefore Christians may not continue in sin, *ver.*5.

5. *Because*, whosoever have Communion with Christ, and abide in him, sin not; *But they that sin, have not seen him, nor known him*, ver.6.

6. *Because*, he that truly *doth righteousnesse is righteous*, (whatsoever seducers suggest to the contrary,) This he proves from Christs example, *ver.*7.

7. *Because, he that committeth sin is of the devil.* This is proved; 1. From the devils sinful nature: *for the devil sinneth from the beginning.* 2. From the end of Christs *manifestation*, which was; *That he might destroy the works of the devil, viz.* Sins. Therefore they that commit sin cannnot be of Christ, but of the devil, *ver.*8

8. *Because*, Regenerate Persons *do not commit sin, nor* k *can they sin*, (viz. as carnal unregenerate Persons do,) *because they are borne of God*, and have a *seed*, repugnant to sin, *remaining in them*, ver. 9.

k *How they that are borne of God, do not, cannot commit sin*; See cleared at large in many particulars, in my **Believers Evidences**, &c. *ch.*2.§ *III.p.*29 *to* 127.

Qui in Generatione domini perseverant, peccare non possunt. Quæ enim communicatio luci & tenebris? Christo & Belial? Quomodo dies & nox misceri non queant: sic nec justitia & iniquitas, peccatum & bona opera, Christus & Antichristus. Si susceperimus Christum in hospitio nostri pectoris; illicò fugamus diabolum: Si peccaverimus, & per peccati januam ingressus fuerit diabolus: protinus Christus recedit. *Hier. adverſ. Jovinian. l.*2.*p.*69.*Tom.*2. *Basil.*1553.

9. *Because*, the manifest character, distinguishing the children of the devil from the children of God, is 1. *More generally*, the not doing of righteousness. 2. *More particularly*, the not loving of their brethren. (*And so he passeth again to exhort to brotherly-love.*) ver. 10.

IX. **To unfeigned brotherly-love** Hereunto he exhorts them by many prevalent Arguments, *viz.* 1. **From** Gods message or command, preached to them at first by the Apostle, to love one another, *ver.*11. 2. **From** *Cains* contrary evil example of hating and slaying his brother for his righteousnesse, whereby he evidenced himself to be *of that wicked one the devil*, v.12. Whence he comforts the Regenerate against the worlds hatred of them, because thus it was of old, *ver.*13. 3. **From** the benefit of brotherly-love, whereby we *know that we have passed from death to life*, ver.14. 4. **From** the mischief of hating, or not loving the brethren, *viz.* (1) Such a man *abideth in death.* (2) *Is a* l *Murderer.* And (3) Consequently *hath not eternal life abiding in him*, ver.14.15. 5. **From** Christs own example, Christ so loved us as to lay down his life for us: so should we love the brethren, as in some m cases to hazard *our lives for the brethren*, ver.16. 6. **From** the impossibility of having Gods love to dwell in them, *if having these worlds goods, they shut up their Bowels from their Brethren in need.* Therefore they should love *them not in word and in tongue, but in deed and in truth*, ver.17,18. 7. **From** the excellent effects or benefits which will redound to them, from upright and real loving of the brethren, *viz.* (1) *Hereby ebey shall know that they are of the truth, viz.* of the true number of Gods People. (2) *Hereby* they shall have assured confidence of heart and conscience towards God: who being greater then conscience, will much more condemn if conscience condemn, *ver.* 19,20,21. 3. *Hereby* their n confidence in God, is crowned with his hearing of their Prayers; because in so doing *they keep his Commandements, and do those things that are pleasing in his sight*, ver.22. His Commandement being; Partly, *that we should beleeve on the Name of his Son Jesus Christ.* Partly, *that we should love one another*, ver.23. The keeping of his Commandement being a fruit of our communion with God dwelling in us, which abiding of God in us, is assured to us by his Spirit, *ver.*24.

l Cum enim homicidium ex odio sæpe nascatur, quicunq; odit, etiamsi nec dum gladio percusserit: Animo tamen homicida est. *Hier. ad Castorinam Materteram.p* 210. *Tom.*1.*Basil.* 1553.

m See in what Cases, in my **Believers Evidences**. *Ch.* 8. §. V. *p.* 232. &c.

n Cor cum manibus levat, qui orationem suam operibus roborat. Nam quisquis orat, sed operari dissimulat: cor levat, & manus non levat. Quisquis vero operatur & non orat, manus levat. & cor non levat. Juxta ergo Joannis vocem, tunc cor fiduciam in oratione accipit, cum sibi vitæ pravitas nulla contradicit, & bonorum operum ratio orationi concinit. *Hier. in Lament. Hierem.*3.*p.*367.*A.Tom.*5.*Basil.*1553.

CHAP. IV.

X. **To beware of heretical Seducers, and of believing every Spirit**, (viz. every teacher that pretends the spirit.) **but to try the Spirits, whether they be of God.** *Here*, I. He confirms this Exhortation; because *many false Prophets are gone out into the world*, Ch.IV, ver.1. *II.* He directs them how to try and discover the Spirits, *viz.* 1. Affirmatively. *Every spirit that confesseth that Jesus Christ is come in the flesh, is of God* ver 2. 2. Negatively, *Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.* This he brands as the *Spirit of Antichrist.* Partly, foreprophecied off by the Apostles, *that it should come into the world.* Partly, in some degree was *even now already in the world*, v.3. *III.* He comforteth them, 1. Against the danger of their being overcome by these seducers; yea that they have overcome these seducers already; Partly, because *they are of God.* Partly, because *Greater is God in them then Satan in these Seducers*, ver 4. 2. Against the Prevalency of these Seducers Doctrine in the world. (1) It is only *the world that heareth them.* (2) The world therefore heareth them; Partly, because these seducers *are of the world.* Partly, because *they* therefore *speak of the world*; that is, agreeably to the corrupt humor and disposition of the world,

world, *ver.*5. 2. Against the contempt or neglect of the Apostolicall Doctrine in the world, by showing [1] That the Apostles *are of God*, though the world heare them not. [2] That *he that knoweth God, heareth* the Apostles (3) That he *that is not of God, heareth them not*; none but such despise their Doctrine, *ver.* 6. IV. He concludes this whole exhortation with this intimation, *Hereby know we the Spirit of truth, and the spirit of errour*, ver. 6.

XI. *Finally*, He exhorts again to Brotherly love; *by divers Arguments.* As,

1. *Because*, God is the Authour of it; *Love is of God, ver.* 7.

2. *Because*, this love of the brethren, is a Signe 1. Of Regeneration; *Every one that loveth is borne of God.* 2 Of true knowledge of God, *and knoweth God*, ver. 7. This is illustrated by its contrary. *He that loveth not, knoweth not God*; and he confirms it by a reason from Gods nature; *for God is love*, ver. 8.

3. *Because*, God hath taught us by his own example to love one another in sending his Son into the world for us *In* this sending consider, 1. Who did send, *God.* 2. Who was sent, *his only begotten Son.* 3. Whither he was sent, *into the world*; there in to be Born meanly, Live afflictedly, and Die cruelly for us. 4. For what end he was thus sent, *viz.* (1) *To be the Propitiation, for our sins.* (2) *That we might live through him.* 5. What's the singular moving cause of all this; *Herein is love, not that we loved God, but that he loved us. Therefore if God so loved us, we ought also to love one another*, ver. 9, 10, 11.

4. *Because*, if we love one another, (though corporally, *no man hath seen God at any time*, yet) spiritually we see and know that God dwelleth in us, and we in him, perfectly and sincerely loving him, 1. *Partly*, by this fruit of the spirit in us, brotherly love, *ver.* 12, 13. 2. *Partly*, by Confession that Jesus is the Son of God, sent to be the Saviour of the world, as the Apostles knew and testified, *ver.* 14, 15. 3. *Partly*, by dwelling in this brotherly-love, in as much as (o) *God is love*, ver. 16.

o *Quia deus dilectio est.*] Quid amplius dici potuit, fratres? Si nihil de laude dilectionis diceretur per omnes istas paginas hujus Epistolæ, si nihil omnino per cæteras paginas Scripturarum, & hoc solum unum audiremus de voce Spiritus Dei, *Quia deus dilectio est*: jam videte, quia facere contra dilectionem, facere contra Deum est *Aug. Tract.* 7. *in Ep. Ioan. Tom.* 9.

And again elsewhere; Nescio utrum magnificentius nobis charitas commendari potuit, quam ut diceretur, *Deus charitas est.* Brevis Laus, & magna Laus: brevis in Sermone, & magna intellectu. Quam citò dicitur, *Deus dilectio est.* Et hoc breve est, Si numeres unum est: Si appendas, quantum est? *Deus dilectio est, & qui manet in dilectione, in Deo manet, & Deus in illo manet.* Sit tibi domus deus, sto domus Dei; mane in Deo, & maneat in te Deus. Maneat in te Deus ut te contineat, maneas in Deo ne cadas: —— quomodo cadet, quem continet Deus? *Aug. Tract.* 9. *in Ep. Ioan. Tom.* 9.

5. *Because*, by this *brotherly-love* (if sincere and perfect,) we shall be enabled to appear with confidence and boldnesse *in the day of judgment.* This is confirmed, 1. From our conformity to, and resemblence of God, (who is love,) by this sincere brotherly-love; *Because as he is so, are we in this world*, ver. 17. 2. From the nature of sincere and perfect love, inconsistent with slavish tormenting feare; *there is no feare in love, but perfect love casteth out feare, because feare hath torment*, &c. ver. 18.

p Statim fidei conjunxit dilectionem, quia sine dilectione fides inanis est; cum Dilectione, fides Christiani: Sine dilectione, fides Dæmonis, Qui autem non credunt, pejores sunt quam Dæmones. *Aug. Tract.* 10. *in Ep.* 1 *Ioan. Tom.* 9.

6. *Because*, we cannot evidence our true love to God, (which originally ariseth from Gods loving us first,) if we be without true brotherly-love. *If a man say he loveth God and hateth his brother, he is a lyar*; This is confirmed, 1. By the impossibility of *loving God whom we have not seen, if we love not our brother whom we have seen.* (Seeing and Knowing being the ground of Loving) *ver.* 19, 20. 2. By Gods joynt command to love both, *And this Commandement have we from him, that he who loveth God, love his brother also*, v. 21. 3. By the near relation betwixt God and the brethren, *who* (*beleeving* (p) *that Jesus is the Christ.*) *are born of God.* Whence *every one that loves him that begat*, viz. God, *loves him also that is begotten of him*, viz. the Regenerate child for the Fathers sake, *Ch. V. ver.* 1. 4. By the dependance of our love to the children of God, upon our true love to God, the cause of brotherly love. *By this we know that we love the children of God, when we love God and keep his commandements*, ver. 2. This love of God is *Amplified* by the peculiar signes or discoveries thereof, *viz.* (1) *Keeping his Commandements.* (2) *Not counting his Commandements grievous*, ver. 3. That the Regenerate, the true lovers of God count not his Commandements grievous, he proves; because the Regenerate do by true faith in Christ conquer the world, which hinders their cheerfull keeping of Gods Commandements, *ver.* 4, 5. (*So he passeth to the* **Doctrinall part** *of the Epistle concerning Christ.*)

II. **The Doctrinall part of this Epistle**, declares that Jesus is the Christ, true God and man that should come into the world. This is (1) *Proved.* (2) *Applyed.*

I. *This Truth is Proved by many Testimonies* viz. 1. **Of the Law**, under the Old Testament, Typically prefiguring Christ, *This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood.* This points at, and alludes to (q) the *type* & *Anti-type.* The *Type* is Summarily reduced to two heads, *viz.* **water**, i.e. The Ceremoniall washings by water. And **Blood**, i.e. The blood of Expiatory Sacrifices. The *Anti-type* Christ, Answers to both these branches of the Type, And that two wayes; *Partly*, Symbolically in giving a visible signe of the fulfilling of those Types in him upon the Crosse, (r) *water and blood* mysteriously coming out of his side. *Partly*, really in vouchsafing us compleat spiritual purifying from sin; *From guilt of sin*, by his blood, fully expiating

q So *Ioan. Calv. Com. in* 1 *Ioan.* 5, 6. *Ioan Piscat. Anal. in loc. Dav. Pareus in Adversi. in loc.*

CHAP. V.

r John 19. 34.

p'rit[illegible] t Christ[illegible] for it. *From filth and power of sin*, by his Spirit, as by clean water, purifying us and sanctifying us, *ver.* 6. 2. **Of the Spirit**, which inwardly testifies of Christ, giving us spiritual sense and experience of Christs efficacy in justifying and sanctifying. *And it is the Spirit that beareth witnesse, because the Spirit is truth*, ver. 6. 3. **Of three that bear Record in Heaven**, that Jesus is the Christ, &c. *viz.* The three persons which are one in Essence, and therefore consequently, consent in one Testimony. (This they did divers wayes and times, but in Christs baptisme joyntly (*s*) *The Father* by his voice from Heaven, *The word* by his Baptisme with water, *The Holy-Ghost*, by descending and lighting upon him in a bodily shape like a Dove.) (*t*) *For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one*, ver. 7. 4. **Of three that beareth witnesse on earth**; (*u*) *The Spirit and the Water, and the blood; and these three agree in one*, ver. 8.

(*s*) Voce Pater. Gnatus flumine: flamen, Ave—*vid. Chem Harm. in Matth.* 3.16,17.

(*t*) Hunc versum vetus interpres omisit: quem sequutus est Lutherus: Syriaca versio etiam non habet; Nec legerunt eum Cyrillus, *Augustin.* & *Beda*; sed legerunt *Hieronym. Cyprian.* de Simpl. Prælatorum, & *Fulgentius* in Epilogo libelli contra Objectiones Arianorum. Habet eum & Complutensis & Hispanica Editio. Et contextus series omnino requirit. Est enim ratio à testibus divinis ducta, probans Jesum esse Messiam. Neque constaret Σύγκρισις testium cælestium & terrestrium, de qua ver. 9. *D. Pareus in Adverss. in 1 Ioan* 5. 7.

(*u*) In the interpretation of these three Witnesses on Earth, Interpreters vary. —— *Pareus* thus; *The Spirit*, i.e The plenteous effusion of the Holy Ghost proper to the New Testament, according to that of *Joel* 2. *The Water*, i. e. Regeneration, signified by washings of old *The Blood*, i.e. The work of Redemption; and imputation of Christs righteousnesse; these testifie that Christ is the Messiah. —*Piscator* thus; *The Spirit*, i.e. The Gospel, so called 2 Cor. 3.6. *The Water and the Blood*, i.e. The Water and Blood that issued out of Christs side on the Crosse, shadowing out the efficacy of Christs death, Prefigured of old by Legall Washings and Expiations. Or, *The Spirit*, i. e. The Gospel; *The Water and the Blood*, i.e. The two visible Seals of the New Testament, Baptisme and the Lords Supper. All testifying Christ to be the Messiah. —See also *Io. Diodatus Annot. on 1 John* 5. 8. suggesting divers other interpretations.

II. *This truth thus Proved is Applyed, by way of Exhortation.* John exhorts them to give credit to these testimonies touching Jesus being the Christ, and that for divers Reasons; 1. **Because** this Testimony of the Father touching his Son is Divine, farre transcending the Authority and credit of all Humane testimonies, *ver.* 9. 2. **Because**, *He that beleeves on the Son hath the witnesse in himself*, viz. the Spirit and his own conscience testifying that Jesus is the Christ, *ver.* 10. 3. **Because** *He that believes not God*, [1] *Makes God a Lyer*, in *not beleeving his record, that he hath given us eternall life in his Son*, ver. 10, 11. [2] Testifies he hath not the Son, nor life by him, as contrariwise he that beleeves hath, *ver.* 12. 4. **Because** they that beleeve on the name of the Son of God, have great advantages thereby, (for promoting of which faith, and benefits thereof, *John* wrote this Epistle) *viz.* [1] Have eternall life. [2] May know that they have eternall life. [3] May make progresse in beleeving, *ver.* 13. [4] Have confidence of Gods Audience, and granting of all their Prayers, presented according to his will, *ver.* 14,15. Which Prevalency of Believers Prayers, he more *Particularly Amplyfies*, showing; *Partly*, For whom they may pray and speed, *viz.* for them that sin not unto Death, and shall obtaine life for such *ver.* 16. *Partly*, for whom they may not pray, nor shall speed, *viz.* Not for them that *sinne unto Death*; that is, who sin (*x*) **The Sinne against the Holy Ghost**, ver. 16,17. Which sinne unto Death, The *world that lyeth in wickednesse* may commit; but they that are borne of God shall not commit; in that 1 They by inward Grace *keep themselves, and that wicked one toucheth them not.* 2 They *are of God.* 3 *They know and understand the Son of God who is come in the flesh, and are in him, who is the true God, and that Eternall life*, ver. 18,19,20.

(*x*) **The sin against the Holy Ghost**, *what it is, and who are in danger of committing it.* See largely cleared in my **Believers Evidences** *Ch.* 2. §. 3. p. 60. *to* 127.

THE CONCLUSION *of the whole Epistle*, with a serious Monition or Caution against all idolatry and superstition, which is most inconsistent with Christianity; *Little children, keep your selves from Idols. Amen.* ver. 21.

III.

II. John.

§. I. Name.

THE *second Epistle of* JOHN *the Apostle*] This Epistle of *John* is not, as the first, *Catholique or Generall*, but *Particular*; being written to Particular persons. *viz.* (*a*) *To an Elect Lady and her children.* Who she was, is not known: Some think that ELECT was her proper name, but thats improbable: for then *John* would not have said, *To the Elect Lady*: but, *To the Lady ELECT.*

(*a*) 2 John 1.

Some

Some turn this into an Allegory, and ſay that by the *Elect Lady* John intended the whole Chriſtian Church: but this is moſt unlikely; and plainly repugnant to this Epiſtle it ſelf. For 1. To write to the whole Chriſtian Church, under the notion of an *Elect Lady*, is ſo unuſual, that we find no ſuch thing done in all the New Teſtament. 2. This Epiſtle not onely mentions this [b] *Lady and her children.* But alſo ſends her ſalutations from the [c] *children of her Elect Siſter.* 2. The Apoſtle ſpeaks of his intention, [d] *to come and ſee her, and ſpeak face to face.* Which cannot be underſtood of the whole Chriſtian Church. She is [e] thought to be ſome eminent religious Matron of great eſtate, who much relieved and ſupported the members of the Church in her days.

b 2 Joh. 1. 4.
c 2 Joh. 13.
d 2 John. 12.
e *Vid Bez. Annot in* I. *Ioan. Piſcat in* II. *Ioan.*
f *Euſeb. Hiſt. Eccl. l.* 3. *c.* 33.
g *Hieron. Catal. Script. Eccleſ. Tit.* Joannes, *&* *Tit.* Papias *Tom.* 1.

§. II. Penman.

Some think the **Penman** of this Epiſtle, was another *John* then the Apoſtle; [f] *Euſebius* reports it out of *Papias*, the diſciple of *John the Presbyter:* that beſides *John the Apoſtle*, the beloved diſciple, there was another of that name, *viz. John the Presbyter. That they both lived in* Aſia, *and that each of them had a Sepulcher at* Epheſus, *and that its very probable* John *the Presbyter ſaw and wrote the Revelation.* (But this laſt I ſhall evidence to be a miſtake when I come to the Revelation.) And [g] *Hierom* after him notes, *That ſome think this ſecond and the third Epiſtle of* John, *were not the Epiſtles of* John *the Apoſtle, but of* John *the Presbyter, who alſo is reported to have publiſhed that opinion of Chriſts reign in the fleſh with the Saints, after the Reſurrection a thouſand years*, &c. But this opinion that another *John* then *John* the Apoſtle, ſhould be Author of theſe two Epiſtles, ſeems to be a plain miſtake; for, 1. The Greek Copies call it in the Title, *The ſecond Epiſtle of* John *the Apoſtle.* 2. The Matter of the Epiſtle is not only Divine and Apoſtolical: but notably owns *John* to be the Writer, wherein *the Old and the New Commandment; Chriſtian-love; walking in the truth; and taking heed of Seducers and Anti-chriſts*, are preſſed at in the *firſt Epiſtle of John.* So that this is *Johns* genuine language. And almoſt in the [h] *ſame words* and *manner of phraſe*, if well compared together. 3. The [i] Salutation is plainly Apoſtolical. And notably reliſheth of *John's* Spirit. 4. Both [k] ancient and [l] modern Writers account this Epiſtle *Canonical*, and aſcribe it unto *John the Apoſtle.* So that this Epiſtle, being written by *John the Apoſtle* is of unqueſtionable Authority.

Some turn this into an Allegory, and ſay that by the *Elect Lady* John intended the whole Chriſtian Church: but this is moſt unlikely; and plainly repugnant to this Epiſtle it ſelf. For 1. To write to the whole Chriſtian Church, under the notion of an *Elect Lady*, is ſo unuſual, that we find no ſuch thing done in all the New Teſtament. 2. This Epiſtle not onely mentions this [b] *Lady and her children.* But alſo ſends her ſalutations from the [c] *children of her Elect Siſter.* 2. The Apoſtle ſpeaks of his intention, [d] *to come and ſee her, and ſpeak face to face.* Which cannot be underſtood of the whole Chriſtian Church. She is [e] thought to be ſome eminent religious Matron of great eſtate, who much relieved and ſupported the members of the Church in her days.

h *Among other paſſages compare theſe carefully together viz.* 1 Joh 2. 7. *with* 2 John 5. —and 1 John 2. 23. *with* 2 John 9. —and 1. Joh. 4 1, 2, 3. *with* 2 Joh. 7. —and 1 John 5. 2, 3. *with* 2 John 6. &c.
i 2 John. 1. 2, 3.
k *Concil Carthag* 3. *Can.* 47. *Concil. Laodic. in c. ult. Aug. de Doct. Chriſt. l.* 2. *c.* 8. *Sent. Epiſc. Concil. Carthag. apud Cypr. Sent.* 81. *p.* 449. *Ed.* 1593. *Oecum. Proœm. in* 2. *Ep. Ioan.*
l *Beda. Piſc. Bez. &c. in* 2. *Ioan. Ep.*

§. III. Occaſion.

Some think that *John's* familiar Chriſtian acquaintance with this *Elect Lady*, gave him **Occaſion** of writing this Epiſtle. *Others* rather think it was written againſt the Antichriſtian hereſie of [m] *Baſilides and his followers*, who taught that *Chriſt was not a true man but a phantaſme, and therefore that he neither did, nor ſuffer'd thoſe things which he is ſaid to do and ſuffer.* Why may not both well ſtand together? *John* took *Occaſion, Partly* from his Chriſtian acquaintance with this pious Lady; *Partly* from the wicked hereſies of *Baſilides* and others in thoſe times, denying *Jeſus to be the Chriſt:* to write this Epiſtle to caution believers againſt them.

m *Aug. de Hær. l.* 14. *Tom.* 6. *Baſil.* 1569. *Epiphan. Hæreſ.* 24. *Compare* 2 John 7.

§. IV. Scope.

The chief **Scope** and intent therefore of *John* in this brief Epiſtle, is; *To incite* the elect Lady and her children, (whom he commends for [n] *walking in the truth,*) *to perſevere in the* [o] *truth, and carefully to ſhun all hereſical Seducers that bring not Chriſts Doctrine. As alſo to adorne the truth with* [p] *love and good works.*

n 2 Joh. 4.
o 2 John 7. to 12.
p 2 John. 6.

§. V.

§. V. Principal Parts.

In this II Epiſtle of John, (which is very ſhort,) are conſiderable, 1. *The Preface.* 2. *The Subſtance of the Epiſtle.* 3. *The Concluſion.*

THE PREFACE contains, I. *The Inſcription*, expreſſing, 1. The Perſon writing, *The Elder.* 2. The Perſons written to, *Unto the Elect Lady and her children.* 3. A teſtification of the Apoſtle's, and other's ſincere love to the *Lady and her children.* And this for the common *Truth* or faith, which is, and ever ſhall be in them all. 2 *John* ver. 1, 2. II. The *Salutation*, or pious Prayer of the Apoſtle for them, wherein note, 1. The bleſſings prayed for in their behalfe, *Grace, Mercy, and Peace.* 2. The Fountain whence they are to flow; *From God the Father, and from the Lord Jeſus Chriſt, the Son of the Father.* 3. The Adjuncts or companions of thoſe bleſſings wiſhed for; *In Truth and Love*, ver. 3. I.

THE SUBSTANCE *of the Epiſtle* is wherein the Apoſtle I. Congratulates with the *Lady*, that ſome *of her children walked in the truth, as they had received commandment from the Father.* v. 4. II. Exhorts to conſtancy in the ancient Doctrine, or commandment of *Brotherly Love*, Obedience and Truth, v. 5, 6. III. Warns them againſt Seducers, denying Chriſts Incarnation: 1. Shewing the danger of them; in that, (1) They are *Many.* (2) They are *Deceivers.* (3) They are *Antichriſts*, v. 7. (4) If they *look* not *to themſelves* againſt theſe Seducers, They will, *Partly*, loſe what they have already wrought or gain'd. *Partly*, miſſe their full reward, v. 8. (5) *Whoſoever tranſgreſſeth and abideth not in the Doctrine of Chriſt, hath not God.* But contrariwiſe, *he that abideth in the Doctrine of Chriſt, he hath both the Father and the Son*, ver. 9. 2. Forbidding them all familiarity, and fellowſhip with ſuch Denyers of Chriſts Doctrine, leſt they partake in their ſins. *If there come any unto you, and bring not this Doctrine, receive him not into your houſe, neither bid him God ſpeed. For he that biddeth him God ſpeed, is partaker of his evil deeds*, ver. 10, 11. II.

THE CONCLUSION *of the Epiſtle.* 1. With Intimation that he omits writing many other things, hoping to come to them, and ſpeak to them by word of mouth, *That their joy may be full*, ver. 12. 2. With Salutations from her Elect Siſter's Children, *ver.* 13.

III. John.

§. I. Name, and Penman.

THe third Epiſtle of JOHN *the Apoſtle.*] This Epiſtle is not *General*, but *Particular*; written to *Gaius.*

Penman of this Epiſtle alſo, as of the former, was *John the Apoſtle*, and therefore it is *Authentique* and *Canonical.* Both theſe are evident by all the four reaſons alledged, touching *Johns Second Epiſtle.* And the Word, Phraſes, and Method of theſe two Epiſtles harmoniouſly agree, as an intentive Reader may well obſerve. *John* directs this Epiſtle, [a] *To the well-beloved-Gaius*; but what *Gaius* this was is not ſo evident. Scripture mentions three perſons of this name, *viz.* 1. *Gaius of* [b] *Macedonia.* 2. *Gaius of* [c] *Derbe.* 3. *Gaius of* [d] *Corinth* Whom Paul calls [e] *Gaius mine Hoſt, and of the whole Church*, writing from *Corinth* to the *Romanes.* This *Gaius* was a man eminent for Hoſpitality, eſpecially to the Miniſters and Members of the Church of Chriſt. Perhaps this *Gaius* of *Corinth.* was the *Gaius* to whom here *John* alſo writes; For, 1. He is ſingularly commended here for his [f] charity and hoſpitality. 2. The conſent of writers ſubſcribes hereunto. As [g] *Lorinus* teſtifies. However he was a very eminent man in the Church.

When or **where** this Epiſtle was written, is not certainly known.

ſ Joannes Apoſtolus in Epiſtola ſua poſuit dicens; Si quis ad vos venit, & Doctrinam Chriſti non habet, &c. Quomodo admitti tales temere in Domum Dei poſſunt, qui in Domum noſtram privatam admitti prohibeantur? Aut quo modo cum eis ſine Eccleſiæ baptiſmo communicare poſſumus. Quibus ſi Ave tantum dixeremus, factis eorum malis communicavimus? *Sentent. Epiſcop. Concil. Carthag apud Cypr Sent.* 81. *p.* 449. *Edit.* 1593.

III.

[a] 3 John 1.
[b] Act. 19. 29.
[c] Act. 20. 4.
[d] 1 Cor. 1. 14.
[e] Rom. 16. 23.
[f] 3 John 5, 6.
[g] Vide *Lor. Com. in* 3. *Ep. Joan. ver.* 1.

§. II. Occasion.

h 3 Joh. 6, 7, 8. Its very probable by the subject-matter of this Epistle, that *John* took Occasion of writing this Epistle, from consideration of the bountifulnesse and hospitablenesse of *Gaius*; which *John* had occasion to improve towards some *h* Ministers, that went to preach to the Gentiles *gratis*, who seem to have brought this Epistle from *John* to *Gaius*.

§. III. Scope.

His cheife intent or Scope in this Epistle, is 1. To request *Gaius according to his* *i* *wonted bounty and benevolence to the Saints, to bring forward on their Journey certain Ministers that went to preach the Gospel to the Gentiles.* 2. *To brand* Diotrephes *k* *for his pride, malicious calumnies and opposition against the Apostle and the brethren.* 3. *And to commend* l Demetrius.

i 3 John 5, 6, 7, 8.
k 3 John 9, 10.
l 3 John 12.

§. IV. Principall parts, or *Analyticall Exposition.*

In this III. Epistle of JOHN the Apostle, are 1. *The Preface.* 2. *The Substance of the Epistle.* 3. *The Conclusion.*

I. THE PREFACE, contains, I. The Inscription, describing 1. The Person writing, *the Elder.* 2. The Person written to; by his name, and by his true deareste unto the Apostle, *Unto the well beloved* Gaius, *whom I love in the truth*, 3 John v. 1. II. The Salutation, containing the Apostles well-wishing Prayer for him. Wherein note, 1. The earnestnesse of the Apostles wish. *Beloved, I wish above all things.* 2. The blessings wished or prayed for in his behalfe, viz. [1] Prosperity, *that thou maist prosper.* [2] Health, for enjoyment of that prosperity, *And be in health.* 3. The Measure or proportion of these blessings wished for, *Even as thy soul prospereth*, ver. 2.

II. THE SUBSTANCE *of the Epistle* is 1. *Gratulatory.* 2. *Hortatory.*

I. Gratulatory, wherein the Apostle singularly commends *Gaius*, I. For his Piety, which was in him, and wherein he walked. *The truth that is in thee, even as thou* (m) *walkest in the truth.* This is 1 *confirmed* by the Testimony of the Brethren. 2. *Amplified* by *John's* exceeding great joy to hear that his spirituall children walk in the Truth, and *Gaius* in particular, *ver.* 3, 4. II. For his Charity and Hospitality; set forth, 1. By his fidelity in it. *Beloved thou dost faithfully.* 2 By the extent of it, (1) *To the Brethren*, viz. the Brethren of the Ministry, as after appeares. (2) *To Strangers*, persecuted and scattered, *ver* 5. 3. By the testimony hereof given by them before the Church, *ver. 6.*

II. Hortatory wherein he exhorts *Gaius* to bring on their journey certaine Brethren, (perhaps by them *John* wrote this Epistle) who went forth to preach unto the Gentiles. This request is (1) *Urged* and (2) *Amplified.*

1. *This Exhortation is Urged* by divers Arguments. As, 1. *Because*, This was a good and pious work. *Whom if thou bring forward in their journey after a godly sort thou shalt do well*, ver. 6. 2. *Because*, these Brethren travelled to preach the Gospel to the Gentiles, not for private gaine, But for Christs glory, ver 7. 3. *Because*, we *ought therefore* (n) *to receive such.* 4. *Because*, by receiving and assisting such, we become fellow-helpers to the Truth, ver. 8.

2. *This Exhortation is Amplified.* I. By the Apostles Intimation, that he wrote to the Church about this Matter also, but fears it would be to small effect by reason of *Diotrephes*, &c. *I wrote unto the Church, but Diotrephes* &c. Here 1. His faults are recited, viz. (1) His Pride in the Church; *who loves to have the Preheminence among them.* (2) His contempt of the Apostle; *receiveth us not*, ver. 9. (3) His Malice against the Apostle; *prating against us with malicious words.* (4) His *not Receiving of the Brethren.* (5) *His forbidding them that would.* (6) *His casting them out of the Church*, viz. by Excommunication. 2. He for these faults is threatned by the Apostle, *ver* 10 II. By the *Apostles cautioning of Gaius*, not to follow or imitate this evil example of *Diotrephes*, or of any other: but that which is good. 1. Because, *he that doth good, is of God.* 2. Because, *he that doth evil hath not seen God.* III. By the *Apostles* contrary commendation of *Demetrius.* As having a good report, 1. Generally, *of all men.* 2. Really, *of the truth it self.* 3. Peculiarly, of *John*, *ver.* 12.

I.

II.

m Ἐν ἀληθείᾳ περιπατεῖ, ὁ κατὰ τὸ εὐαγγελικὸν ἀπλοῦν περιπατῶν. Oecumen. Com. in loc.

n Ἀπολαμβάνειν] ἀντὶ τοῦ, Ἀναλαμβάνεσθαι, ὑποδέχεσθαι· ἀπολαμβάνειν τοὺς ξένους, πρὸς ἡμᾶς ἐλθόντας: ἀλλ' ἀντὶ τοῦ, ἔχειν καὶ φιλοξενεῖν, ὡς ὁ Λουκᾶς καὶ ὁ Λαός. Oecumen. Com. in 3 Ioan. ver. 8.

THE

THE CONCLUSION *of the Epistle* contains 1. The Apostles Apology for writing so short an Epistle to him; because *he trusted shortly to see him, and to speak mouth to mouth*, ver. 13, 14. 2. The Apostolicall valediction, or farewell-prayer, *Peace be to thee.* 3. The Salutations [1] Sent to *Gaius*; *Our friends salute thee.* [2] Imposed on *Gaius*, *Greet the friends by name*, ver. 14. III.

Jude.

§. I. Name and Penman.

THe *Catholique (or General) Epistle of the Apostle* IUDAS;] Thus denominated from[a] *Iude* the **Penman** who wrote it, and from the Persons to whom it was written, *viz.* The same to whom *Peter* wrote his second Epistle, they for substance being both the same.

Penman of it was *Judas*[b] *the brother of* James. *Judas* is Originally an Hebrew name, *viz.* יהודה *Jehudah*, which signifieth *Praise*: from הודה *Hodah*, that is, *He hath confessed, he hath praised.* This name was first given to the fourth son of *Jacob* by *Leah*, because at his birth his mother[c] *praised the Lord.* From him the tribe of *Judah* was denominated. There were two Apostles that had this name, *viz.* 1. *Judas*[d] *Iscariot*, that[e] had the bag, and betrayed Christ. And afterwards in some sort[f] *repented, restored the thirty pieces, and hanged himself.* So that he[g] *burst asunder in the midst, and all his bowels gushed out, and so he went to his own place.* 2. *Judas*[h] *the brother of* James, *viz. Of James the son of* Alpheus; Who, after the death of[i] *James* the brother of *John*, was famous at *Jerusalem*[k] among the Apostles. Where he is conceived by[l] *Beza* to keep his chief abode, that he might teach the Jews that resorted thither out of all Nations; unto which Jews especially, *Judas* here seems principally to write, and therefore mentions *James*. This *Judas* is also called[m] *Lebbeus*, i.e. *Hearty*; and surnamed *Thaddæus*, which is in the Syriack the same with *Judas* in Hebrew. *Hierome* writes thus of him; [n] *Simon* the Canaanite, &c. *He it is who in another Evangelist is called* Zelotes. *For* Chana *is interpreted* Zeale. *Ecclesiasticall history delivers that* Thaddæus *the Apostle was sent to* Edessa, *to* Abagarus *King of* Chosdroena, *who by the Evangelist* Luke *is called*, [o] Judas the brother of *James*; *and elsewhere he is named* Lebbæus, *which is interpreted* [p] A little heart; *And it is to be believed that he had three names*; *As* Simon Peter *and the sons of* Zebedee, *are named Boanarges from the firmness and greatness of their faith.*

Of this *Judas* his Conversion, or peculiar calling to the Apostleship, the Scripture speaks not particularly: But onely of his being numbred with the twelve Apostles, and of his writing of this present Epistle. We read little of him in Scripture besides that question which he put to Christ, at or immediately after the Supper, [q] *Lord how is it that thou wilt manifest thy self to us, and not unto the World?* To which Christ replyes; *If a man love me he will keep my words, and my father will love him, and we will come unto him, and make our abode with him, &c.* This *Judas* is[r] supposed to preach the Gospel in *Judæa*, *Galilee*, *Samaria*, *Idumæa*, *Arabia*, *Syria*, and a long time in *Mesopotamia*. As also in *Pontus*, *Egypt*, and at last in *Persia*, where the *Magi* slew him for his free and faithful reproving of their superstitions. Of his Posterity see what[s] *Eusebius* reports out of *Hegesippus*, too long here to recite.

a Jude 1.
b Jude 1.
c Gen. 29. 35. Mat. 2. 6.
d Mat. 10. 4.
e John 12. 6. and 13. 29.
f Mat. 27. 3, 4, 5.
g Acts 1. 18. 25.
h Luke 6. 16. Acts 1. 13
i Acts 12. 2.
k Acts 15. 13. and 21. 18. Gal. 2. 9.
l Bez. *Annot. in Jud.* 1.
m Mat. 10. 3.
n Hier. *in Com. in Mat.* 10. 3. *Tom.* 9.
o Acts 1. 13.
p Corculum.
q John 14. 22, 23, 24. &c.
r Niceph. *Hist. Eccl. l.* 2. c. 40. and 44. *Hist. Eccles. Magd. Cent.* 1. *l.* 2. c. 10 *Tit.* Judas Alsted *Præcog. Theol. l.* 2. c. 124.
s Euseb. *Hist. Eccl. l.* 3. c. 15.

§. II. Authority *of this Epistle.*

The **Authority** of this Epistle, (though suspected heretofore by some, and that upon very inconsiderable gounds; yet) is now[t] generally acknowledged to be

t Euseb. *Hist. Eccl. l.* 3. c. 19. Niceph. *Hist. Eccl. l.* 2. c. 45

Divine; eſpecially conſidering that, 1. *Judas* u *the brother of* James, one of the Apoſtles, wrote it 2. The matter of it, yea, and moſt of the very phraſes and words, are the ſame with thoſe of the *Second Epiſtle of Peter*, if they be diligently x compared together, both which Epiſtles breath forth nothing but Divine and Heavenly Doctrine. 3. Antiquity hath received this Epiſtle as Authentique, and part of the Divine Canon. *Euſebius* ſaith, y *The Books doubted of, but received by moſt, are the Epiſtles of* James *and* Jude, *the Second of* Peter, *the Second and Third of* John. Hierom ſaith, z *Judas the brother of* James *wrote a ſmall Epiſtle, one of the Catholique Epiſtles, and becauſe he takes a teſtimony from the Book of* Enoch, *which is Apocryphal, it is rejected by many, but by Antiquity and uſe it challengeth Authority, and is reckoned among the holy Scriptures.* a *Tertullian* and b *Cyprian* alledge this Epiſtle of *Jude* as part of holy Scripture. *Oecumenius* comments upon *Judes* whole Epiſtle. c *Auguſtine* and others, who recite the Catalogue of the Books of Scripture, reckon *Judes Epiſtle* among the reſt.

u Jude 1.
2 Pet. 1. 21.
x See the Parallel made in *Phil. Taret Præm. in Ep. Jud.* § III.
y Euſeb. Hiſt. Eccleſ. l. 3. c. 19
z Hieron. *Catalog. Script. Eccleſ. Tit.* Judas *Tom.* 1.
a *Tertul. de habitu muliebri l. c.* 3.
b *Ad Novatian. hæreticum lib. ad ſcript. Cypriani* § 15.
c *Auguſt. de Doct. Chriſtian. lib.* 2. *cap* 8. *& 9. Tom.* 3. Vid. etiam *Concil. Laodicenſ. Concil. Carthag. Athanaſ. in Synopſ.*

Arguments or *Objections* to the contrary are invalid, Theſe the principal.

Object. 1. *This Epiſtle recites Hiſtories no where elſe to be found in Scripture; as* d *the contending of* Michael *the Arch-Angel with the Devil, about the body of* Moſes.

d Jude 9.

Anſw. 1. Divers ſtories are pointed at in New Teſtament, which we finde not in the Old Teſtament. As that e *Jannes* and *Iambres* withſtood *Moſes*. That at Mount Sinai, f *Moſes* ſaid, *I exceedingly fear and quake*: Shall therefore theſe Epiſtles Authority be ſuſpected? 2. Theſe ſtories (though formerly unwritten, but happily derived by tradition from hand to hand, yet) now are written by guidance of the Spirit of God. And the writing of them rather aſſures us of the truth of theſe Hiſtories, then detracts from the Authority of the Books wherein they are recorded. 3. This ſtory hath ſome footſteps in g *Deuteronomy*. Whereupon ſome ſay, h *The Angel would have buried* Moſes, *but the Devil challenged* Moſes *to be his own, becauſe of his killing the Egyptian, and therefore withſtood him.* But i others better; *God knowing* Iſraels *proneneſſe to idolatry, leſt they ſhould commit idolatry with* Moſes *dead body, (as after they did with the Brazen Serpent) buried him no man knowing where, and the Devil endeavouring to diſcover it, the Angel withſtood him.*

e 2 Tim. 3. 8.
f Heb. 12. 21.
g Deut. 34. 6, 7, 8.
h Ut refert *Gerh. loc. Com. I. de Scrip. Sac. c.* 10 § 289. *in Exegeſ.*
i Etſi non exprimitur occultandi ratio, conſilium tamen dei fuiſſe videtur occurrere ſuperſtitioni: Solenne enim Iudæis fuit, quod & illis Chriſtus exprobrat, Occidere Prophetas, deinde venerari eorum ſepulchra, &c. Ioan *Calv. Comment. in Deut.* 34. 6. *Jo. Diodat. Annot. on Deut.* 34. 6.

The chief cauſe ſeemeth to be a myſtery, that the Law (whereof *Moſes* was the Miniſter,) being once dead and abrogated by Chriſt, ſhould never more be ſought after, but quite abolliſhed out of the conſcience of ſinners, that the grace of Chriſt may live and reign alone. See *Gal* 4. 9, 10, 11. and 5. 4. Alſo that the legal rudiments ſhould by the coming of the Goſpel, be taken away from *Iſrael*, never to be found or enjoyed by them any more, &c. *H. Ainſworth Annotat. on Deut.* 34. 6.

Object. 2. Jude *mentions the* k *Propheſie of* Enoch. *The Old Teſtament hath no ſuch Propheſie.*

k Iud. 14. 15.
l *Tertul. de Habit. mulieb. l. c.* 3. *Bed. Com. in Epiſt. Iud.*
m Heb. 11. 35.
n *As thoſe in* 1 Cor. 15. 32. Tit. 1. 3. 12. Acts 17. 28. 1 Tim. 2. 12. and 5. 23.
o *Gerh. loc. Com. I. de Script Sacr. c.* 10. § 289. *in Exegeſ.*

Anſw 1. Some think in *Judes* time there was a l Canonical Book of *Enoch* extant. 2. Others ſay better then they, ſuppoſe *Enochs* Book were Apocryphal, yet in Apocryphal Books there's ſome truth, and why may not this Apoſtle alledge this paſſage out of *Enochs Propheſie*, without approving that whole Book, or diſveſting this Epiſtle of its Authority; as well as the Author to the Hebrews, alledge ſome paſſages out of the Book of m *Maccabees*; or *Paul* ſome ſentences out of n *Heathen Authors and Poets*. 3. Others o think this *Propheſie of Enoch* was rather *Real* then *Verbal*, viz. reſpecting the order of the Patriarchs, that as death by reaſon of ſin had reigned over the ſix firſt fathers, *Adam, Seth, Enos, Cainan, Mahalelel, Iared*, but could not touch the ſeventh, *Enoch*: ſo death ſhall reign over the world ſix thouſand years, (which ſhall ſo long continue,) but in the ſeven thouſandth year

eternal life shall begin, and *death* shall be swallowed up in victory. 4. But others best of all understand here, (as the Text seems evidently to carry it.) *Enochs verbal Prophecy*, which either was extant in writing in the Apostles days, but now lost as Master p *Perkins* noteth; or, though not written, yet *Jude* received by *Traditions*, or rather by *Revelation* of the same spirit of God by which *Enoch* prophecied, and here recorded as part of the *Divine Cannon*.

Object. 2. *Jude alledges other* q *Apostles sayings; therefore seems rather to be a disciple of the Apostles, then an Apostle himself, especially seeing he calls not himself an Apostle, but* r the servant of Jesus Christ. *And therefore this Epistle is not Authentical.*

Answ. 1. Though it could be proved *Jude* was not an Apostle, yet it therefore follows not his Epistle is not Authentical. *Mark* and *Luke* were not Apostles, yet the three Books they wrote are of unquestionable Authority. The Authority of Books of Scripture, are not from the *Penmen* writing them, but from the *Spirit of God* inditing them. 2. *Daniel* cites s *Jeremiah*. *Ezekiel* cites t *Daniel*. Were they therefore not Prophets, but Prophets disciples? *Peter* alledgeth u *Pauls* Epistles; was *Peter* therefore no Apostle, but only a disciple? 3. *Jude's* alledging the other Apostles, derogates not from the Authority of his Epistle, but proves that *Jude* wrote after both x *Paul* and y *Peter*, in whose Epistle, these Predictions are extant. 4. Finally, though *Judas* here call not himself an Apostle, that argues not therefore he was not an Apostle. *James* in his z Epistle, *John* in his a three Epistles, *Paul* in his Epistle to the b *Philippians*, and in both his Epistles to the c *Thessalonians*, superscribe not themselves *Apostles*; were they therefore not Apostles? But *Judas* here stiles himself d *the brother of* James, and that is full as much as if he had stiled himself *an Apostle*; for the texts are expres that *Judas the brother of James*, was e one of the *twelve Apostles*.

Object. 4. *But* Jude *the Apostle taught in* Persia, *and therefore had he written this Epistle, he would rather have written it in the Persian, then Grecian tongue.*

Answ. 1. Its not infallibly certain that *Jude* was in *Persia* when he wrote this Epistle. 2. There is no necessity of the Apostles writing in the language of the People, with whom they then lived. *Matthew* lived among the *Ethiopians*, *Paul* at *Rome* when he wrote some of his Epistles, yet they wrote not in *Ethiopick* or *Latin*, but in *Greek*; *Greek* being then the most common language in the World, the Holy Ghost would have Greek to be the Original language for the New Testament, as the Hebrew especially for the Old. And *Jude's* Epistle is *Catholique* or *General*, and therefore was written in *Greek the general tongue*

p *Mr. Perkins Exposit. on Jude* 14.

q Jude 17.

r Jude 1.

s Dan. 9. 2.

t Ezek. 14. 14. 20. and 28. 13.

u 2 Pet. 3. 15. 16.

x 1 Tim. 4. 1. &c. 2 Tim. 3. 1. &c.

y 2 Pet. 2. 1. &c.

z James 1. 1.

a 1 John 1. 2 John 1. 3 John 1.

b Phil. 1. 1.

c 1 Thes. 1. 1. 2 Thes. 1. 1.

d Jude 1.

e Luke 6. 16. Acts 1. 13.

f *Phil. Pareus in Proœm. in Ep. Jude* §. III. *Nicepb. Hist. Eccl. l.* 2. *c.* 40.

§. III. Time, *when this Epistle was written.*

When and Where this Epistle was written is uncertain. f Some think this Apostle was in *Persia* or *Asia minor* where the Simonian Hereticks abounded, when he wrote it, *viz.* A year before he dyed, and that he there died *anno.* 68. after Christ. Probably he wrote after both *Paul* and *Peter*, to whose writings he seems to have g reference; And the whole Epistle is as an *Abstract of part of* Peters *second Epistle*.

g *Compare* Jude 17. with 1 Tim. 4. 1. &c. 2 Tim. 3. 1. &c. 2 Pet. 2. 1. &c. and 3. 1. &c.

h Jude 4. 8. 16, 18.

§. IV. Occasion.

Occasion seems (from the current of the h Epistle,) to be those abominable heresies, impieties and impurities of the *Simonians*, *Nicolaitans*, *Gnosticks*, *&c.* i abounding in those times, who held *Sin to be indifferent*, *women and all things to be common*, *&c.* By which cursed and abominable Seducers, the truth and wayes of God were betrayed, and blasphemed, and the People of God endangered. To this purpose saith k *Oecumenius*, *He writes this Epistle to them that now believed. And this was the Occasion; certain men covertly coming-in, and teaching that sin was a thing indifferent,*

i *See before on* 1. *Epist. of John* §. IV.

k Ταῦτὰ τὴν ἐπιστολὴν γράφει τοῖς ἤδη πιστεύσασιν. ἡ δὲ πρόφασις ἀνέδην παρεισῆλθόν τινων. *Oecum. Arg. in Ep. Jud.*

indifferent, and denying the Lord; he held it necessary to write and confirme the Brethren.

§. V. Scope.

The Apostles **Scope** in this Epistle, is, *To warn all the* [l] *faithful Hebrews in those times, of the cursed heretiques, ungodly Seducers that were* [m] *cunningly crept in among them; That they* [n] contend earnestly for the true faith, *against all their damnable errours and heresies, who turned the grace of God into lasciviousnesse, and denyed the only Lord God, and our Lord Jesus Christ; and for purity and holinesse of life, against all their impure, lustful, licentious and ungodly practices,* From both which that he might dissuade believers effectually, he brings in the dreadful instances of [o] Divine vengeance for like impurities and impieties; *He* lively describes the [p] notorious corruptions of these Seducers, *Uncleannesse, Contempt and reviling of Magistrates, Cruelty, Covetousnesse, Epicurisme, Emptinesse, Barrennesse to good, Turbulency and Levity. He* severely [q] threatens them; *He* produceth the Testimony of [r] *Enoch* and the Apostles against them. And *finally* by way of Antidote against them, *He directs* them [s] how to persevere in faith and godlinesse themselvs, and [t] how to pluck others out of these Seducers ensnarements.

l Jude.ver.1.
m Ver.4.
n Ver.3 4.
o Ver.5.6,7.
p Ver.8.to 14.
q Ver.11.13.
r Ver.14.to 20.
s Ver.20.21.
t Ver.22.23.

§. VI. Principal parts, or *Analytical Explication.*

In this Epistle **of Jude** are these general branches, viz. 1. *The Preface.* 2. *The Substance* or *Subject-matter of the Epistle.* 3. *The Conclusion.*

I. THE PREFACE contains, *I.* The *Inscription*; which Describeth 1. The Person writing, (1) *Partly*, by his Name, *Jude.* (2) *Partly*, by his Office, *The Servant of Jesus Christ*, viz. in the Apostlesship and Ministry of the Gospel. (3) *Partly*, by his Relation, *And brother of James*, viz. of *James* son of *Alpheus*. 2. The Persons written to, (1) *Partly*, by their Vocation, *To the called-ones.* (2) *Partly*, by their Sanctification, *Sanctified by God the Father.* (3) *Partly*, by their Preservation in this their holy state by Christ *And Preserved in Jesus Christ. Jude*, ver.1. *II.* **The Salutation**, wherein he prayes in their behalf for the Multiplication of 1. *Mercy.* 2. *Peace.* 3 *Love* unto them, *ver.*2.

u Christi servum se vocat non qualiter promiscue nomen hoc in omnes pios competit: Sed Apostolatus sui respectu. Peculiariter enim consentur Christi servi, quibus publicum aliquod munus injunxit. *Joan. Calvin. Comment. in Jude* 1.

II. THE SUBSTANCE, or SUBJECT-MATTER of the Epistle is comprehended 1. *In the maine Proposition* or *Exhortation of the Epistle.* 2. *In the Arguments enforcing it.* 3. *In Hortatory Directions in Order thereunto.*

I. **The maine Proposition of the Epistle.** In laying down whereof he declares, *I.* **what he intends to treat of in this Epistle**, and that 1. *More generally*, of the Common Salvation and that with all diligence. *Beloved, when I gave all Diligence to write unto you of the Common Salvation.* 2. *More particularly*, of their earnest contending for the Faith; *It was needful for me to write unto you, and Exhort you, That ye should earnestly contend for the Faith which was once delivered to the Saints.* Here (1) The true Faith is described, *The Faith once delivered to the Saints.* (2) The zeal they should shew for this Faith, is declared; *That ye should earnestly contend.* (Gr. x *Contend-as-in-an-Agony.*) (3) The necessity of the Apostles Exhortation of them hereunto, is intimated, *It was needful for me, &c. ver.* 3. *II.* **What gave the Apostle occasion to write to them** from this Argument, viz. Divers wicked Heretical Seducers crept in among them. *For there are certain men, &c.* These are described, 1. By their Subtilty, in y *creeping-in-unawares, as-by-stealth.* 2. By their Impiety; *Ungodly men.* 3. By their Heresie, (1) *Turning the Grace of God into Lasciviousnesse.* Abusing the Doctrine of Gods rich and free Grace, to the Patronizing and encouraging themselves and others in all carnal lewdnesse, uncleannesse and beastly lusts; As *Simonians, Carpocratians* and others did. (2) *Denying the only Lord God, and our Lord Jesus Christ.* 4. By their being fore-written, or preordained of God of old to this judgment, God having most justly decreed to leave them to these Errours, and to give them up therein to their owne Damnation; *Who were before of old ordained to this condemnation*, ver.4.

x ἐπαγωνίζεσθαι.
y Verbum παρεισδυσαν quo utitur, obliquam & furtivam insinuationem notat; qui Satanæ ministri incautos decipiunt. *Io. Calv. Com. in Jude* 4.

II. **The Arguments enforcing the Exhortation and Exhortation upon them**, viz. *That they earnestly contend for the Faith once delivered to the Saints.* Taking heed of these subtile, wicked, lascivious, blasphemous and reprobate Seducers, are chiefly drawn from 1. The Dreadfull *Examples of Gods wrath upon like offenders of old.* 2. *The Horrid Corruptions of these Seducers.* 3. *The Testimonies of holy men against them.*

1. **From** *the Dreadfull examples of Gods vengeance inflicted in former times for like impieties, wherof these seducers are guilty, & whereunto they would allure others.* As 1. For *Unbelief* For which the Israelites were destroyed, after they were saved out of the Land of Egypt, *ver.*5. 2. For *Apostacy*; For

For which even the Angels are reſerved in everlaſting chains of darkneſs unto the judgement of the great day, v 6. 3. For *Prodigious luſt and uncleanneſs*; for which *Sodom, Gomorrha*, and the Cities about them, are ſet forth for an example, ſuffering the vengeance of eternal fire, ver. 7.

II. *From the horrid corruptions of thoſe Seducers.* Which corruptions are 1. *Deſcribed.* 2. *Threatned.*

1. Their Corruptions are lively and particularly deſcribed, viz. I. Luſtful uncleanneſs; *Likewiſe alſo, theſe filthy Dreamers defile the fleſh*, ver. 8. II. Contempt and Calumniating of Magiſtrates; *Deſpiſe Dominion, and ſpeak evil of Dignities*, ver. 8. This is aggravated by a compariſon of the Greater with the Leſs. 1. *The Greater*, viz. The example of *Michael*, who (1) Though *the Arch-Angel*, Moſt ſingular in Power and Knowledge. (2) *Diſputing with the Devil about the body of Moſes*, viz. with the worſt adverſary, in a juſt cauſe. (3) Yet *durſt not bring in a railing Accuſation againſt him*, but committed his cauſe to God, ſaying *The Lord rebuke thee*, ver. 9. 2. *The Leſſer*, viz. Theſe Seducers (1) *Revile*, or ſpeak evil. (2) They *ſpeak evil of thoſe things which they know not.* (3) *What they know naturally as bruit beaſts, in thoſe things they corrupt themſelves*, v. 10. III. Cruelty to their brethren, *They have gone in the way of Cain*. IV. Covetouſneſs, adulterating the Truth for baſe Gain. *And ran greedily after the error of Balaam for reward.* V. Seditiouſneſs in diſturbing the Order and Peace of the Church; *And periſhed in the gain-ſaying of Core*, ver. 11. VI. Epicuriſme in their Love-Feaſts; which is 1. Deſcribed; *when they feaſt with you, feeding themſelves without fear.* 2. Aggravated by the Scandalouſneſs thereof; *Theſe are ſpots in your Love-Feaſts.* VII. Vain-glorious, emptineſſe and Hypocriſie; *Clouds they are without water, carried about of winds.* VIII. Utter Deadneſſe, and Barrenneſſe to all good ſpiritual fruit; *Trees whoſe fruit withereth, without fruit twice dead plucked up by the roots*, ver. 12. IX. Turbulency and, Reſtleſs impetuouſneſs in their Courſe, at laſt only detecting their own ſhame and folly. *Raging waves of the Sea, foaming out their own ſhame.* X. Extream levity and inconſtancy; *Wandring ſtars*, ver 13.

2. Their Corruptions are threatned 1. More Generally with woe; *Woe unto them*, ver. 11. 2. More Particularly with Hells everlaſting darkneſs; *To whom is reſerved the blackneſs of darkneſs for ever*, ver. 13.

III. *From the teſtimonies of the Holy men againſt them*; viz of 1. *Enoch.* 2. *The Apoſtles.*

1. The Teſtimony of *Enoch*. *And Enoch alſo, the ſeventh from Adam, propheſied of theſe*, &c. Here (1) *Enoch is deſcribed.* (2) This *Prophecy is recited.* (3) This *Prophecy is Applyed to the preſent Seducers.* 1. Enoch who propheſyed of theſe, is deſcribed to be, *the ſeventh from Adam.* II. His prophecy of the Lords coming to judgement is recited; Wherein beſides the note of attention, *Behold*; Conſider, 1. The Judge; *The Lord cometh*, &c. 2. The Glorious Traine attending this Judge, *Commeth with ten thouſands of his Saints*, (which Saints ſhall alſo be Aſſeſſors with him in judgement.) v. 14. 3. The parties to be judged, Generally, *All.* Specially, *All that are ungodly among them.* 4. The Proceſſe, or Acts of judgement intended, viz. (1) More Generally, *To execute judgement upon all.* (2) More Specially, *to convince all that are ungodly among them.* So that they ſhall clearly ſee they are moſt juſtly damned for their ſins. ¶. The crimes for which theſe ungodly ones ſhall be judged, are; (1) *All their ungodly deeds which they have ungodly committed.* (2) *All their hard ſpeeches, which ungodly ſinners have ſpoken againſt him*, ver. 15. III. This prophecy is accommodated and applyed to theſe preſent Seducers, who are Evidenced to be guilty of *Ungodly Deeds* and *Hard words*; in that they are 1. *Murmurers*, viz. againſt Divine diſpenſations. 2. *Complainers*, viz. againſt their own condition, againſt others, never contented. 3. *Walking after their own luſts.* 4. *Their mouth ſpeaketh Great-ſwelling-words.* Deſpiſing the vulgar Dialect, They vaunt themſelves in lofty ſtrange Exotick Notions, whereby they pretend to rap up their deceived ones above the Heavens, as *Calvin* z elſewhere noteth. ¶. *Having mens perſons in admiration, becauſe of advantage*, viz. with baſe flatteries inſinuating themſelves into the favour of rich and great ones for worldly gain, *ver.* 16.

z Dicas meta eos Tonitrua ſonare: Nam Communi ſermone ſpreto, exoticum neſcio quod idioma ſibi fingunt: poſtquam viſi ſunt ſuos diſcipulos ſupra cælum tapere, repentè in belluinos errores procidunt. *Calvin. Comment. in Iud.* 13.

2. The Teſtimony of the Apoſtles, (eſpecially of *Paul* and *Peter*;) *But beloved, remember ye the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt, That they told you there ſhould be mockers*——&c. In which Apoſtolical Prediction Note, 1. The thing foretold; *That there ſhould be mockers, who ſhould walk after their own ungodly luſts.* 2. The time when theſe ſhould appear; *In the laſt time*, ver. 17, 18. 3. The accommodation of the Apoſtles Prediction, to the preſent Hereticall Seducers; deſcribed (1) By their Schiſmaticalneſſe, *Theſe be they who ſeparate themſelves.* (2) By their meere carnalneſſe, *Senſuall* (Gr. *Animall*,) *having not the Spirit*, ver. 16.

III. **The Hortatory Directions ſubjoyned by way of Remedy, or Antidote againſt theſe Seducers and their Seducements**, are divers. As 1. That they *Edifie themſelves on their moſt Holy Faith.* 2. That, they *Pray in the Holy Ghoſt*, viz. by his aſſiſtance, ver. 20. 3. That, by both the former Courſes, they *keep themſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.* So perſevering in Truth and Godlineſſe, *ver.* 21. 4. That, they be ſollicitous and careful to deliver their brethren out of the ſnares of theſe Seducers. Wherein they are

are Directed to deale differently with different persons, *making a difference*, viz. [1] *To have compassion of some*, dealing more tenderly with the weak, simple, seduced ones, ver. 22. [2] *To save others*, viz. hardned ones, and seducers, *pulling them out of the fire*; Partly, *with fear*, convincing them of their Errours with Terrour, &c. Partly with extream detestation of all partnership with them in their fleshly impurities, *hating even the Garment spotted with the flesh*. A Metaphor from Garments legally unclean, which defiled such as touched them, ver 23.

III. THE CONCLUSION of the Epistle Consists of a *Doxology*, or giving Glory to God; In which Doxology I. He describes God, (whom he Glorifies and Praises,) divers wayes suitably to his fore-going Exhortations, and to the encouragement of the faithful, viz. 1. By his power; *Now unto him that is Able* [1] *To keep you from falling*; *And* [2] *To present you faultlesse before the presence of his Glory, with exceeding joy*, ver. 24. 2. By his Wisdome; *to the only wise God*. 3. By his saving Property; *Our Saviour*. II. He Ascribes unto this God. 1. *Glory*. 2. *Majesty*, or *Greatnesse*. 3. *Dominion*. 4. *Power*, or *Authority*: And all as due to him, *Now and for ever, Amen*, ver. 25.

Hitherto of all the **Historical** *and* **Epistolical** *Books of the New Testament. Now in the last place the* **Prophetical Book** *comes to be considered.*

III. THE PROPHETICAL BOOK of the New Testament, viz. The

Revelation.

§. I. Name, Nature of the Book, and Penman thereof

THE PROPHETICAL BOOK of the New Testament, Prophetically foretelling what shall be the future condition of the Church of Christ in all ages to the end of the world is the REVELATION OF JOHN THE DIVINE. This may well be called a *Prophetical Book*: For 1. The Holy Ghost himself divers times stiles it *a* [a] *Prophecy*. 2. The nature of the Book is chiefly *Prophetical*, as the Series of the Book implyes; and also some passages plainly testifie that it treats of *b things which must shortly come to pass*. *And of* [c] *things which shall be hereafter*.

[a] Rev. 1. 3 and 22. 7. 10. 18, 19.
[b] Rev. 1. 1.
[c] Rev. 1. 19.
[d] *Vid. Bez. Annot. in N. T. in Tit. Apoc.*

1. **Title** This Book in Greek is called [d] [Ἀποκάλυψις Ἰωάννου τοῦ Θεολόγου,] i. e. *The Apocalypse* (or *Revelation*) *of John the Divine*; whereby are indigitated to us both the nature of the *Book*, and the *Penman* of it.

2. **Nature of the Book**, *A Revelation*.] So called, because it *reveals* and makes known unto us secret hidden mysteries, and future events. Its true, this *Revelation* is not without mixture of much intricateness and obscurity. *Hierome* saith of it; [e] *The Revelation of* John *hath as many mysteries as words*, *nay*, *I have said but a small matter*, *in respect of the merit of the Volume*; *all I raise is too low for it*; *manifold understanding lie hid in every word*. Being a Prophecy of future Occurrents till the end of the World, how can it chuse but be extreamly difficult, and hard to be understood? For, as *Irenæus* upon another occasion hath observed, [f] *All Prophecies are anigmatical and ambignous to men, till they be effected: but when the time is come, and the thing prophecied hath event, then they have a more clear and certain exposition.* Now as *Augustine* well noteth, [g] *In this Book intituled* **The Revelation**, *many things are spoken obscurely, that they may exercise the Readers minde: and some few things there*

[e] Apocalypsis Joannes tot habet Sacramenta, quot verba. Parum dixi pro merito voluminis. Laus omnis inferior est; in verbis singulis multiplices latent intelligentiæ. *Hieronym. Paulino. Tom.* 3.

[f] *Irenæus Adver. Hæres. l.* 4. *c.* 43.

[g] Et in hoc quidem libro, cujus nomen est Apocalypsis, obscurè multa dicuntur, ut cupidum legentis exerceant: & pauca in eo sunt, ex quorum manifestatione in cætera cum labore maximè quia sic eadem multis modis repetit, ut alia atque alia dicere videatur: cum aliter atque aliter hæc ipse dicat, investigetur. *Aug. de Civit. Dei lib.* 20. *cap.* 17.

are

are in it, by the manifestation whereof the rest may be searched out with labour; especially because he therefore repeats the same things many waies, as if he seemed to speak other and other things; when yet he may be found out to speak the same things——otherwise and otherwise. Yea I verily believe no mortal creature on earth is able fully to understand and penetrate into all the profound depths and mysteries of this Book, which hath so exercised and puzled all Interpreters; yet this I think, *If some things therein by help of Divine light may be cleared, though all cannot, he that writes shall be a gainer, and he that reads shall be no loser.*

3. **Penman**, or Instrumental Author of it, *viz. John the Theologue*, or *Divine*. What *John* this was, some question. [h] *Eusebius* mentions two *Johns*, whose monuments were to be seen at *Ephesus*, viz. *John the Evangelist*, who wrote *the Gospel, and first Epistle of John*, and *John the Presbyter*, who wrote *the second and third Epistle of* John, *and the Revelation*. To him also [i] *Hieron* seems to incline, and [k] *Dionysius Alexandrinus*.

But that this is a great mistake; and that JOHN *the Evangelist and Apostle* was Penman of this *Revelation*, may be cleared by these considerations.

1. The Title attributes it to *John the Divine*. This Epithet we reade no where to be given to *John the Presbyter*, but belongs to *John the Apostle*, and Evangelist, [κατ' ἐξοχὴν] by way of peculiar emphasis, because like an Eagle he soars aloft; writes more sublimely of the *Divinity of Jesus Christ*, both in this *Book* (in which *D. Parens* hath observed XLVIII. Arguments of Christs *Divinity*.) as also in his [l] *Gospel*, and in his [m] *first Epistle*; and the King of *Spaines* Bible of *Montanus* his Edition, hath this Greek Title before the *Revelation*, [Ἀποκάλυψις τοῦ ἁγίου Ἀποστόλου καὶ Εὐαγγελίστου Ἰωάννου τοῦ Θεολόγου.] i. e. *The Revelation of the holy Apostle, and Evangelist John the Divine*. Which Title, (whether it were prefixed by *John*, or after by the *Church*) tends to clear this matter: The substance of this Title being consonant to the [n] *Preface of the Revelation* it self, nor is any way probable that *Christ sent his Angel* to any other *John*, then to *John* the Apostle with this *Revelation*.

2. *John* the *Penman* of this Book is so described, that *John the Apostle and Evangelist*, seems plainly to be indigitated; [o] *Signified it by his Angel unto his servant* John: *Who bare record of the Word of God, and of the Testimony of Jesus Christ*. Now how notably did *John* bear record of the [p] Word of God, and Testimony of Jesus Christ?

3. The stile much resembles that of *John's Gospel* and *Epistles*. As for instance, It is peculiar to *John* to stile [q] *Christ the Word*. In his Gospel Christ is stiled [r] *The Lambe of God*: so in the Revelation, Christ is called [s] *The Lambe*, at least twenty eight times.

4. That *John* who wrote this *Revelation*, had it in the [t] Isle *Patmos* made known unto him; *who was there for the Name of God, and Testimony of Jesus Christ*. And [u] histories mention no other *John*, but only *John the Apostle* to be *in Patmos*; banished thither by *Domitian* the Emperor for the Gospels sake, near to the period of his reign; As [x] *Funccius* computes, about the ninety seventh: As [y] *Helvicus*, about the 92. year after Christ.

5. To these might be added the harmonious consent of ancient Fathers and Writers, who unanimously conclude, that *John the Apostle* penned this book. *Dionysius the Areopagite*, [z] *Pauls* disciple; who wrote about the sixtieth year after Christ, in those [a] writings ascribed to him, calleth the *Apocalypse a secret and mystical Vision of the beloved Disciple*. *Justin Martyr*, who wrote in the one hundred and fiftieth year after Christ, [b] ascribes the *Apocalypse to* John *one of the Apostles of Christ*. To which passage *Eusebius*, relating, saith, [c] *Justin mentions the Apocalypse of* John, *plainly saying it is the Apostles*. *Irenæus* who wrote in the one hundred and eightieth year after Christ, saith; [d] *And what things soever* John *the Disciple of the Lord saw in the Apocalypse, &c.* To these might be added the suffrage of many more, both [e] Greek and [f] Latin Fathers; but in so plain a case, these may suffice.

h Euseb. Hist. Eccl. lib. 3. c. 38.
i Hier. Catal. script. Eccl. Tit. Joannes. & Papias Tom 1.
k Dionys. Alexand. in lib. de Repromissionibus.
l John 1.1. &c.
m John 1.1. &c.
n Rev. 1.1, 2.
o Rev. 1.1, 2.
p Compare Joh. 1.1, 2.14. and 1 Joh. 1.1. and 5.9, 10, 11. with Rev. 19.13.
q Compare John 1.1.14. 1 John. 1.1. and 5.7. with Rev. 1, 2.
r John 1.29.36.
s Rev. 5.6, 8, 12 13. and 7.9.10. 14, 17. &c.
t Rev. 1.9, 10. &c
u Euseb. Hist. Eccles. l. 3. c. 14, 15, 16, 17. Niceph. Hist. Eccles. lib. 3. c. 9. 10, 11. Irenæus adver. Hæres. l. 5. c. 30.
x Funcc. Chronol.
y Helvic. Chron. p. XXIII.
z Acts 17. 34.
a Dionys. Eccles. Hierarch c. 3.
b Justin. Mart. in Dial. ad Tryph.

c Euseb. Hist. Eccles. l. 4. c. 17. d Et quæcunque Ioannes discipulus Domini vidit in Apocalypsi, inveniet eadem

plagas universaliter accipere Gentes, quas tunc particulatim accepit Ægyptus. D. *Iren. adverſ. hæreſ. l.* 4. *cap.* 50. ——Sed & Joannes Domini Diſcipulus in Apocalypſi, &c. *lib.*4.*cap.*37 *pag.*373. *A Colon.* 1596.

c *Athanaſ. in Synopſ.* ——*Epiphan. Hæreſ.* 51. 54. 76.—*Clem. Alexandrin. Pædag.l.*2.*c.*12. — *Andreas Cæſar. Epiſcop. Prolog. in Apocalypſ.& Serm.*1.*cap.* 1.*apud Chryſoſt. Tom* 2. *in N. Teſt.*—*Areth. Cæſar. Epiſcop. in Apocalypſ. cap.* 1. *apud Oecumen. Tom.* 2.

d Nam & Apoſtolus Joannes in Apocalypſi enſem deſcribit ex ore Dei prodeuntem, &c. *Tertul. adverſ Marcion. l.* 3. *c.* 14——*& lib.*4.*cap.*5.——Joannes vero ut etiam pro fratribus noſtris Animas ponamus hortatur, &c. Quod ſi pro fratribus, quanto magis pro Domino moriendum docet, ſatis de Apocalypſi quoque ſua inſtructus hæc ſuadere. *Tertul. Scorpiac. adverſ. Gnoſtic.c.*12.

——Sic enim habes dicente Joanne Evangeliſtâ, & oſtendit mihi flumen aquæ vivæ, ſplendidum tanquam chriſtallum, &c. *Ambr. de Spiritu Sancto l.* 2.*c.*21.*Tom.*2.

De his duabus reſurrectionibus, idem Joannes Evangeliſta; in eo libro qui dicitur Apocalypſis, eo modo locutus eſt, &c. —— Ait quippe in libro memorato Joannes Apoſtolus—vidit iſte Apoſtolus in Apocalypſi—*Auguſt. de Civit. Dei l.*20.*c.*7.*Tom.*5.—Alogiani—Joannis Evangelium reſpuentes, cujus nec Apocalypſin accipiunt. *Aug. de Hæreſibus ad Quod-vult* ——*Num.*30.*Tom.*6.

*Videantur etiam Annotat. in Irenæi lib.*5. *adverſ. Hæreſ. cap.*30. *ſub fin.*

——Joannes Quarto decimo igitur Anno, ſecundam poſt Neronem perſecutionem movente Domitiano, in Patmon inſulam relegatus, ſcripſit Apocalypſin, quam interpretatur Juſtinus Martyr & Hirenæus. *Hieronym. Cataleg. Script. Eccleſ. Tit. Joannes Tom.*1.——Sic *Hieronym. adverſ. Lucifer ianos p.* 146.*C. Tom.*2, *Baſil.* 1553.

Joannes & Apoſtolus, & Evangeliſta, & Prophetæ. Apoſtolus, quia ſcripſit ad Eccleſias ut Magiſter: Evangeliſta, quia librum Evangelii condidit, quod excepto Matthæo, alii ex ducdecim Apoſtoli non fecerunt: Propheta; vidit enim in Pathmos inſula, in qua fuerat à Domitiano principe ob Domini Martyrium relegatus, Apocalypſin infinita futurorum myſteria continentem. Refert autem Tertullianus, quod à Nerone miſſus in ſerventis olei dolium, putior & vegetior exiverit, quàm intraverit. *Hieror. adverſ. Jov. lib.*1. *pag.*35.*A. Tom.*2.*Baſil* 1553.

So that by all this, its plainly evident, that the **penman** of the *Revelation* was *John the Apoſtle*, that wrote the *Goſpel*, and the *Epiſtles*.

The *Interpretation* of *John's* name, together with the particular *deſcription* of him, hath been formerly diſpatched in the opening of his g *Goſpel*.

g See on John §. I.

§. II. Authority of the *Revelation*.

The **Authority of this Book** is not *Humane*, but *Divine*. For,

1. This Book was indited by *Jeſus Chriſt himſelf, the faithful and true witneſſe*; who ſent his Angel to teſtifie the ſame to *John* the Apoſtle, and by him to the Churches, h *The Revelation of Jeſus Chriſt which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified it by his Angel unto his ſervant* John. And towards the cloſe of the Book he ſaith, i *I Jeſus have ſent mine Angel to teſtifie unto you theſe things in the Churches.* Note; This *Revelation* was given by *John* the Apoſtle, to the Churches; by an Angel, to John; by Jeſus Chriſt, to that Angel; by God, to Jeſus Chriſt. How punctually then is the *Divine Authority* of it aſſerted?

2. It was penned by *John the Apoſtle of Chriſt*, (who was divinely inſpired and acted by the Holy Ghoſt,) as hath been formerly manifeſted, and therefore it is of Divine Authority; eſpecially conſidering that this bleſſed Apoſtle was commanded by Jeſus Chriſt to write this Book. k *Saying, I am* Alpha *and* Omega; *the firſt and the laſt; and what thou ſeeſt write in a Book.*——*Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter.*

3. The nature of the Book imports the Divine Authority of it. For, 1. It is eminently l prophetical, ſpeaking of things that ſhall be hereafter; and the Prophecies of this Book, are touching future events, in reference to the Church, to the end of the world; until m *the myſtery of God be finiſhed*; till the n *Kingdoms of this world, become our Lords and his Chriſts, and he ſhall reign for ever and ever*; and till o *the marriage of the Lambe be come*; *and his Wife* (the Church) *hath made her ſelf ready.* So that neither ancient Writers nor any other, but ſuch as were inſpired with a ſpirit of prophecy from the all-knowing God, could p *foretell things to come.* 2. In the prophetical expreſſions of it, it is conſonant to other prophetical Books, and gives light to them; as to *Daniel* and *Zechariah*, but eſpecially to *Ezekiel*, as in the particulars of q *eating up the Book*; of r *ſealing Gods People*; of s *the foure living Creatures*; of t *Gog* and *Magog*; of the u *meaſuring of the Temple and City*; of x *the two Olive Trees*, &c. 3. Many things foretold in this

Book

b Rev. 1. 1.
i Rev. 22. 16.
k Rev. 1. 11, 19. *See alſo* Rev. 2. 1, 8, 12, 18. & 3, 1, 7, 14. & 14, 13. & 19. 9. & 21. 5.
l Rev. 1. 1, 19. & 22. 7, 10, 18, 19.
m Rev. 10. 7.
n Rev. 11. 15.
o Rev. 19. 7, 8.
p Iſa. 41. 22.
q Rev. 10. 9, 10 *with* Ezek. 2. 8. & 3. 3.
r Rev. 7. 2, 3. *with* Ezek. 9. 4, 6.
s Rev. 4. 6, 7, 8. *with* Ezc. 1. 5, 6
t Rev. 20. 8. *with* Eze. 38. 2 & 39. 1. &c.
u Rev. 21. 15, 16. *with* Ezek. 40. 3, &c.
x Rev. 11. 4. *with* Zech. 4. 3, 11, 14.

Book prophetically, are fulfilled and come to passe actually, as Interpreters have observed in many particulars. y Therefore this Book is of divine Authority. 4. Promise of z explaining how long the idolatrous and tyrannical kingdome of Antichrist should last, was made to *Daniel* the Prophet; which some conceive to be fulfilled in these a *Apocalyptical Visions*. And had not Christ under the New Testament, left his Church some prophetical Record, for her comfort, against the horrid cruelty, idolatry and darkenesse of the Antichristian dominion, showing when it should have an end, and how happy at last the Church should be, all her enemies being universally made the footstool of the Lambe, she were in a worse condition then under the Old Testament; which were absurd.

y See Jer. 28. 9.
z Dan. 12. 4, 9.
a Rev. 11. and 12. and 13. and 17. &c.

4. As the Holy Ghost by *Moses*, the *first* Penman of the Canon of the *Old Testament* warned the Jewes against adding to, or diminishing from the Word of God; b *You shall not adde unto the Word which I command you, neither shall you diminish from it.* So by the Apostle *John*, *the last Penman of the Canon of the New Testament*, Jesus Christ warneth all persons that hear the words of this Prophecy; c *If any man shall adde unto these things, God shall adde unto him the plagues that are written in this Book; And if any man shall take away from the Words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book.* By which severe Commination, the compleat Perfection, integrity, and divine Authority of this Book is asserted by Christ, against all whom Christ foresaw, would either endeavour to infringe the *Authority* of it, or corrupt the purity of it. Hereby then the whole divine Canon is sealed up, as being now fully compleat, and divinely Authentical, after which we are to expect no more Scripture from God.

b Deut. 4. 2. & 12. 32.
c Rev. 22. 18, 19.

5. The general current of best Antiquity, (except some few particular Persons, and divers of them guilty of such heresies as this Book condemns,) hath embraced this Book, and accounted it of divine Authority. As those formerly cited, to prove *John* the Apostle to be Penman of it; and d many more that might be enumerated.

d Concil. Ancyr. in Append.; Concil. Carthag. Can 47. Cyprian. de Exhort. Mart. c. 8. c. 11. c. 12. & Test. adverf. Judæos, l. 2. c. 1 §. 3. 6. 11. &c. Aug de Doctr. Christian. l. 2. c. 8. Tom. 3. And the like may be seen in all those Ancient writers who have made Catalogues of the *Canonical Books of Holy Scripture.*

6. The *Cavils and Objections*, against the divine Authority of this Book, reckoned up by *Erasmus* or others, how weak and unsatisfactory they are, may appear in several e Writers, who have sufficiently confuted them; To whom I refer the Reader.

e Precipuè verò vid. Bez. Proleg. in Apoc. Joannis. & Jo. Gerh. Loc. Com. 1. de Sac. Script. c. 10 §. 294. usque ad fin. c. in. Exeg.

§. III. The Excellency of the *Revelation.*

The singular **Excellency of this Book**, is most considerable. For,

1. *The Conveyance of it at first to the Church is singular*, viz. From f God, to Jesus Christ; From Jesus Christ, to an Angel; From the Angel to *John*, whom Jesus peculiarly loved above all his Apostles and Disciples. And this to *John*, when in exile for Christ in the g Isle *Patmos*; and that not on a common day, but h *on the Lords day, the Queen of days*; and to *John* in *Patmos* on the *Lords day*, not in an ordinary but extraordinary composure and elevation of his soule; when i *he was in the spirit*, caught up (as it were,) and transported in an holy extasie or spiritual rapture, that he might the more attend to these mysteries *Revealed*, and have more immediate un-interrupted Communion with Jesus Christ the Revealer; what can all this import, *but some singularly eminent treasure for the Church in this Book, whereby the Church in her deepest tribulation may be* (with *John*) *spiritually intranced and ravished with many heavenly Contemplations, and surpassing grounds of joy and consolation?*

f Rev. 1. 1.
g Rev. 1. 9.
h Rev. 1. 10.
i Rev. 1. 10.

2. *The stile is stately and sublime*, and may wonderfully take the highest notion; The expressions quick, piercing and pathetical, and may pleasingly penetrate the dullest affection. The whole contexture is so full of divine Majesty, that it commands an awful reverence in all gracious hearts that read it.

3. *The matter of it is most heavenly and spiritual*, and that in exceeding great variety; Notably describing the Divinity of Christ; his Offices and the benefits of them. Clearly pointing out *Antichrists Seate, Tyranny, Rise, Growth, Power, Acts and Fall*

And most lively delineating the Churches condition, What it was in the primitive times after Christ; And what it should be afterwards till the worlds end; How sad, yet safe under Antichrists dominion; How sweet and happy after Antichrists destruction; How comfortable at the day of judgment; And how glorious in heaven with Jesus Christ for evermore. What Saint would not thirst much, to read and hear; more to understand; but most of all, to enjoy these things! *Some* of them are laid down most mystically in abstruse visions to exercise the judgments of the wisest: *Some* more familiarly to succour the infirmity even of the weakest. *In some places, the Lambe may wade: in others, the Elephant may swim.* Those prevent contempt: these anticipate discouragement. *Joachimus Abbas* prefers this Prophecy before the Prophecy of all other Prophets. *Beza* saith, k *That those things in other Prophets, which were not fulfilled after Christs coming, the Holy Spirit hath heaped them altogether in this precious Book, and also added others so farre as was needful or useful for the Church to know them. Oecolampadius* calls this Book, l *The best Paraphrast of all the Prophets. Hierome* saith, m *The Revelation contains infinite mysteries of future things.* And elsewhere (as hath been already noted,) he testifieth, that n *The Revelation hath as many mysteries, as words. Its but a little I say, all praise is too low for the merit of this Volume, manifold understandings lye hid in every word.*

4. *The Book it self is compleat,* o capable of no Addition or Detraction, but upon severest penalties.

5. *The Penman eminent,* viz. *John* that beloved Disciple, that sweet compound of love. It was *Moses* his honour, who was p *Gods peculiar favourite,* to be *Penman of the first Book of the Old Testament.* And it was *John's* honour, who was q *Christs peculiar favourite,* to be *Penman of the last Book of the New Testament*; Oh what Divine love and favour is made known unto the Church, in all the Volumes between the Armes of these *two Favourites*! *Hierome* thus commends *John*; r *Peter is an Apostle; and John an Apostle; but Peter an Apostle only; John both an Apostle, and an Evangelist, and a Prophet. An Apostle, because he wrote as a Master to the Churches: An Evangelist, because he penned the Book of the Gospel: A Prophet, for he saw in the Isle* Pathmos (*into which he was banished by* Domitian *the Prince, for the testimony of the Lord,*) *The Revelation, containing infinite mysteries of future things.*

6. Finally, God counts them blessed souls, that read, hear and keep the words of this Prophecy. s *Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein.* A blessed Book indeed, that renders them blessed, who are practically versed and exercised in it.

k *Beza. Annot. in N. Test. in Prolegom. in Apoc.*
l *Jo. Oecolamp. Præfat. in Dan.*
m Apocalypsin infinita futurorum mysteria continentem. *Hier. adver. Jovinian. l. 1. p. 35. A. Tom. 2. Basil. 1553.*
n Apocalypsis tot habet Sacramenta, quot verba, &c. *Hier. Epist. ad Paulin. Tom. 3.*
See before, in §. I.
o Rev. 22. 18. 19
p Deut. 34. 10, 11, 12.
q John *the Disciple whom Jesus loved, and who leaned on his breast at supper.* John 21. 20.
r Petrus Apostolus est, & Joannes Apostolus: Maritus, & Virgo. Sed Petrus Apostolus tantum: Joannes & Apostolus, & Evangelista, & Propheta, &c. *Hier. adver. Jovin. l. 1. p. 35. A. Tom. 2. Basil. 1553.* See the rest of Hieromes words before, in §. I. s Rev. 1. 3.

§. IV. Difficulty *of the Revelation; and some* Directions *for the better understanding of it.*

Sundry Books of Holy Scripture, are hard to be understood, especially those that are *Prophetical*, but among all the Prophetical Books chiefly the *Revelation.* It is a book full of obscure and intricate Visions, making known abstruse and hidden mysteries most mysteriously, and that in reference to future times; and therfore the acutest perspicacity is here exercised, the profoundest judgment of Interpreters is puzled and sticks, and must acknowledg here are many knots they cannot unty, and mighty deeps through which they cannot fully wade.

The t *opening of the seven seals.* The u *sounding of the seven Trumpets.* The x *pouring out of the seven Vials,* who can fully comprehend?

The profound mysteries of *The* y *measuring of Gods Temple and Altar: The Gentiles treading under foot of the outward Court and Holy City:* z *The two witnesses, and the time of their Prophecy: The* a *battel between Michael and the seven-headed Dragon:*

t Rev. 5. 1, &c. 6. 1, &c
u Rev. 8. 6, &c.
x Rev. 16. 1. &c
y Rev. 11. 1, 2.
z Rev. 11. 3, &c
a Rev. 12. 3. 7.

gon: The womans travel, bringing forth, and flight into the wilderneſſe: The [b] ſeven-headed and ten-horn'd Beaſt, blaſpheming and prevailing over the Saints: The [c] two horned Beaſt repairing the former Beaſt. The [d] Beaſts Image, Mark, and Number of his Name: The [e] Angel flying through the midſt of heaven with the everlaſting Goſpel; The [f] caſting of the Beaſt and falſe Prophet into the Lake: The [g] firſt Reſurrection, and the reigning of the revived Martyrs with Chriſt a thouſand years: The [h] binding of Satan in mean-while, and looſing him afterwards: The [i] battel and ruine of God and Magog. And in a word, [k] The New Jeruſalem, coming down from God out of Heaven: and the [l] finiſhing of the Myſtery of God: Theſe and like profound perplexing myſteries, who can compleatly underſtand?

Notwithſtanding, ſeeing we are ſo [m] encouraged to *read, hear, and do the words of this Prophecy*; and that ſeeing theſe myſteries are revealed that they might be underſtood, and that the true underſtanding thereof ſo much concerns us, and the Church of God in this laſt houre of the world, let us ſtrive what we can to ſadom and underſtand this myſterious Book: and to that end make uſe of theſe enſuing *Rules, or ſuch like Directions.*

b Rev. 13.1. &c
c Rev. 13.11. &c
d Rev. 13.14. &c
e Rev. 14.6.
f Rev. 19.20.
g Rev. 20.4,5. &c.
h Rev. 20.2,7.
i Rev. 20.8. &c
k Rev. 21.2. &c
l Rev 10.7.
m Rev. 13.

RULE I.

1. **Read, Meditate, Practiſe** *and* **Pray**; *that thou mayſt ſpiritually underſtand. Read,* what is here revealed; *Meditate,* on what thou readeſt; *Practiſe,* what thou knoweſt upon meditation; and *Pray* that by all theſe, and beyond all theſe, the Lord Chriſt may enable thee to know.

1. **Read** daily, diligently, and attentively. [n] *Bleſſed is* (even) *he that readeth, and they that hear the words of this Prophecy.* The [o] *Ethiopian Eunuch* read the Prophe *Iſaiah*, though he underſtood him not, and while he was ſo reading, the Spirit of the Lord ſends him *Philip* to be his Interpreter. Though thou underſtandeſt not every thing in this *Revelation*, yet read it often; who knows but the Spirit may ſend thee an Interpreter, yea himſelf may become an Interpreter to thee? He that reads and hears may underſtand in time; but he that doth neither, how ſhould he underſtand at all?

n Rev. 3.1.
o Acts 8.28.29, 30. &c.

2. **Meditate**, and ponder upon what thou readeſt ſeriouſly. Its part of the bleſſed godly mans character, [p] *That his delight is in the Law of the Lord, and he will meditate in his Law day and night.* The Lords *Word*, is his *Law*; and this book is no mean part of his Word. The *hands* frequent exerciſe, makes hardeſt tasks *eaſie to be done:* ſo the minds frequent exerciſe, makes hardeſt truths *eaſie to be known.* Meditation is the minds *exerciſe*; ſtir up thine intellectuals, judiciouſly revolve theſe myſteries again and again in thy thoughts. If thoughts get once up upon the wing, thou canſt not tell how high they may aſpire and ſoare aloft to the diſcoverie of theſe ſublime things. And be ſure here's ſuch ſpiritualitie, ſublimity, variety, certainty and commodity of theſe divine myſteries, as are richly worth all thy intenſive contemplations. *John* himſelf was [q] raviſht in ſpirit, when he ſaw theſe things: thou wilt be raviſht in ſpirit alſo when thou knoweſt theſe things.

p Pſal. 1.2.
q Rev. 1.10.

3. **Practiſe** ſincerely what upon reading and meditation thou findeſt to be thy duty. They are [r] *happy that keep thoſe things which are written in this Book.* Knowledge is the guide of *Practice*: *Practice* is the nurſe of *knowledge*. *David* gained moſt divine knowledge by his holy [s] *practice*. He that doth moſt, knows *beſt* what he knows, and [t] ſhall know more then he knows, as Chriſt hath promiſed.

r Rev. 1.3.
s Pſ. 119.98,99 100
t John 7.17.

4. **Pray** often and importunately, to *the* [u] *father of lights*, to diſpel thy darkneſs; to Chriſt the great [x] Prophet, to unfold theſe myſteries to thee; and to the illuminating ſpirit, that as [y] *an anointing*, he would *teach thee all things.* God alone that [z] gave the *Revelation*, can give us the minde and meaning of the *Revelation.* Chriſt alone, whoſe *eyes are as a flame of fire*, and who is that *Lamb, having ſeven eyes, which are the ſeven Spirits of God*, that alone *was worthy to open the Book, and unlooſe the ſeals thereof*, can open theſe ſecrets to thy minde, and unſeale thy minde

u Jam. 1.17.
x John 7.40. Act. 3.22. and 7.37.
y 1 John 2.20, 27.
z Rev. 1.1.

by his Spirit, that thou mayst discerne his will and pleasure. *Praying* Christians will prove *Knowing* Christians. *Moses* was but a while in the earthly Mount with God, and his face did shine: dwell thou in the heavenly Mount by Prayer with God, and thy minde will shine, thy heart will shine.

RULE II.

II **Compare diligently the passages, phrases and expressions which are in the Revelation, with those of other Scriptures and Prophecies, which are either purposely alledged, or plainly alluded to.** Hereby much light will be gained to many dark places in this book, and to *Scripture* shall expound *Scripture*, which is the best and surest Interpreter of it self. See this cleared in the following instances of Allegations of, or allusions to other Scriptures, which are found in this Book.

Here God is described by his eternal being, [a] *which is, and which was, and which is to come:* In allusion to that essential Name of God, *I am that I am*, and especially to *IEHOVAH*, which notes Gods eternal independing being, which *was, is, and will be*, this name including in it *the* Preter, *Present, and Future tense*. Here Christ is called [b] *the first begotten of the Dead*; As Paul saith of him, *But now is Christ risen from the dead, and become the first fruits of them that slept*. Here its said of Christs coming to judgement. [c] *Every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him*: And Zechariah saith, *they shall look upon me whom they have pierced, and they shall mourne for him, as one mourneth for his only Son, &c.* Here Christs eternity is set down in the same phrase, whereby *Isaiah* declares Gods Eternity, [d] *I am the first and the last*. So that Christ is eternal God. Here Christ is described. [e] *One like unto the Son of man, clothed with a Garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brasse, as if they burned in a furnace, and his voice as the sound of many waters.* In like manner as *Daniel* describes the Eternal, All-knowing, Terrible and Omnipotent God; and the Son of God: *And the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like pure wool* —— *behold a certain man clothed in Linnen, whose loyns were girded with fine gold of Uphaz.* —— *And his eyes as lamps of fire, and his armes and his feet like in colour to polished brasse, and the voice of his words like the voice of a multitude.* Hence Christ is discovered to be God, Eternal, Omniscient, Omnipotent. Multitudes of such passages are observable throughout this Book, too tedious here to expresse at large; only they are here pointed at in the [f] Margin. The diligent Reader may carefully at his leasure compare these parallel places together, and thereby he will finde no small advantage for the clearer understanding of many things in this Book.

a Rev.1.4. *with* Exod.3.14. and 6.3.

b Rev.1.5. *with* 1 Cor.15.20.

c Rev.1.7. *with* Zech.12.10.

d Rev.1.11,17. *with* Isa 41.4. and 44.6.

e Rev.1.13,14, 15. *with* Dan. 7.9.&10.5,6.

f Rev.2.8. *with* Isa.41.4. and 44.6.—Rev.2. 14. *with* Numb. 25.1,2,3. and 24.14 —Rev.2.20 *with* 1 Kings 16.31.—Rev.2.23. *with* Jer.11.20. and 17.10.—Rev.2.27. *with* Psal. 2.9.—Rev 3. 7 *with* Isa.22.22 —Rev.3.19. *with* Prov 3 11. Heb.12.5 —Rev 4.7. *with* Ezek.1.10. and 10.14 —Rev.4.8. *with* Isa. 6.2,3. —Rev.5.5 *with* Gen 49.9. 2 Sam.7 12, &c. 1 Chron.17.11. &c. and 22.10 &c.—Rev.5.6. *with* Zech. 3.9. and 4.10 — Rev.5.11. *with* Dan.7.10.—Rev.6 12,13. *with* Joel 2.31. and 3.15.—Rev.6 13.14 *with* Isa.34 4.—Rev. 6.15. *with* Isa 2.19.—Rev 6.16 *with* Hos. 10.8. Luke 23.30.—Rev.7. 16 17. *with* Isa.49.10. and 25.8.—Rev.9 6. *with* Iob 3.21, 22.—Rev.9.20. *with* Psal.115.4,5,6,7. and 135.15,16,17.—Rev.10.5 *with* Dan 12.7 —Rev.10.9. *with* Ezek 2.8. & 3 3.—Rev.11.4,5,6. *wherein the two witnesses* are compared to *Moses* and *Aaron*, Numb.16. to *Elijah* and *Elisha*, 2 Kings 1. and 10 *Zerubbabel* and *Joshuah*, Zech 4.3,11, 12,14.—Rev.13 10 *with* Gen.9.6.—Rev.14 7. *with* Psal. 146. 5.6 — Rev 14.8. *with* Isa.21.9. Jer.51.7,8. —— Rev.14.15. *with* Joel 3.13. —— *The Song of Moses*, Rev.15 3. *with* Exod. 15.1— Psal.145.17.—Rev.15.4. *with* Jer.10.7 —Rev.16.5. *with* Exod.3.14. and 6.3. Jehovah. Rev.16.19. *with* Jer. 25.15. —Rev.17.2,4. *with* Jer.51.7.—Rev.18.2,3 *with* Isa.21.9. Jer.51 7,8 —Rev 18.4 *with* Jer.51.6,45.—Rev. 18. 7,8. *with* Isa 47.7.8,9.—Rev.18.20 *with* Jer. 51.48— Rev.12.13. *with* Isa 63.3 —Rev 19.15. *with*. Ps 2 9. Isa. 63.3.—Rev.20. 8. *with* Ezek.38. and 39.1.—Rev.21.1. *with* Isa.65.17.2 Pet.3.12.—Rev 21 4. *with* Isa.25.8.—Rev.21,6. *with* Exod. 3.14. and 6.3. Isa.55.1.—Rev.21.23. *with* Isa.60.19. —Rev.21.24. *with* Isa. 60. 2.3. —Rev. 21. 25, 26. *with* Isa.

Isa. 60.11.—Rev. 22.5. *with* Isa. 60.19.—Rev. 22.11. *with* Psal. 62.12. Rom. 2.6.—Rev. 22.13. *with* Isa. 41.4. and 44.6.—Rev. 22.16. *with* 2 Sam. 7.12, &c. 1 Chron. 17.11, &c. and 22.10, &c.—Rev. 22.17. *with* Isa 55.1.—Rev. 22.18, 19. *with* Deut. 4.2. Prov. 30.6.

RULE III.

III. **Consider accurately and weigh judiciously the intrinsecal Nature of the Revelation it self.** Other Scriptures may afford some glimmerings of light to this Book, as hath been intimated; but the judicious pondering of the *inward frame* of this Book will yield farre clearer beams of light thereunto. Under God, *The Revelation is the best expounder of the Revelation,* (as g *Pareus* hath observed.) This the best and surest basis or foundation of the most safe, clear, and certain interpretation. To devise a proper, natural and genuine sense from it, must needs be far more cogent and satisfactory, then to obtrude or impose a devised and forced sense upon it. The great variety, uncertainty, and unsatisfactorines of Expositors upon the *Revelation,* seems chiefly to have risen from their not extracting their Expositions from the inward nature of the Revelation. Now in the *Revelation* it self, these things seem chiefly conducible to the opening and unfolding of the Mysteries therein; *viz.* 1. *To eye the Scope of the Book.* 2. *To observe the Method, Series and Order of the whole Prophecy.* 3. *To weigh advisedly the sweet Harmony and consent of the Prophecies, and their exact contemporarines with one another.* 4. *To note heedfully all such visions or obscure passages, as are interpreted in the Revelation it self: for of all such the Exposition is undoubted and infallible.*

g Dedi operam ut argumentum, scopum, nexum, seriem periodo singularum declararem; sed cum primis, ut Harmoniam atque consensum typorum præcedentium & sequentium, obscuriorum & apertiorum invicem, & cum typis phrasibusque veterum prophetarum evidenter ostenderem; Sicque *Apocalypsin per Apocalypsin illustrarem;* quæ interpretandi ratio non potest non esse *tutissima & certissima.* Cum enim sit evidens, typos obscuriores præcedere, clariores subsequi, & esse tamen analogos: utique ex clarioribus obscuriores investigari debent. *D. Pareus in Proœm. Apoc. cap.* 11.

1. **Eye still the Scope of the Book.** This is the common Term and Period, whereunto all the particular Prophecies and passages in the *Revelation* do joyntly run, and wherein they do ultimately determine. And consequently this is the *Pole-star* and *Compasse* thou art to steer by: the chief *Mark* and *White,* which thou art to aim and level at, in the interpreting of this whole Book, and all the Mysterious Visions therein contained. Like an accurate Archer therefore keep the eye of thy judgement fixed stedfastly on the **Scope,** (which **Scope** is h hereafter described;) That so far as is possible, thou shooteſt not wide, nor short, nor over.

h See in §. VII *hereafter following.*

2. **Observe intentively the Method, Series, and Order of the whole Prophecy.** This is an *Ariadnes*-Thread or *Clew,* that will conduct thee thorow the intricate Labyrinth of this Prophecy, that therein thou loseſt not thy self. This will prevent confusion in the interpreting and understanding of this Book. This will not only discover knots most clearly, but dissolve and unty many of them most successfully. This will chalk and line out thy path to the intended **Scope** of the whole. Now the Method and Order, which seems to lie plain before thee in this Book, is *Generally,* as here followeth, (*Particularly,* as is after described in the **Principal parts,** or *Analytical Explication.*)

(1) The whole Revelation seems plainly to be distributed into three general Branches, *viz.* 1. *The Preface,* Rev. 1.1, 2, 3. 2. *The main body of the Book, from* Rev. 1.4. *to* Rev. 22.6. 3. *The Conclusion of the Book,* Rev. 22.6. *to the end.* This is clear and evident.

(2) The main body or Substance of the Revelation seems to be disparted by Christ himself, according to the nature of the Subject-matters therein handled. i *Write the things which thou hast seen, both the things which are, and the things which shall be hereafter.* Here the whole Revelation is comprehended under *things seen.* These *things seen* are divided into two sorts, *viz.* I. *The things which are*; this Branch is chiefly *Historical.* And under this Branch seems to be understood all the present affairs of the *seven Churches in Asia*; Described, 1. *Partly* in one Generall Epistle to them all, *Rev.* 1.4. *to the end of the Chapt.* 2. *Partly,* and especially in seven particular Epistles

i Rev. 1.19.

Epiſtles directed to the ſeven Churches ſeverally, *Rev.* 2. *and* 3. *throughout.* II. *The things which ſhall be hereafter.* This Branch is chiefly *Prophetical.* And under this Branch ſeem evidently to be comprehended all the *Prophecies*, from *Rev.* 4. 1. *to Rev.* 22. 6. And in this part are lodged the chief difficulties of the *Revelation.*

(3) This part of the *Revelation*, which is moſt properly and purely *Prophetical*, and abſolutely the moſt abſtruſe and intricate of all, is by learned Interpreters variouſly methodized. I obſerve among them three ſeveral Opinions about the Order and Method thereof. 1. *Some* conceive this part is one entire continued Prophecy of future events to the end: and thus they expreſs it: Here are firſt brought in ſeven Seals opened one after another; in the ſeventh Seal are brought in ſeven Trumpets, ſounding orderly after one another; and under the ſeventh Trumpet are brought in the ſeven Vials deſtroying the Beaſt. This is the way that k *Brightman*, *Piſcator*, and *Napier* go. But it hath theſe two inconveniences eſpecially attending upon it, *viz.* *Partly* that they are forced to begin the Prophecy in the twelfth Chapter of the *Revelation*, which relates to the infancy of the Primitive Church, which ought according to order to have been ſet firſt, and ſo (as l *Pareus* hath well obſerved,) *They make a great skip, and exceedingly diſturb the Order of the Hiſtory, which things cannot be defended.* *Partly*, that they are neceſſitated for ſalving the former inconvenience to count the whole 12. 13. *and* 14. *Chapters* of the *Revelation*, to be a meer repetition of thoſe things contained in the *Seals* and *Trumpets.* Which large Repetition makes ſuch a wide chaſme and gap in the Series of the Prophecy, as is not to be indured, nor can be proved by any ſolid reaſon to be intended. 2. *Some* (obſerving theſe former inconveniences,) conceive that this *Prophetical part* was revealed to *John* in ſeveral *diſtinct Viſions*, intending the ſame things for ſubſtance: the later Viſions being clearer then the former, and interpreting them. This is the opinion of that Laborious and learned *Pareus*; who ſaith, m *After the three Viſions hitherto explained; viz. the firſt ſpecial one of Chriſt walking among the ſeven golden Candleſticks, and admoniſhing the Aſiatick Biſhops of their Office; and two univerſal ones, of the Book ſealed with ſeven Seals opened by the Lamb, and of the ſeven Trumpets of the Angels; Now a fourth Viſion is exhibited to* John, *of a woman travelling with child, and a Dragon ready to devoure the child as ſoon as born, and perſecuting the woman; and of two Beaſts warring againſt the Saints, as alſo of the Lamb conquering them, and the Angels praiſing him till the laſt Harveſt of the world*, Chap. 12, 13, 14. *under which figures much more evidently then before, the future lot of the Church in the world is adumbrated, from the very firſt beginnings thereof under Chriſt's and the Apoſtles Miniſtry, even to the end.* So he. This opinion comes nearer the Order of the Text then the former; and tends to interpret Prophecies by Prophecies, obſcurer by clearer: As n *Auguſtine* of old directed in reference to the Revelation as I formerly noted: but yet it ſeems herein to come ſhort: *Partly*, in that it tends to interpret all the Viſions touching the future lot of the *Church* only, and not of the laſt *Empire.* *Partly*, in that it ſeems to break off the ſeries and current of the Prophecy, (at the end of every of the *ſeven viſions* obſerved,) which in ſome of them ought to be continued, as the Subject-matter of them will eaſily evince to an attentive Reader. 3 Finally, *Some* (writing after all the former, and obſerving the inconveniences attending on both theſe Opinions) think, (and this is • Mr. *Mede's* Opinion and way,) that this myſterious *Prophetical part* of the Revelation, naturally and plainly divides it ſelf into *Two diſtinct Prophecies, or Syſtemes of Prophecies*, each of them reaching to the end of the world, *viz.* I. **The firſt Prophecy**, or the **Firſt Syſteme and Series of Prophecies**, comprehending the Viſions of the *ſeven Seals*, and of the *ſeven Trumpets*; declaring eſpecially the future lot of the *Romane-Empire*, the laſt of the four Monarchies of the world which Chriſt will deſtroy, *from Rev.* 4. 1 *to Rev.* 10. 8. *yea to* Rev. 12. 1. II. **The ſecond Prophecy**, or the **Second Syſteme or Series of Prophecies**, comprizing THE LITTLE-BOOK, and the many myſteries therein, diſcloſing peculiarly the future lot and condition of the Church of Chriſt till the judgement day,, *from* Rev. 12. 1. *to* Rev. 22. 6.

Now

k *See* Thomas Brightman *on Rev.* 12. Joan. Piſcator. *Tab. Arg. Apoc.* Joan. Napier Lord of Marchiſton. *The Argument of Rev.* 12.

l *D. Pareus in Proœm. c.* 12. *Apocalyps.*

m *D. Pareus in Proem. c.* 12. *Apoc.*

n *Aug. de Civit. dei lib.* 20. *cap.* 17. *See* §. 1. *Numb.* 2. *before.*

o Vid. *Joſephi Medi Clavem Apocalypt.*

Now this last distribution of this Prophetical part of the Revelation into these **Two distinct Prophecies**, or into these **Two distinct Systems, Series, Ranks, or Orders of Prophecies**, seems in my judgement nearest to the natural current and true intent of the Revelation. For, 1. When after the end of the former Prophecy, *John* had taken the **Little-Book**, (which contains all the mysteries of the Second Prophecy,) *and had eaten it up*, the Angel that gave him the Book, said to him, p *Thou must prophecy again before many Peoples and Nations, and Tongues, and Kings.* As if he had said; thou hast prophecied once already by virtue of the *vision of seven Seals and seven Trumpets*; now thou must prophecy again a Second time by virtue of the *Little-Book which thou hast eaten up.* Thus these two Prophecies are not obscurely intimated. 2. These two Prophecies have *Two distinct beginnings*, and yet they begin in like manner, *viz.* the Second in such sort as the First. For, as the First begins with q *A voice from heaven opened, as it were of a Trumpet talking with* John: So the Second Prophecy begins thus; r *And the voice which I heard from heaven spake unto me again, and said: Go and take the Little-Book, &c.* Hence the Second Prophecy seems not to be *subordinate* or *subsequent* to the First, but *coordinate* thereunto. 3. These two Prophecies treat of *Two distinct subjects*, reveal two distinct sorts of mysteries. The First Prophecy treats of s *A book in the right hand of him that sate on the Throne, written within and without, sealed with seven Seals.* The Second Prophecy, of t *A Little-Book, which is open in the hand of a mighty Angel, standing upon the sea and upon the earth.* Consequently the Prophecies are distinct. 4. These two Prophecies, in respect of the mysteries contained in them, run exactly parallel one to another throughout, as u some have clearly demonstrated; therefore they are distinct and not the same. 5. These two Prophecies have two distinct manners of ending; The First, with x *the finishing of the mystery of God, as he hath declared to his Servants the Prophets*; y *The Kingdoms of this world becoming our Lords and his Christs.* The Second with z *the binding of Satan one thousand years*; The a *Reigning of the Saints with Christ one thousand years*; yet both these Prophecies ultimately terminate, and b meet in the *General Resurrection of the dead, the general Judgement, the damnation and torments of the wicked, and the endlesse salvation and happinesse of the Righteous. Finally*, inasmuch as *Daniel* in his Prophecy under the Old Testament, did c fore-signifie the coming of Christ, and the future state and lot of the Jewish Church, according to the Successions and Series of the IV *Empires*: Why should it be thought strange that *John* in his Prophecy under the New Testament, should foretell and measure the future lot, and affairs of the Christian Church, according to the affairs and events of that which remains of the Fourth and last, viz. the *Roman-Empire*, which Christs Kingdome will at last swallow up and abolish?

p Rev. 10. 11.

q Rev. 4. 1.
r Rev. 10. 8.

s Rev. 5. 1.
t Rev. 10. 8.

u Vid. Joseph. Medi Clavem Apocalyptic.
x Rev. 10. 7.
y Rev. 11. 15.
z Rev. 20. 2.
a Rev. 20. 4.
b *Compare exactly* Rev. 11. 18, 19. *with* Rev. 21. 11. *to the end, and* 22. *throughout.*
c Dan. 2. 32. *to* 46.

Object. Only here against *these two distinct Prophecies*, or *Systemes of Prophecies*, it may be objected; *That this second Prophecy is made to begin in* chap. 10. 8. *whereas the first Prophecy ends not till the close of the eleventh chapter; which seems to be very preposterous, and much to invert the order of things.*

Answ. I. It cannot be denied but that this Objection is of weight, and deserves serious consideration for here is an evident suspension or interruption of the publication or manifestation of the 7th Trumpet, from *ch.* 10, *v.* 8. to *ch.* 11. *v.* 15. in all which verses the beginning and progress of the second prophecy is interposed: And then *from ch.* 11. *v.* 15. *to the end of that ch.* The sounding of the 7th Trumpet, and the mysteries thereof are manifested to the end of the world. Then in *ch.* 12. 1. *and so forwards to ch.* 22. 6. The other mysteries of the *second* Prophecy, are revealed and super-added. II. Notwithstanding this great pause or interruption of the *First* Prophecy, by interposition of part of the *second Prophecy*, yet it hinders not at all the distinctness of these *two Prophecies*, and the resolving of this *Prophetical part of the Revelation*, into these *two Systemes of Prophecies*. For 1. *The mighty Angel* hath immediately, and in due order annexed the *seventh Trumpet*, and the mystery thereof, summarily at the end of the *sixth Trumpet*, though but in this brief intimation; d *That in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished,*

d Rev. 10. 7.

nished, as he hath declared to his servants the Prophets. 2. The full and compleat manifestation of this *Seventh Trumpet*, and the mysteries therein, is by the same Angel purposely suspended, for a special and weighty reason *viz.* that so he might draw down the Series of the *Second Prophecy*, (*viz.* in the first vision thereof, Touching e*the measuring of the Temple, the treading of the unmeasured outer Court of the Temple, the holy City, under foot by the Gentiles fourty two moneths; and the two witnesses prophecying in sackcloth one thousand two hundred and sixty dayes, &c.*) even equal to the period of the *sixth Trumpet* of the *First Prophecy*, now already so far carried on; that so the contemporaneousnes of these mysteries with the *Seven Seals* to the end of the *sixth Trumpet* in the *First Prophecy* being once setled: all the following visions of the Second Prophecy contemporary or parallel in time to this *First vision* thereof may be reduced thereunto, and so be more exactly in point of time compared with the *Seals* and *Trumpets*, and consequently be more certainly interpreted, as after will more clearly appear. So that by this suspension of the *Seventh Trumpet*, with the interposition of part of this *Second Prophecy*, the distinctnesse of these two Systemes of Prophecies, is not overthrown but confirmed, and the interruption is exceeding advantageous for the understanding of the rest of the *Revelation*. Let the attentive Reader heedfully consider this, for the facilitating of many difficulties in this Book.

e Rev. 11. 1. &c.

3. **Ponder and weigh advisedly the Synchronisms, or Contemporaneousnesse of these two Prophecies,** *how the visions therein run parallel with one another, what an accurate Harmony and sweet Consent there is among them in respect of time.* The diligent and heedful comparing of *Visions* together, which are *contemporary*, will notably and especially help to the more certain defining and determining of the beginnings and periods of future times foretold in this Book and so to the true understanding of the *Revelation*: it being one of the greatest difficulties in the *Revelation*, punctually and certainly to finde out the beginnings and periods of the *Times* therein intended.

Now the Contemporaneousnesse of these two Prophecies stands thus, viz. I. The Systeme of visions in the *First Prophecy* is most evidently laid down in f *the opening of Seven Seals*, one after another in order. In the g opening of the *Seventh Seale* whereof, *Seven Trumpets are sounded* one after another successively. So that as this *First Prophecy* h *begins* with the *opening of the First Seal*: so it i *ends* with the *sounding of the last Trumpet*. This is cleare from the Series of the Text without difficulty. II. The Systeme of visions in the *Second Prophecy* presents to us divers particular visions contemporany to one another, and also to several *parts* of the *First Prophecy* in order. As 1 **These are contemporaneous** to the six first Seals: and to one another, *viz.* (1) *The measuring of the Temple of God, and of the Altar, and of them that worship therein.* (2) *The Battel of the seven-headed Dragon with* Michael *about the childes-birth, whereof the woman travelled.* 2. **These are contemporaneous** to part of the Seventh Seal, i. e. to the *Six First Trumpets* sounding under the Seventh Seal: and also contemporaneous to one another: *viz.* [1] *The unmeasured outward Court of the Temple or Holy City, given to the Gentiles to be trodden under foot fourty two moneths.* [2] *The Lords two Witnesses (at last to be overcome and killed by the Beast, after they have finished their Testimony,) prophecying in sackcloth one thousand two hundred and sixty days,* i.e. *fourty two moneths.* [3] *The woman that brought forth the man-childe, and fled from the Dragon into the Wildernesse, is there nourished from the face of the Serpent one thousand two hundred and sixty days; Or for a time, and times, and half a time.* [4] *The seven-headed and ten-horn'd beast, after the deadly wound of his last head was healed, blasphemeth God, his Tabernacle, and them that dwell in Heaven: warreth with and overcometh the Saints fourty two moneths.* [5] *The two-horned beast, or false Prophet, who restored the first beast, exerciseth all the power of the first beast before him.* [6] *The Lambs Virgin-company of* 144000 *redeemed from the Earth, (who alone could learn and sing the New-Song.) standing with him on Mount-Sion, the feare and worship of God is commanded; the ruine of* Babylon, *and of them that worship the Beast, &c. is threatned.* [7] Babylon *the great, the mother of harlots, and abominations of the Earth, sits*

f Rev. 6. 1. 3, 5, 7, 9, 12. and 8. 1.
g Rev. 8. 1. 2. &c.
h Rev. 5. 1. with 6. 1.
i Rev. 10. 7. & 11. 15. &c.

upon

upon the seven headed-Beast, now in the course of his 7th head being ten-horn'd, and makes the inhabitants of the earth drunk with the wine of her fornications. 3. Six of the **seven vials of Gods wrath, destroying the Beast, are contemporaneous** to the sixth Trumpet. 4. *Finally,* **These are contemporaneous** to the seventh Trumpet, (under which *the mystery of God shall be finished*; and to *the innumerable company of white-robed palme-bearing Triumphers, of all Nations, and Kindreds and People and Tongues*; and also contemporany to each other viz. (1) *The pouring out of the seventh vial.* (to the beginning only of the seventh Trumpet,) (2) *The binding of Satan* 1000. *years.* (3) *The first Resurrection and Reigning of the Saints with Christ* 1000. *years.* (4) *The holy City, New Jerusalem, prepared as a Bride adorned for her husband, (in the light whereof, the nations of them which are saved shall walk, and whereunto the Kings of the earth shall bring their glory,) cometh down from God out of Heaven.*

These are the *contemporaneous visions* or *mysteries in these two Prophecies*, which give great light to the Revelation; I forbeare (for avoiding of Prolixity,) to enlarge my self further, in *demonstrating* them from the text, or *representing them in a* **Scheme**, (as once I had intended,) because[k] both are so accurately and learnedly done to my hand already.

k Vide Josephi Medi Clavem Apocalypticam.

4. *Finally,* **Mark exactly what Prophecies, Visions, or obscure passages are in this Book of the Revelation expounded:** *And there reckon the exposition to be certain, and the sence evident.* And from these expositions proportionably borrow light for the discovering of other obscure passages depending thereupon, relating thereunto, or contemporaneous therewith. Thus Christ expounds, [l] *The mystery of the seven stars in his right hand, and of the seven golden Candlesticks. The seven stars are the Angels of the seven Churches, and the seven Candlesticks which thou sawest are the seven Churches.* Thus [m] *the mystery of the woman* (the great whore of *Babylon*,) *and of the beast that carrieth her, which hath seven heads and ten horns*, is most clearly expounded by the Spirit of God. That by this (which alone of all the mysteries in the *Prophetical part* is expounded,) we might have some certain foundation for interpreting and understanding of the rest.

l Rev. 1. 20.

m Rev. 17. 7. to the end of the chapt.

Hitherto of the third direction touching the intrinsecal nature of the Revelation it self.

RULE IV.

IV. **Parallel with this prophecy, the subsequent histories after *Johns* time, the histories of the Romane Empire and Church.** Which testifie clearely what cruelty and persecutions the Romane Emperours successively raised up against Christians, with what subtilty and fraud the B. of *Rome* did by degrees, (through the folly, cowardise, negligence, &c. of the *Emperours*.) step up into their throne, and subjugate not only *Rome*, the Seat of the Empire, but also the whole Empire it self to his dominion and pleasure, whence we may derive not a little light to see what is meant by [n] *the opening of the Seals.* [o] *The Stars falling from Heaven to Earth.* [p] *The Beast speaking great and blasphemous things.* [q] *The Beast and false Prophet. The image and mark of the Beast. And the Whore riding upon the Beast with seven heads and ten horns, and ruling in the City on seven hills, &c.*

n Rev. 6. 1. &c.
o Rev. 6. 13. &c.
p Rev 13. 6.
q Rev. 13. 11. &c. 15. 16, 17.
r Rev. 17. 1. &c

§. V. Time, *when this Book was written.*

This book is generally conceived to have been Penned and published after all the books of the New Testament, by *John* the Apostle who survived after all the Apostles living (as *Sophronius* thinks) even till the third year of *Traians* the Emperour, which was in the one hundred and second year after Christs Birth, as *Helvicus* computes, and that it compleats and seals up the whole Canon of both the Old and New Testament, *Rev.* 22. 7, 14, 18, 19. The particular **Time** when this Revelation was written, was, when [s] *John* was banished into the *Isle that is called* Patmos *for the Word of God, and for the Testimony of Jesus Christ. John* was banished into *Patmos*, by that cruel

s Rev. 1. 9, 10.

Perſecutor *Domitian* in the fourteenth year of his Reign, ſaith t *Hieronme*. *Domitian* reigned in all but fifteen years, and his fourteenth year was in the ninty ſixth year after Chriſt (as u *Helvicus* computes.) So that from *Johns* writing this Revelation, ſuppoſe in the one hundred and ſecond year after Chriſt, till this preſent year 1650. are 1548 years This is the more to be conſidered, becauſe the Church of Chriſt hath the benefit of all Chriſts Divine Diſpenſations and paſſages of Providence in order to the fulfilling of this Prophetical Book in part, recorded in many approved Hiſtories, as an experimental help to the underſtanding of theſe Prophecies, which were ſhortly to begin to be put in Execution after *John* had them revealed to him; for he calls them——x *Things that muſt ſhortly come to paſs.*—— And ſaith, y *The time is at hand.*

t *Hieron. Catal. Script. Eccleſiaſt. Tit.* Joannes. *Tom.* 1.
u Helvic. in Chronolog. To him alſo ſubcribes *D. Pareus in Prolegom in Apoc. c.* 5.
x Rev. 1. 1.
y Rev. 1. 3.

§. VI. Occaſion.

Occaſion of this Revelation ſeems to be this. z *John* being baniſhed into the Iſle *Patmos*, doubtleſs gave himſelf to Prayers, and ſacred meditations about the affairs of Chriſt and his Church; wherupon Jeſus Chriſt appeared to his beloved Diſciple, in a ſpiritual raviſhment ſhowing him what was his pleaſure both touching the preſent Churches of *Aſia*, and touching his whole Church, eſpecially of the Gentiles (as a ſome think) to the end of the world: thus comforting him, and commanding *John* to write his viſions for the comforting of them.

z Rev. 1. 9, 10.
a *Joſeph. Med. in Clav. Apocalyp. Com. p.* 12. *Edit.* 3. *Cantabrig.* 1649.

§. VII. Scope.

The Scope or *intent* of the *Revelation* may be conſidered 1. *More generally*; 2. *More particularly.*

I. More generally, Jeſus Chriſt by this Book intends to reveal and make known unto his Apoſtle, and beloved diſciple *JOHN*, and by *JOHN* unto the Churches, both the *preſent things that then were*, when the Revelation was given, and the *future things that ſhould be afterwards*, from *Johns* days till the end of the world. This (1) the Title of the Book intimates. b *The Revelation of Jeſus Chriſt, which God gave unto him, to ſhow unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified it by his Angel unto his ſervant* John. And (2) Chriſt himſelf confirms this in his command to *John* touching the *penning* of this Book, ſaying; c *Write the things which thou haſt ſeen, both the things which are, and the things which ſhall be hereafter.* This alſo (3) The Series and Current of the Book evinceth, which runs along in Prediction of future events, till at laſt the d *Myſtery of God be finiſhed*, e *The Kingdoms of this World become our Lords and his Chriſts*; f *The dead ſmall and great ariſe, and are judged according to their works*; And till *the Holy* g *City, New Jeruſalem, be prepared as a Bride adorned for her husband.* As an indication of this intended period of this Prophecy, perhaps that emphatical hint of Chriſts coming to judgement, is prefixed in the front of the Prophecy before the *firſt viſion*, h *Behold he cometh with clouds, and every eye ſhall ſee him, and they alſo which pierced him, and all kindreds of the earth ſhall waile becauſe of him; even ſo, Amen.*

b Rev. 1. 1.
c Rev. 1. 19.
d Rev. 10 7.
e Rev. 11. 15.
f Rev. 21. 12.
g Rev. 22. 1, 2.
h Rev. 1. 7.

II. More particularly, Jeſus Chriſt intends in this Book to declare,

1. *The things that are, viz.* The i preſent condition of the ſeven Aſian Angels and

i Though *Immediately* theſe ſeven Epiſtles declare the preſent conditions and affaires of the ſeven Aſian Angels and Churches: yet *Mediately* and *Analogically* by rule of Proportion, the contents of theſe Epiſtles concern all the Churches of Chriſt, according as their ſtate and condition is correſpondent to that of any of theſe 7. Churches. For, *whatſoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope*, Rom. 15. 4. But Mr. *Brightman* herein proceeds a little further, and conceives, *That theſe ſeven Cities contain the univerſal condition of the Church among the Gentiles*; and therefore to thoſe ſeven Churches and Cities, according to their Order, ſituation and diſtances from each other, as types: he joyns other *fellow-Churches* anſwering thereunto as *Anti-types, Counter-Copies* or *Counter-pains*, of theſe ſeven Churches. And ſo makes all theſe Epiſtles, as well *Prophetical*, in reſpect of the future *Counter-pain Churches*: *Hiſtorical*, in reſpect of the preſent

present *Anti-type Asian Churches*. These Asian Churches he sets forth by their *Characters* and *Counter-paynes*, as followeth, *viz.* 1. Ἐκκλησία Ἐφεσίων, *the first of those seven Cities*: The Counterpayne of it, The first Christian Church from the time of the Apostles till the time of *Constantine* the great, which was the Principal of all other Churches. 2 Θυατειρηνῶν Ἐκκλησία *an under-city of* Ephesus, *northward from it, and a Colony belonging to the Ephesians*: The Counterpayne of it; The Church succeeding the first, beginning with *Constantine*, and continued till *Gratian*, till about *Anno Dom.* 383 according to *Eusebius*. 3 Περγαμηνῶν Ἐκκλησία, *lying northward from Smyrna about five hundred and forty furlongs*. The Counterpayne of it: the Church from *Gratians* time, about the year 380. till about the year 1300. 4. Σαρδιανῶν Ἐκκλησία, *bending South-east from Pergamus, about eighty English miles*, the first New-springing Church: The Counterpayne of it, the Church from the year 1300 till about the year, 1520. 5. Φιλαδελφίας Ἐκκλησία *tending further Southward, being the second New-springing Church*; The Counterpayne of it, the first Reformed Church begun by *Martin Luther* at *Wittenburg* a Town of Saxony by the River *Albis*, in *Anno Dom.* 1517. 6. Λαοδικείας Ἐκκλησία, *lying from Sardis southward*: The Counterpayne or Anti-type of it: The second Reformed Church, springing up after that of *Germany*, viz. The Church of *Helvetia, Suevia, Geneva, France, Holland, Scotland*. 7. Ἐσχάτη τῶν ἑπτὰ ἐκκλησιῶν Λαοδικεία. *lying Eastward from* Philadelphia, *the last of all these seven Churches*: The Counterpayne of it: The Church of *England*, last of all reformed, *viz.* in *Anno* 1547. when *King Edward* the sixth came to the Crown, and becoming a confirmed and established Church about eleven years after, when Queen *Elizabeth* began to reign. *See Thomas Brightman in his Revelation of the Apocalypse, on chap.* 1,2,3 This his way of interpretation (though to some it may perhaps seem somewhat too curious, yet) is not wholly to be despised. Because (1) The Accommodation of those Churches to their Counterpaynes, is made remarkably fit and appesite. (2) The Events, even since his writing as well as before, have notably corresponded. (3) The Analogical Application of these Epistles to Churches of like condition with them of *Asia*, cannot rationally be denyed.

their Churches; of which Angels and Churches, **Foure** are *commended* by Christ for the good things in them, *condemned* and *reproved* for some evils in them, and *exhorted* by threats or Promises, or both, to reforme what was amisse, applying proper remedies, *viz.* the Angels of *Ephesus*, *Pergamus*, *Thyatira* and *Sardis*. **Two** are throughout *commended* for, and encouraged in their *good*, no word of their dispraise being mentioned at all, *viz.* the Angels of *Smyrna* and *Philadelphia*. **One** is not at all commended for any good, but onely *discommended* for evil, yet *exhorted* by threats and promises to repent, as the Angel of *Laodicea*. Under all which (as some think,) are contained Prophecies touching the future state of all the Gentilish Churches.

II. *The things that shall be hereafter*, viz. The future condition of the Christian Religion, and Churches of the Gentiles, especially the *European* Churches; the Remains of the *Roman-Empire*, and the tyrannical *dominion of Antichrist*, (those singular Subject-Matters of this book,) extending themselves in *Europe* peculiarly. Now this future state of the Christian Religion, and Christian Church, is laid down in two *distinct Prophecies*, or *Systems of* Prophecies, viz.

1. **The first Prophecy** is of *A* [k] *Book sealed with seven Seals, and of the Lambs opening of them; in the seventh of which Seals are brought in* [l] *seven Trumpets sounded by seven Angels; and in the* [m] *Preparation to the sound of the seventh Trumpet, seven Thunders uttering their voices*. In all which Seals and Trumpets, the future state and destiny of that bitter enemy of the Church of Christ, the *Roman-Empire* is foretold, (*but still with reference to the Church*) and that in divers remarkable periods of events; especially 1. Under the *six first Seals*, what shall be the state of the Empire, while yet *standing* and *flourishing*, till the power of it and its Idols should be ruined. 2. Under the *seventh and last Seal*, what shall be the fatal destiny of that Empire, now *declining*, *falling*, *and running to ruine*, through the sevenfold order of plagues, inflicted by the sounding of the seven Trumpets, (The righteous Lord justly revenging the blood of so many Martyrs as had been slain under the Roman power,) till at sounding of the last Trumpet, *the Kingdoms of* [n] *this World, become our Lords and his Christs*.

2. **The second Prophecy**, is of [o] *A Little-book open*, (which *John* is commanded *to* [p] *eat up*,) whereby the future lot, condition and affairs of the Christian-Church and Religion, are more nobly, fully and clearly foretold, what they shall be from the Primitive times till the last judgement, and this in divers particulars. *viz.* 1. **How** purely and regularly the Church should walk and worship God in the Primitive

k Rev. 5. 1 &c. 6. 1. &c.
l Rev. 8. 1, 2. &c.
m Rev. 10. 3, 4, 7, 15.
n Rev. 11. 15,
o Rev. 10. 8.
p Rev. 10. 9. 10.

times according to Divine Rule; This noted by the [q] *measuring of the Temple, Altar and Worshippers therein.* In which time *the* [r] *woman* the Church, *travelleth to bring forth her child,* Christ personal and mystical, into the Romane world; and brought him forth: but is cruelly persecuted for three hundred years by the Romane Empire, that Worshipper of the *Red Dragon,* fighting against *Michael,* against the spirit of Christ in his servants. 2. Now corruptly the Church, next succeeding the Primitive Church, should decline to Idolatry, Gentilisme, and to the Antichristian Apostacy for forty two moneths, which is noted by the [s] *un-measured outer Court being given to be trodden under foot by the Gentiles fourty two moneths.* During which sad and lamentable condition of the Church. (1) *The* [t] *two witnesses prophecy in sackcloth,* till God raise up a better state for the Church. (2) *The woman)* the Church, being freed from heathenish tyranny, (the Dragon being overcome,) *and* [u] *nourished,* (as *Israel* of old, ere they came to *Canaan,*) *in the wilderness, till Christs second coming.* (3) The Church in the Wilderness meets with new troubles and persecutions. *Partly* by a [x] seven-headed, and ten-horn'd beast. *Partly* by a [y] two-horn'd beast, but both mutually engaged to each other. *That* being the *secular power* of ten Kingdomes united in one Romane-State or Republick: *This* being the *Romane Papacy. Both, persecuting and overcoming the Saints forty two moneths,* (4) In the midst of all the seducements and persecutions of these two Beasts, wherewith the Generality of the Romane world were overcome, yet there were a [z] select of *Saints, viz.* 144000. who persisted pure, not submitting to the wicked power of these Beasts (5) *Babylon the great City, the mother of Harlots,* [a] *maketh all nations drink of the wine of the wrath of her fornications:* for which she is threatned with ruine. 3. Now the [b] *seven vials of Gods wrath,* shall be poured out, to the gradual destruction of the Antichristian Beast; *and judgement of the great Whore of* Babylon. The [c] *mystery of which whore* is so clearly expounded of the *Roman Papacy,* that he that runs may read it: and her irrevocable [d] ruine is graphically & pathetically described, together with the Saints [e] joyful triumphs therupon. 4 Finally, Now happy and glorious the state of the Church shall be in this world (but especially in that to come,) after this her grand enemy shall be destroyed; [f] *The Lord Omnipotent reigning,* [g] *Satan being bound,* and the [h] *Saints reigning with Christ a thousand years;* [i] All her enemies being *judged and cast into the Lake.* And the [k] *Holy City, new Jerusalem, coming down from God out of Heaven; adorned as a Bride prepared for her husband* Jesus Christ; There being *New-heavens, and New-earth, and all things new.* [l] *All tears, death, sorrow, crying, pain, curse and defilement being quite past away.* [m] *The pure river of the water of life, proceeding out of the Throne of God, and of the Lambe, in the midst of the street of it, and of either side of the River there being the Tree of Life.* Here the Lambs *servants shall serve him, and they shall reign for ever and ever.*

On blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City.

q Rev. 11. 1.
r Rev. 12. 1. to 14.
s Rev. 11. 2.
t Rev. 11. 3. &c.
u Rev. 12. 14. &c
x Rev. 13. 1. &c
y Rev. 13. 11. &c
z Rev. 14. 1. &c
a Rev. 14. 8.
b Rev. 15. 1. 7, 8. and 16. throughout. and 17. 1. &c.
c Rev. 17. 7. to the end.
d Rev. 18. throughout.
e Rev. 18. 20 and 19. 1. to 7.
f Rev. 19. 6
g Rev. 20. 2, 3.
h Rev. 20. 4.
i Rev. 20. 9. to the end.
k Rev. 21. 1. to 6
l Rev. 21. 4, 27. and 22. 3.
m Rev. 22. 1. to 6.
n Rev. 22. 14

§. VIII. Principal Parts, or *Analytical Explication.*

In this *most mysterious Book,* **The Revelation,** are chiefly considerable, 1. *The Preface.* 2. *The Substance,* or *Body of the Book.* 3. *The Conclusion.*

I.

THE PREFACE contains, I. The Denomination, or Title of the Book; *The Revelation of Jesus Christ.* II. The End intended in this Book, *To shew to his servants things which must shortly come to pass.* III. The Efficient Causes, or Authors of this Book, which are, 1. Principal, viz. [1] God, [2] Jesus Christ; *which God gave unto him.* 2. Instrumental, *viz.* [1] An Angel. [2] John; *And he sent and signified it by his Angel unto his Servant John.* CHAP. I. *ver.* 1. This *John* is described as a fit Instrument to receive and make known this Revelation, in that *He bare record of the WORD of God, and of the Testimony of Jesus Christ, and of all things he saw,* ver. 2. IV. **An Invitation,** *To read, and hear the words of this Prophecy, and to keep those things which are written therein;* 1. From the benefit thence redounding; *Blessed is he that readeth,* &c. 2. From the General Concernment of this Prophecy; *For the time is at hand.* Though therefore it Reveal future things, yet some of them shall shortly begin to be: therefore every one is concerned therein, *ver.* 3.

CHAP. I.

THE

THE BODY, or SUBSTANCE OF THE BOOK is wholly **Visional**; chiefly comprehended in VII. **Visions**. Wherein *John* describes and *writes the things which he had seen*; which things Christ himself ranks into two sorts, *Rev.* 1.19. viz. 1. *The things that are.* 2. *The things which shall be hereafter.* II.

I. THE THINGS THAT ARE, seem *Primarily* and *Immediately* to have respect to the State of the Church then present, *viz.* To the State of the **seven Asian Churches** especially: But *Secondarily, Mediately* and *Analogically* to other following Churches, as it were adumbrated and resembled by them, o as some think. The things concerning the *Asian Churches*, or *the seven Churches in Asia Minor*, are comprehended 1. *In one General Epistle to them all jointly.* 2. *In seven Particular Epistles directed to the Angels of the seven Churches Severally.* o See § VII. immediatly foregoing.

I. THE ONE GENERAL EPISTLE, *written to the seven Churches in Asia jointly*, contains in it, 1. *An Inscription.* 2. *A Salutation.* 3. *A Narration.*

1. **In the Inscription** are mentioned 1. The Party writing; *John.* 2. The Parties written to; *To the seven Churches in Asia*, ver. 4.

2. **In the Salutation**, note I. The blessings wished, or prayed for, in respect of these Churches; *Grace be unto you, and Peace.* II The Fountain whence these Blessings must flow, *viz.* 1. **From** God the **Father**, Described by the Eternity of his Essence; *From him which is, and which was, and which is to come.* 2. **From** God the **Holy Ghost**, Described (1) By the variety, multiplicity and Perfection of his Endowments and Operations, All-sufficient for all these seven Churches; *And from the seven Spirits.* (2) By the p Community of his Essence with the Father, intimated in that phrase; *Seven Spirits which are before his Throne*, v. 4. 3. **From** God the **Son**; *And from Jesus Christ.* Jesus Christ is Described, (1) **By** his Office; *Partly*, Prophetical; *who is the faithful witnesse. Partly*, Sacerdotal or Priestly; *And the first-begotten of the dead. Partly*, Regal, *And the Prince of the Kings of the earth.* (2) **By** his Benefits towards us; *viz.* 1 His affection to us, the Fountain of all the rest; *That loved us.* 2 His Redemption of us; *And washed us from our sins, in his own blood.* 3 His Sanctification and advancing of us to Spiritual Priviledges; *And hath made us Kings and Priests unto God, and his Father.* In respect of all which a Thankful Doxology to Christ is Annexed; *Unto him be Glory and Dominion for ever and ever. Amen.* ver. 5, 6. (3) **By** his future coming to judgement; Set forth, *Partly*, by the Gloriousness of it; *Behold he cometh with clouds. Partly*, by the Conspicuousness of it; *And every eye shall see him, and they also which pierced him. Partly*, by the Terribleness of it to the wicked; *And all kindreds of the earth, shall wail because of him.* All which *John* Seals up with his own holy wish; *Even so, Amen.* ver. 7. (4) **By** his Divine Attributes, proclaimed by Christ himself, *viz.* 1 His absolute Eternity; described, Metaphorically; *I am Alpha and Omega, the beginning and the ending, saith the Lord.* Plainly; *which is, and which was, and which is to come.* 2 His Omnipotency, or all-sufficiency; *The All-mighty*, ver. 8. p D. Par. Com. in Apoc. 1. 4.

I. Vision.

3. **In the Narration** of this General Epistle *John* Declares his **First Vision**. Describing it by the 1 *Person, who saw it.* 2 *Place, where it was seen.* 3 *Manner, how it was manifested to him.* 4 *Time when it was seen.* 5 *Preparatory to the Vision.* 6 *Vision it self.* 7 *Events of the Vision.* I. **The Person** seeing this Vision, is described; 1. By his name; *I John.* 2. By his Spiritual Relation to them to whom he wrote; *who also am your Brother.* 3. By his Co-partnership with them; *And Companion* (1) *In Tribulation*, (2) *In the Kingdom*, (3) *And patience of Jesus Christ.* II. **The Place**, where this Vision was seen; *In the Isle that is called Patmos.* This is Amplified by the Occasion of *John's* being there; *viz.* His banishment thither by *Domitian*, 1. *For* Christ; *For the WORD of God.* 2. *For* Christs Doctrine; *And for the Testimony of Jesus Christ*, ver. 9. III. **The Manner**, how it was manifested to him, *viz.* In a Spiritual extasie or Rapture; *I was in the Spirit.* IV. **The Time**, when it was seen; *On the Lords Day.* V. **The Preparatory**, to the Vision; *His hearing behind him a great voice, as of a Trumpet*, ver. 10. This voice 1. Declares who it was that spoke, *viz.* Christ, *saying, I am Alpha and Omega, the first and the last.* 2. Directs *John* what to do, *viz.* (1) *To write what he saw in a Book* (2) And *to send it unto the seven Churches which are in Asia*, &c. which are Enumerated v. 11. VI. **The Vision** itself seen, upon John's *turning to see the voice that spake with him*, that is, to see him that uttered that voice. Which Vision was 1. Of *seven golden Candlesticks.* ver. 12. 2. Of *One like unto the Son of Man, in the midst of the seven Candlesticks.* viz. Jesus Christ. He is described most Admirably and Mysteriously: (1) He was *cloathed with a Garment down to the foot, and Girt about the paps with a Golden Girdle*: denoting, His Royal Majesty, His strenuous preparedness to his Office, and His tenderness towards his Church, *ver.* 13. (1) *His head and hairs were white like Wool, as white as Snow*: denoting His Eternity, being the Ancient of Dayes, and his eternal infinite Wisdome. (3) *His eyes were as a flame of fire*: Denoting, His Omniscience and piercing perspicacity, for discerning all things, His terrible quickness and fierceness to revenge. *ver.* 14. (4) *His feet like unto fine brass, as if they burned in a Furnace*: denoting, His firmness and power, able to consume all that touch or oppose him. (5) *His voice as the sound of many waters*: Denoting, the terribleness and forcibleness thereof among all the people of the world, *ver.* 15. (6) *Hee had in his right hand seven Stars*: Denoting, His Government and Protection of the Ministers of the Churches (7) *Out of his mouth went a sharp two-edged Sword*: Denoting, The cutting power and efficacy of his word, His ability to avenge himself upon his enemies. (8) And finally, *His countenance as the Sun shineth* in

in his ſtrength; Denoting, his incomparable and unconceivable glory, *ver.16.* VII. **The Events or Conſequents** enſuing upon this Viſion, *viz.* 1. *Johns* Conſternation; *And when I ſaw him, I fell at his feet as dead.* 2. Chriſts conſolation and confirmation of *John*; *Partly*, by his Fact; *And he laid his right hand upon me.* *Partly*, by his Word; *Saying unto me, fear not.* The Arguments whereby Chriſt comforts *John*, are drawn. (1) From Chriſts abſolute eternity: *I am the firſt and the laſt*, ver.17. (2) From his life, though he was dead; *I am he that liveth, and was dead: and behold I am alive for evermore, Amen.* (3) From his Power and Authority over Hell and Death, to open and ſhut them at his Pleaſure; *And have the Keys of Hell, and of Death*, ver.18. 3. Chriſts command to *John* to *write the things which he had ſeen*; viz. Both (1) *The things which are. And* (2) *The things which ſhall be hereafter*, ver.19. 4. Chriſts interpretation of the former Viſion, *viz.* (1) *Of the Myſtery of the ſeven Stars*, which *are the Angels of the ſeven Churches.* (2) Of the myſtery of the ſeven *Candleſticks*, which are *the ſeven Churches*, ver.20. Unto theſe ſeven Churches he afterwards directs him to write ſeven ſeveral Epiſtles *in the two chapters following.*

Hitherto of **The One General Epiſtle** *to all the ſeven Churches joyntly.*

II. THE VII. PARTICULAR EPISTLES, directed to the *Angels of the VII. Churches in Aſia*, ſeverally. Touching every of which Epiſtles are chiefly conſiderable, 1. *Chriſts command to write to them all.* 2. *A Deſcription of Jeſus Chriſt*, Partly, *agreeable to the former Deſcriptions of Chriſt in ch.1.* Partly, *Suitable to the preſent ſtate and condition of the ſeveral Angels and Churches.* 3. *A Narration* (1) *Of the good, commendable in them*; or (2) *Of the Evil condemnable in them*; *or both.* 4. *Exhortations, urged with Promiſes, or Threats.* 5. *Concluſions inciting to Attention.*

CHAP. II.

Now theſe **Particular Epiſtles** are directed, *Primarily* to the ſeven Angels of the ſeven Churches; *Secondarily*, with and in them to the q ſeven Churches themſelves: In 1. *Epheſus.* 2. *Smyrna.* 3. *Pergamus.* 4. *Thyatira.* 5. *Sardis.* 6. *Philadelphia.* 7. *Laodicea.*

q *See for clearing this*, Rev. 2. 22, 23, 4, 25. and the cloſe of every of theſe ſeven Epiſtles.

I. *Languiſhing* Epheſus.

1. **The Epiſtle to the Angel of the Church of Epheſus.** *In* which note, *I.* **The Inſcription**; ſhowing 1. To whom *John* is directed to write: *Unto the r Angel of the Church of Epheſus, write.* 2. From whom he muſt write, *viz.* from Chriſt himſelf inditing all the Epiſtles. Chriſt here deſcribes himſelf, in reference to his Church. (1) By his Protection and Guidance of his Miniſters, *Theſe things ſaith he, that holdeth the ſeven Stars in his right hand.* (2) By his preſence with, and care of all his Churches; *Who walketh in the midſt of the ſeven Golden Candleſticks.* Ch.II. ver.1. *II. The Subſtance of the Epiſtle*; containing 1. Chriſts Obſervation of all the wayes of the Angel; *I know thy works.* 2. Chriſts commendation of the Angel, (1) For his unwearied labour in the Miniſtry, againſt Diſcouragements; *And thy labour,——And for my Names ſake haſt laboured, and haſt not fainted.* (2) For his conſtant patience under ſome remarkable afflictions and perſecutions; *And thy Patience,——And haſt born, and haſt Patience.* (3) For his Zeal in the Diſcipline; *Partly* in that he *could not bear them which were evil. Partly*, in that *he had tryed them which ſay they are Apoſtles, and are not, and had found them lyers*, ver.2,3. 3. Chriſts Diſpraiſe and Reprehenſion of him, for *leaving his firſt love*, v. 4. 4. Chriſts Exhortation of him to Reformation, by way of remedy. Here note, (1) The Duties required; *Remember therefore from whence thou art fallen, and Repent, and do the firſt works.* (2) The Argument preſſing to this Duty, *viz.* A ſevere commination; *or elſe I will come unto thee quickly, and will*

r **Angel.** This word comes Originally from the Greek word ἄγγελος which ſignifies, *One ſent-forth-on-a-meſſage.* It is uſed, *I. More Generally*, for any Meſſenger. So the *Spies* are called *Meſſengers*, Gr. *Angels*, James 2.25. *II. More Specially*, 1. For Chriſt the *Angel of the Covenant.* καὶ ἀγγελος. As *Mal.* 3.1. *Zech.* 4.4. 2. For created Spirits, *Good* or *Bad*... (1) *Good*, viz. thoſe *Miniſtring Spirits ſent forth to miniſter for the Heyrs of Salvation*, Heb.1.13,14. Thus its uſed moſt commonly. (2) *Bad*, viz. *Satan*, and all the reſt of thoſe Spirits that left their firſt eſtate, 2 *Pet.*2.4. *Jude* 6. 1 Cor.6.3. 2 Cor.11.14. *For the Devil and his Angels, Matth.*25.41. Yea, hence its ſomtimes uſed for Satan's Temptation, called *The Meſſenger of Satan*; Gr. *the Angel of Satan*, 2 Cor. 12.7. 3. For the Miniſters of the Goſpel, *Ambaſſadours for Chriſt*, 2 Cor 5.20. who are Meſſengers ſent to publiſh the good tidings of the Goſpel. Thus its often uſed in the Revelation, as *Rev.*1.19 *&* 2.1.8,12,18. *&* 3.1,7,14.

Now, **Angel** in this laſt ſence, here, (and in the other ſix Epiſtles following:) is not to be taken *Diſtributively*, As if this Epiſtle were written onely to one ſingle individual *Angel*, or Miniſter, and that that Church had no more; Or to ſome one *Angel* or Miniſter above the reſt, by way of eminency called, *Angel*: But it is to be underſtood *Collectively*, for all the Miniſters of that Church, even *the whole Colledge or order of Paſtors* therein, As *Brightman* ſtiles them on *Rev.*2.1. For, 1. It is evident, There was not onely one, but many Presbyters in the Church of *Epheſus*, at one and the ſame time, *Acts* 20.17,28,36,37. 2. It is clear, that, as among the *Apoſtles* there was none greater then other by order or office, but they were all equal, *Matth.*20,25,26,27. *Luke* 22.24,25,26. So among the *Paſtors* there was no ſuperiority of order or Power, but all were equal, *Compare Acts* 20.17. *with verſ.*28. *and Tit.*1.5. *with verſe* 7. vid. *Hier. Com. plen. in Ep. ad Tit. c.1. ver.5. Tom.9. prius Citat.* viz. on Tit. 1.2. 3. Sometimes Chriſt ſpeaks to the *Angels* or Miniſters of a Church, in the *Plural* not in the *ſingular* number, which ſhows that the word Angel here is uſed *Collectively*. Thus ſpeaking to the Angel of the Church in *Thyatira*, he ſaith; ὑμῖν δὲ λέγω, καὶ λοιποῖς τοῖς ἐν Θυατείροις, that is, *But unto you I ſay, and unto the reſt in Thyatira.——I will put upon you no other burden, but that which ye have already, Hold faſt till I come*, Rev.2.24,25. By which plural word, [ὑμῖν, *unto you*] diſcretively diſtinguiſhed here from τοῖς λοιποῖς,—&c. *and unto the reſt in Thyatira*, Chriſt ſeems plainly to intimate that he directs his ſpeech to a plurality of Angels, under the *collective* and ſingular word, *Angel.*

will

will remove thy Candlestick out of his place, except thou repent, v. 5. (2) The Qualification or Mitigation of this Threatning, upon consideration of his *hating the deeds of the Nicolaitans*; hateful also to Christ, *ver* 6. III. **The Conclusion** of the Epistle, 1. With an Invitation to Attention; common to all the 7. Epistles; inciting all, but especially the Angels of the Churches, to give heed to the Monitions of the Spirit. *He that hath an eare, let him heare what the Spirit saith unto the Churches.* 2. With a sweet Promise to him that Overcomes; *To him that overcometh will I give to eate of the tree of life, which is in the midst of the Paradise of God.* ver. 7.

II. *Sweet smelling* **Smyrna.**

2. **The Epistle to the Angel of the Church in Smyrna**, wherein consider, I. **The Inscription** declaring, 1. To whom *John* is to write: *And, unto the Angel of the Church in Smyrna, write*, 2. From whom he is commanded to write, *viz.* from Christ, who is described in reference to this Church, (1) By his eternity, *These things saith the first and the last.* (2) By his life, though as man he was once dead; *Which was dead and is alive.* Therefore able to give eternity and life to them that suffer and die for him, *ver.* 8. II. **The substance of the Epistle** containing, 1. Christs observation, both of the Angel, and of his Enemies. *Christ observed* and knew the Angel's (1) *Works.* (2) *Tribulation.* (3) *Outward Poverty.* (4) *But* his inward spirituall *Riches. Christ observed* and knew his enemies *Blasphemy* against Christ; which enemies are described, (1) By their Hypocrisie; *And the blasphemy of them which say they are Jews and are not.* (2) By their Impiety; *But are the Synagogue of Satan*, ver. 9. 2. Christs encouraging consolation of the Angel's, against all the sufferings that were further coming upon him; *Fear none of those things which thou shalt suffer.* Christ encourages him against Persecutions, upon consideration (1) of the Author of them; *The Devil.* (2) Of the Nature of them, imprisonment; *shall cast into prison.* (3) Of the extent of them, not to all; *shall cast some of you into*—(4) Of Christs end and intent in them; *That ye may be tryed.* (5) Of the duration of them, but for a little space; *And ye shall have tribulation ten dayes.* (6) Of Christs promise to constant faithfulness under them; *Be thou faithfull unto the death, and I will give thee a Crown of life*, ver. 10. III. The Conclusion of the Epistle. 1 With an Incitement to Attention, *He that hath an eare, &c.* 2. With a Promise to him that overcomes, *He that overcometh shall not be hurt of the second death.* ver. 1.

III. *High and haughty* **Pergamus.**

3. **The Epistle to the Angel of the Church in Pergamus.** Wherein are, I. **The Inscription**, showing, 1. To whom *John* is to direct his Epistle; *And to the Angel in the Church of Pergamus write.* 2. From whom he is to write, *viz.* From Christ: Described in reference to this Church, To be Him, *who hath the sharp sword with two edges.* And therefore able to fight against offenders with the sword of his mouth, v. 12. II. **The Substance of the Epistle**, setting forth, 1. Christs Knowledge and Observation of this Angel's wayes: *I know thy works.* 2. Christs commendation of the Angel for his singular constancy in confession of Christs Faith: *And thou holdest fast my name, and hast not denyed my Faith.* This is *Amplyfied* by two pregnant circumstances, *viz.* (1) Of the Place where he dwelt: *And where thou dwellest, even where Satan's seate is*, because Pergamus was more given to idolatry then all *Asia* besides, saith (*f*) *Arethas.* (2) Of the time wherein he lived: *Even in those dayes wherein Antipas was my faithfull Martyr, who was slain among you, where Satan dwelleth*, ver. 13. 3. Christs Reprehension of him, and controversie with him, for false Doctrines, *viz.* (1) *The Doctrine of Balaam*, who (when he could not curse Israel, yet) taught *Balaac to cast a stumbling block before the children of Israel*: by enticing them, Partly, *to eat things sacrificed to idols*: Partly, *to commit fornication*, viz. with the (*t*) daughters of Moab, ver. 14. (2) *The Doctrine of the Nicolaitans, hated of Christ*, v. 15. 4. Christs exhortation of him to **Repentance**, urged by a Threatning: *Repent, or else I will come unto thee quickly, and fight against them with the sword of my mouth*, v. 16. III. **The Conclusion**, 1. Inciting to Attention: *He that hath an eare, &c.* 2. Promising to him that Overcomes divers benefits, *viz.* (1) The hidden Manna, *To him that Overcometh will I give to eate of the hidden Manna.* An allusion to that delicate Manna wherewith Israel was fed in the Wildernes, (*u*) A Type of Christ the true bread which came downe from Heaven: a pot of which Manna was hidden in the Arke. The meaning then is, He that overcomes shall taste and feast of Christs sweetnes, hidden and unknown to the world. (2) A white stone: *And I will give him a white stone.* (3) A New Name, known only to him that hath it: *And in the stone a New name written, which no man knoweth saving he that receiveth it.* That is, Christ would give to such, Absolution and acquittal from all their sins, And themselves should know this, though others could not. An allusion (as is (*x*) thought) to that ancient custome of passing judgement with White and Black stones, the persons whose names were written on black stones, being condemned, on white stones were acquitted, v. 17.

(*f*) *Arethas Com. in Apoc. 2.13. apud Oecum.*

(*t*) Numb. 25.1, &c.

(*u*) John 6.31, 32, 33.

(*x*) D. *Par. in Com. in Apoc. 2.17. Brightm. in loc.*

IV. *Growing* **Thyatira.**

4. **The Epistle to the Angel of the Church in Thyatira.** Wherein consider, I. **The Preface** denoting, 1. To whom *John* is to write: *And to the Angel, &c.* 2. From whom he is to write, *viz.* from

from Christ described in reference to his Church: (1) By his Divine Relation; *These things saith the Son of God.* (2) By his Peircing Omniscience, and fiery quickness to revenge; *who hath his eyes like unto a flame of fire.* (3) By his terrible power to tread his foes under his feet; *And his feet like fine brasse*, ver. 18. II. **The Substance of the Epistle**; which contains, 1. Christs knowledge and Observation of the Angels works: *I know thy works.* 2. Christs commendation of what was vertuous in this Angel, viz. His (1) *Love.* (2) *Service*, or *Ministry.* (3) *Faith.* (4) *Patience.* (5) Growth: *And thy works, and the last to be more then then the first*, ver. 19. 3. Christs Reprehension of, and controversie for, what was vicious in this Angel, viz. His **Toleration** of a false-Prophetess to seduce Christs Servants; *Notwithstanding I have a few things against thee, Because thou sufferest that woman* Jezabel *which calleth her selfe a Prophetess*, &c. Her wickedness is set forth, (1) By the kinde of it; *Teaching and Seducing Christs Servants.* Partly, *to commit fornication.* Partly, *to eate things Sacrificed to Idols*, ver. 20. (2) But her obstinate impenitency therein; *And I gave her space to repent of her fornication, and she repented not*, ver. 21. (3) By the punishments threatned for it, which shall be different upon different offenders, viz. Jezabel *her selfe*, he *will cast into a bed*; a bed of sorrow and languishment. 2. *Them that commit fornication with her, into great tribulation, except they repent of their deed*s, 22. 3. *Her children he will kill with death.* All which punishments are Amplified by the Event thereof to all the Churches. *viz.* Their Experimentall discovery hereupon of Gods All-searching Omniscience, and most accurate Distributive justice: *And all the Churches shall know, That I am he which searcheth the reines and hearts: And will give unto every one of you according to your works*, ver. 23. 4. Christs Exhortation by way of Antidote, wherein consider, (1) The Persons Exhorted, which were, *Partly* the Ministers of that Church, *But unto you, I say.* Partly the People, *And unto the rest in Thyatira, as many as have not this Doctrine, and which have not known the depths* (but the depths) *of Satan, as they speak.* (2) The Duty Exhorted to, Not the burdensome observation of the Ceremoniall Law, urged by impostors: but constant perseverance in the Apostolicall Faith and Doctrine: *I will put upon you none other burden, but that which ye have already, hold fast till I come*, ver. 24. 25. (3) The Arguments urging this Exhortation, are two Priviledges promised by Christ to him that Overcomes and Perseveres to the end, viz. 1. Joynt-power with Christ, over the Nations, the wicked world, to judge them, &c. *And he that overcometh, and keepeth my words unto the end, To him will I give power over the Nations:* (*And he shall rule them with a rod of iron, as the vessels of a Potter shall they be broken to shivers*) *Even as I received of my Father*, ver. 26. 27. 2. Communion with, and conformity to Jesus Christ in brightness and glory, y from the Morning here, to the perfect day of glory hereafter: *And I will give him the Morning-starre*, ver. 28. 2. **The conclusion of the Epistle**, inciting to Attention. *He that hath an eare, &c.* ver. 29.

y *Arethas Com. in Apoc. 2. 28. apud Oecum.*

V. *Hipocritical* Sardis.

5. **The Epistle to the Angel of the Church in Sardis.** Wherein are 1. *A Preface*, 2. *The Substance of the Epistle*, 3. *The Conclusion.* I. **The Preface** declaring 1. To whom *John* is to write, *To the Angel of the Church in Sardis.* 2 From whom the Epistle was to be sent, *viz.* from Christ. Described in reference to this Church; (1) By his abundance of the Spirit, *These things saith he that hath the seven Spirits of God.* (2) By his Care and Protection of his Ministers; *And the seven starres*

CHAP. III.

II. **The Substance of the Epistle it self.** Wherein note, 1. Christs observation of the Angels ways; *I know thy works.* 2. Christs reprehension of his hypocrisie; *That thou hast a name that thou livest, and art dead*, Ch. III. ver. 1. 3. Christs exhortation of the Angel, by way of Antidote to certain duties, *viz.* (1) *To be watchful.* (2) *To strengthen the things which remain, that are ready to dye.* This is urged as necessary, from the Angels hypocrisie, *For I have not found thy works perfect before God*, ver. 2. (3) *To remember how he had received and heard and held fast*, viz. The primitive pure Apostolical doctrine. (4) *To repent.* These exhortations Christ presseth with a severe threatning in case of neglect; *If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee*, ver. 3, 4. 4. Christs Commendation of him, in respect of some few in that Church, that had walked uprightly and purely; *Thou hast a few names even in Sardis which have not defiled their garments.* This Commendation he amplifies by Promises, Partly to these few; *And they shall walk with me in white, for they are worthy*, ver. 4. Partly to all Conquerours, to whom he promiseth gradually, (1) Resplendent glory; *He that overcometh, the same shall be clothed in white raiment.* (2) Eternity of this glory and happinesse; *And I will not blot out his name out of the Book of life.* (3) Open Publication of their glory before God and his Angels: *But I will confess his Name before my Father and before his Angels*, ver. 5. III. **The Conclusion of the Epistle**, with the Accustomed incitement to Attention: *He that hath an eare let him*, &c. ver. 6.

VI. *Godly* Philadelphia.

6. **The Epistle to the Angel of the Church in Philadelphia**: wherein note, 1 *A Preface*, 2 *The Substance of the Epistle*, 3 *The Conclusion.* I. **The Preface**, denotes 1. To whom the Epistle is to be written: *And to the Angel of the Church in Philadelphia write*, 2. From whom it is sent, viz From Christ: described in reference to this Church, by (1) His holinesse: *These things saith he that is holy.* (2) By his truth and faithfulnesse: *He that is true.* (3) By his absolute uncontrolable Government in his Church and Kingdome: *He that hath the Key of David: he that openeth and no man shutteth, he*

that

that ſhutteth and no man openeth, ver. 7. II. **The Subſtance of the Epiſtle**, containing 1. Chriſts obſervation, or notice-taking of this Angels deeds; *I know thy works.* 2. Chriſts ſingular Commendation of the Angel, for his conſtancy in the Word and Faith of Chriſt againſt all ſufferings, z though he had but a little ſtrength; *For thou haſt a little ſtrength, and haſt kept my Word, and haſt not denyed my Name.* And afterwards, —*Thou haſt kept the word of my patience.* This his conſtancy in the faith, is commended from the excellent Benefits and Priviledges thence redounding to the Angel, which are, **Partly** poſſeſs'd for preſent, viz. an open door of opportunity for imparting and propagating the Goſpel unto many; *Behold I have ſet before thee an open door, and no man can ſhut it.* v. 8. **Partly** promiſed for future, viz. (1) Subduing his hypocritical enemies; *Behold I will make them of the Synagogue of Satan, (which ſay they are Jews and are not, but do lye,) behold I will make them to come and worſhip before thy feet.* (2) Convincing his enemies that Chriſt loves him; *And to know that I have loved thee*, v. 9. (3) Preſerving and keeping him from the general hour of temptation, becauſe he kept Chriſts word; *Becauſe thou haſt kept the word of my Patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth*, v. 10. 3. Chriſts exhortation of the Angel, to perſeverance and conſtancy in faith, &c. *Hold that faſt which thou haſt.* This is urged, (1) From the ſuddenneſs of Chriſts coming; *Behold I come quickly.* (2) From the peril otherwiſe of loſing his reward: *That no man take away thy* a *Crown*, ver. 11. (3) From Promiſes made to him that overcomes, which promiſes gradually depend upon one another, viz. 1 Of his ſtability and firmneſſe in the militant and triumphant Church of God: *Him that overcometh, will I make a Pillar in the Temple of my God.* b An Alluſion to the two Pillars which *Solomon* erected in the Temple called *Jachin*, i. e. *He will eſtabliſh*, and *Boaz*, i. e. *In-it-there-is-ſtrength*, 1 Kin. 7. 22. Prefiguring the preſent and future ſtability of the Elect in Gods Church: 2 Of his conſtant Permanency in the Church: *And he ſhall go no more out*: that is, he ſhall not go out of Gods Temple, as thoſe typical Pillars were carried out, and broken by *Nebuchadnezzar*. 3 Of the evident and publick manifeſtation of him to be A Son of God, A Citizen of the New *Jeruſalem*, and A member of Chriſt, or c an heavenly Kingby Chriſt Jeſus: and this by the inſcription of a threefold name upon him: *And I will write upon him the name of my God, and the name of the City of my God, New Jeruſalem, which cometh down out of Heaven from my God*, and I will write upon him *my new name*, ver. 12. III. **The Concluſion of the Epiſtle**, with the uſual incitement to attention: *He that hath an ear, &c.* ver. 13.

z This ſeems to be the moſt appoſite and genuine interpretation of all others. Thus alſo *Brightman* on Rev. 3. 8.

a *Thy Crown*] namely thoſe that you have converted which are your Crown; as *Paul* calls them he had inſtructed, his joy, and his *Crown*. Phil. 4. 1. 1 Theſ. 3. 9, 10. *Jo. Diod. Annot. on Rev.* 3. 11.

b *Brightman on Rev.* 3. 12. D. Pareus Com. in loc. c *Nomen meum novum.*] ut ſcil. nominetur *Rex cœleſtis*. quod nomen ego adeptus ſum per paſſiones meas. Luc. 24. 26. Phil. 2. 9, 10, 11. *Piſcat. Schol in Rev.* 3. 12.

VII. *Lukewarme vain-glorious* Laodicea.

7. *Finally*, **The Epiſtle to the Angel of the Church of the Laodiceans**. Herein conſider, 1 *The Preface*, 2 *The Subſtance of the Epiſtle*, 3 *The Concluſion*. I. **The Preface**, ſignifies 1. To whom the Epiſtle is to be directed: *And unto the Angel of the Church of the Laodiceans, write.* 2. From whom the Epiſtle was ſent, viz. from Chriſt, as all the former. Chriſt is deſcribed in reference to this Church, (1) By his fidelity, viz. in his d Promiſes: *Theſe things ſaith the* AMEN. (2) By his truth in his Word and Doctrine: *The faithful and true witneſs*. (3) By his excellency and power: *The beginning of the Creation of God*: (that is, either of the *Old Creation* of the world, or of the *New Creation* of the Church) v. 14. II. **The Subſtance of the Epiſtle**, wherein are expreſſed, 1. Chriſts obſervation of this Angels ways: *I know thy works.* 2. Chriſts ſharp reprehenſion of him, **Partly** for his want of zeal in Religion: *That thou art neither cold nor hot.* This defect of zeal is Amplified, (1) By Chriſts wiſh that he were of any other temper: *I would thou wert cold or hot.* (2) By Chriſts comparing him to luke-warme water: *So then becauſe thou art luke-warme, and neither cold nor hot.* (3) By Chriſts threatning him with loathing and rejection for his luke-warmneſſe, (the moſt nauſeous temper to the ſtomach): *I will ſpew thee out of my mouth.* v. 16. **Partly** for his vain-glorious ſelf-confident boaſting, (notwithſtanding this want of zeal,) either in his temporal or ſuppoſed ſpiritual 1 Riches, 2 Increaſe, and continuance thereof, and 3 Compleatneſs therein: *Becauſe thou ſayeſt that I am rich, and increaſed with goods, and have need of nothing.* **Partly** for his notorious ſenſleſneſs and ignorance mean-while of his extream miſerable condition: *And knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked*, v. 17. 3. Chriſts Preſcription of peculiar remedies, (all to be derived from Chriſt himſelf alone,) againſt the foreſaid maladies: *I counſel thee*, (1) *To buy of me gold tryed in the fire that thou mayſt be rich*; that is, pure faith more precious then gold, poſſeſſing both Chriſt, and all that is Chriſts: (2) *And white rayment, that thou mayſt be cloathed, and that the ſhame of thy nakedneſs do not appear*, (that is, Chriſts perfect righteouſneſſe, covering all our ſins and deformities): (3) *And anoint thine eyes with eye-ſalve that thou mayſt ſee*, (that is, the illuminating force of Chriſts Spirit and Word.) v. 18. (4) To *be zealous.* (5) To *repent.* All which he preſſeth by divers Arguments: As 1 **From** the peril of Chriſts rebukes and chaſtiſement in caſe of neglect: *As many as I love I rebuke and chaſten; be zealous therefore and repent*, ver. 19. 2 **From** Chriſts patience in *ſtanding*, pains in *knocking*, promiſe of *entring*, and upon entrance of entertaining ſweeteſt *communion*, with all that will open to him and receive him: *Behold I ſtand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me*, ver. 20. 3 **From** the glorious promiſe of princely triumphant reward to

d *See* 2 Cor. 1. 20.

c Throne.] *A Throne* is a Seat of Princely Power, Royalty and Glory. *God the Fathers Throne*, denotes the absolute Supremacy of his incomparable Majesty, Power and Glory; infinitely exalted above all created Beings whatsoever, (even above Christ himself as man.) *Isa.66.1. with 1 Kings 8. 27. Dan.7.9. to 13.* This Throne also is common to all the three Persons of the God-head equally, *viz.* To the Son as God, *Heb.1.8,10,11* and to the Holy Ghost, *Rev.1.4.* as well as to the Father. Christ is said *to sit down with his Father on his Throne*, when as God-man our Mediator, having *humbled himself to death, even to the death upon the Crosse* for our Redemption, he was raised from the dead, and exalted *to sit on the right hand of the Throne of the Majesty in the Heavens*, Heb.8.1. and 12.2. Far above Men, Angels, and all Creatures in the world for the good of his Church. *Compare these Testimonies well together*, Phil 2.9,10,11. Dan. 7. 13, 14. Eph. 1. 20, 21, 22, 23. Thus Christ by death overcoming Satan, Death and all our Spiritual Enemies, sate down on his Fathers Throne. And this is *Christs Throne*, viz. his advancement as Mediator next unto God, above every name that is named. Now *the Saints that overcome shall sit on Christs Throne:* that is, they shall share with Christ in this his Mediatory Royalty Majesty, Power and Glory. as co-heirs with him, and as members with the head, *Rom.8.17. 2 Tim.2.11,12. 1 Pet. 2.9. Rev.1.6. and 20.4. and 22.5. 1 Cor 6.2,3. Phil.3.21.* Always reserving the due distance that is to be presupposed betwixt the Head and the Members, the Redeemer and the Redeemed ones: They shall be enthroned with Christ, and have the same Dominion and Glory, for *Quality*, not for *Equality*: for *Kinde*, but not for *Degree*.

Conquerours; *To him that overcometh will I grant to sit with me on my* c *Throne: even as I also overcame, and am set down with my Father on his Throne*, v.21. III. **The Conclusion of the Epistle**, with the usual invitation to attend to the spirits words and monitions to the Churches; *He that hath an ear, let him hear what the Spirit saith unto the Churches*, ver. 22.

Hitherto of THE THINGS THAT ARE, viz. Those that more immediately concerned the seven Asian Churches, then present.

II. Vision.

CHAP. IV.

II. THE THINGS THAT SHALL BE HEREAFTER, concern principally the State of the Church for the future, and that even in this world, especially of the *European Churches.* (And though the future lot and state of the *Roman Empire* be insisted upon, yet it is with reference to the Church.) This f *general part* of the *Revelation*, is laid down from *Ch. IV. ver. 1.* (where *John* saith; *After this I looked, and behold a door was opened in heaven; and the first voice which I heard, was as it were of a Trumpet talking with me which said: Come up hither, and I will shew thee THINGS WHICH MUST BE HEREAFTER.*) until *Ch.* XXII. *verse 6.* where the Subsiance of this Prophetical Book ends.

f This General part of the *Revelation* seems in sum to intend thus much, (as *D. Pareus* hath noted,) viz. to praemonish the Church of her great tribulations in this world; *First* by persecuting Tyrants, *Then* by Hereticks, *And at last* by Antichrist himself, who would more grievously oppress her, both with spiritual and corporal servitude, then forreign Tyrants had done.

But least the minds of the godly should faint under this yoke, there are intermingled about four sorts of Consolations, drawn from Gods present help, that he will not forsake his in the conflict. From the duration of the afflictions that they shall not be perpetual nor over-long From the end of their enemies, that it shall be tragical and deadly. Finally from the joyful close of the Conflicts, that Christ will powerfully avenge his Church in the world, and at last glorifie her in heaven.

And these things are foreshewed to *John* in other six distinct visions. Partly **Universal**, representing the whole History of the Church, from the Revelation till the last Judgement, as the Second, Third, Fourth and Seventh. Partly **Particular**, adumbrating her conflicts with Antichrist, and the end thereof: as the Fifth and Sixth. And every of them are concluded with the description of the last Judgement, punishment of the enemies, and victory of the godly, literally or figuratively expressed. The reason of which iteration those Interpreters admire, but cannot explain, who seek a continued history in these visions. But our method being observed, it is clearly discerned. *D. Pareus Proem. cap. 4. Apoc.*

These visions are (according to him) described as followeth, *viz.* II. Vision, from ch. 4.1. to ch.8.v.1. III. Vision, from ch.8. v.1. to ch.12.v.1. IV. Vision, from ch.12.v.1. to ch.15.v.1. V. Vision, from ch.15.v.1. to ch.17.v.1. VI. Vision, from ch.17.v.1. to ch.20.v.1. VII. Vision, from ch.20 v.1. to ch.22.v.6. Notwithstanding, all these Six Visions, and the particular acts under them, are evidently comprized in, and may be digested into two distinct parallel contemporany Prophecies, as hereafter will more clearly appear.

Now these **Things that must be hereafter**, *are revealed* to *John* in **Two distinct Prophecies**, most notably contemporany or parallel in time to one another, and consequently explaining one another, *viz.* 1. *The* **First Prophecy** *of a Book sealed with seven Seals, from ch. 4.1. to ch. 10.8.* 2. *The* **Second Prophecy** *of a little Book open, and the Contents thereof, from ch. 10. v. 8. to ch 22. v.6.* In the *former*, the future events and state of the *Roman Empire*, but with reference had to the Church: In the *latter*, the future affairs and condition of the *Church* her self more immediately and peculiarly are foretold; and both of them extend from *Johns* time to the last Judgement *This Method I conceive absolutely best, as leading us to the most genuine and certain interpretation.*

THE

THE I. PROPHECY

Of a Book sealed with seven Seals, beginneth.

In the **First Prophecy of a Book sealed with seven Seals**, consider, 1. *The Preparatories to the opening of the seven Seals.* 2. *The opening of the seven Seals themselves.*

I. THE PREPARATORIES *to the opening of the* **seven Seals** *premised*, are divers, but chiefly reducible to these two, *viz.* 1. *A Vision of God on a glorious Throne,* (*who had this Book sealed with seven Seals in his right hand.*) 2. *A vision of the Lambe in the midst of the Throne,* (*alone prevailing to open this Book, and loose the seven Seals thereof.*)

1. **In the Vision of God most gloriously enthroned in heaven,** (who had this sealed Book in his hand,) consider, 1. *The Transition preparing* John. 2. *The Description of Gods enthronement in his Church*

1. **The Transition**, from the foregoing matter to this Vision, describing the Apostle *Johns* Preparation for beholding these ensuing mysteries. *John* is prepared, 1 *By sight*, 2 *By voice*, 3 *By the event or effect of both.* 1. **By sight**; *And after this I looked, and behold a door was opened in heaven*, where note, 1. The time of this sight; *After this*, viz. *after* the vision about the seven Asian Churches immediately in order. 2. The dispositon of *John*; 1 *looked.* Not satisfied with what he had seen already, he desires earnestly to see more. 3. The thing seen; *A door open in heaven*, viz. a sign of entrance opened to see heavenly things by heavenly minds. 11. **By voice**, here note, 1. What manner of voice it was, *viz.* like that which *John* heard at g first, *And the first voice which I heard, was as it were of a Trumpet talking with me.* Both to intimate the beginning of a *New vision*, and to make *John* more certainly hear and understand. 2. What the voice uttered, *viz.* (1) Something mandatory; *Which said, come up hither*, i. e. To heaven, to see heavenly things. (2) Something promissory; *And I will shew thee things which must be hereafter*, Ch. IV. ver. 1. 111. **By the event**, or effect of both upon *John*, viz. A spiritual extasie or rapture; *And immediately I was in the Spirit.* This is (as it were) That **Apocalyptical Theatre** whereon *John* saw his *Revelation.*

g Rev. 1. 10.

2. **The stately description of Gods enthronement in heaven.** This is the more exactly to be considered, because it serves to explain many Types, and mystical expressions alluding hereunto, in the following Series of the *Revelation.* And it is conforme to Gods manner of encamping in his **Tabernacle**, in the midst of *Israel* in the wilderness; The *Type* whereof I have h formerly described: and may be singularly explained thereby, as after will particularly appear, the intent of this description being to set forth, 1 *Gods special Presence in midst of his Church militant.* 2 *His Church's graceful state hereby*, 3 *His dispensations, comfortable to her, Terrible to her enemies.* 4 *His Churches holy worship and praise returned to God.* 1 **Gods special Presence in midst of his militant Church**: As of old the Tabernacle was pitched in midst of *Israels* campe in the wilderness; *And behold a Throne was set in Heaven, and one sate on the Throne. And he that sate was to look upon like a Jasper, and a Sardine Stone: And there was a Rainbow round about the Throne, in sight like unto an Emerald.* Here note 1. One Throne in Heaven. 2. One sitter thereon. 3. This one sitter thereon, God, described by resemblance to three precious stones, which (as i interpreters conceive,) adumbrate the three Persons in one God, *viz.* The *Jasper* which is green, the Father: The *Sardine* which is red, the Son: The *Emerald-like Rainbow* round about most pleasant to behold, the Holy Ghost, *ver.* 2, 3. 11. **The Churches graceful state hereupon**, is set forth under the Type of twenty four Elders. Described, 1. By their place wherein they were seated, *viz. Round about the Throne*: As *Israel* round about the Tabernacle. 2. By their number; *twenty four*, viz. Israelites of the twelve Tribes, built upon the foundation of Christs twelve Apostles. *And round about the Throne were foure and twenty Seats, and upon the Seats I saw foure and twenty Elders sitting.* 3. By their postures; *Sitting.* Hereby is noted, *Partly* their rest in Gods Presence, *Partly* their Communion with God and Christ. *Partly* their Authority to judge the world as Assessors with Christ. 4. By their dignity, they being *all of them* (1) *Elders*, (2) *Priests*, being *cloathed in white rayment*, washed white in the Lambs blood. (3) *Kings, and they had on their Heads Crowns of gold*; (for Christ hath made them Kings and Priests to God, *Rev* 1.6.) *ver.* 4. 11. **Gods dispensations from his Throne**, are described 1. As terrible to his Churches enemies in his threefold expression of his judgements; *And out of the Throne proceeded lightnings, and thundrings, and voices.* 2. As comfortable to the Church herself in his threefold Donation of favours and benefits, *viz.* (1) The Spirit of Sanctification; *And there were seven Lamps of fire burning before the Throne, which are the seven Spirits of God.* Just as there was the k Candlestick of Gold with its seven Lamps burning in the Tabernacle before the Holy of Holyes, *ver.* 5. (2) The purifying Word of God and Gospel-ministry, clearer then that of the Law, which is one outward means by which the Spirit works. This is resembled by the *Sea of Glasse*, &c. As the **Laver** was placed in the Entry of the Tabernacle, l made of the womens Looking-glasses, instead whereof in *Solomons* Temple succeeded the **Brazen Sea**; *And before the Throne there was a Sea of Glasse like unto Chrystall.* (3) The faithful Ministers of the Gospel, which are another outward meanes whereby Gods Spirit works. m Resembled by *foure Beasts*, (or Gr. *four living Creatures* ζῶα) worshipping the Lambe joyntly with them, *Rev.* 5. 11. 2. Because they are set betwixt Gods Throne and the Elders Seats, as Ambassadors betwixt them, *Rev.* 4. 6. and 5. 6, 8, 11. 3. Because they lead on the twenty four Elders in the Acts of Divine Worship, *Rev* 4. 9, 10. and 5. 8, 11, 14. And divers Interpreters thus expound them.

h See the **Type** of *Israels* encamping about the TABERNACLE on *Numbers* §. V.

i *Brightman, Forbes, Diodate, D. Pareus* on Rev. 4. 3.

k Exod. 25. 31, 37. and 40. 24, 25.

l Exod 30. 18. & 38. 8. & 40. 30. 1 King. 7. 23, &c.

m That **Evangelical Ministers** are intended by these *four beasts*, or *four living creatures*, seems more then probable; 1. Because these are men, distinct from Angels and Elders, and

Master *Joſ. Mede* here varies: interpreting the *twenty four Elders* of the *Miniſtry*, conceiving them to be placed next the Throne, as the Prieſts and Levites next the *Tabernacle*: and the *four beaſts*, of the *People*, towards the four Corners of the world, As the *twelve Tribes* camped Eaſtward, Southward, Weſtward and Northward, *i.e.* on every ſide three Tribes: The firſt having the Enſign of *Judah*, which was a *Lyon*: The ſecond of *Ephraim*, which was an *Oxe*: The third of *Reuben*, which was a *Man*: The fourth of *Dan*, which was an *Eagle*. *Joſeph. Med. in Com. Apocalypt.* But this order hits not exactly with that of *Iſraels* encamping in *Numbers*; for *Reuben* was ſecond, Southward; *Ephraim* third, Weſtward: Here the *Calf* is ſecond, the *Man* third. Let the learned judiciouſly weigh both: And out of both extract what is found moſt appoſite.

in the midſt of the Throne, and round about the Throne. Theſe are deſcribed all; by 1 Their place betwixt the Throne and the Elders, as miniſtring from God to them; *And in the midſt of the Throne, and round about the Throne.* 2 Their number; *were four beaſts*, (Gr. *living creatures.*) Becauſe ſufficient for the four corners of the world; or becauſe chiefly of four Ranks, Apoſtles, Evangeliſts, Prophets, Paſtors and Teachers, *Eph.* 4. 11. 3 Their eyes, noting exactneſs of knowledge and vigilancy; *were four beaſts full of eyes before and behind*, ver. 6. 4 Their forms, like four living creatures, denoting the more ſingular and peculiar properties, of (as ſome think) *Lyon*-like courage, *Oxe*-like labour and patience, *Man*-like prudence, and *Eagle*-like aſpiring from earth to heaven; which were and ſhould in the ſeveral times of the Church be in the ſucceſſive miniſters thereof. Thus *Solomons* Sea, 1 *Kings* 7. 29. was ſet on Lyons, Bulls and Cherubims, which had faces as men, and wings as Eagles; *And the firſt beaſt was like a Lyon, and the ſecond beaſt like a Calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying Eagle*, v. 7. 5 Their wings with eyes in them, denoting both knowledge and ſpeedineſs in their office; each of them having ſix wings equal to the number of twenty four Elders; *And the four beaſts had each of them ſix wings about him, and they were full of eyes within.* IV. **Their Acts of divine Worſhip**; viz. 1. The four beaſts unceſſant praiſes to the three Perſons in Trinity, with three *Holy*'s, wherein they as Guides go before the twenty four Elders; *And they reſt not day and night, ſaying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come*, v. 8. 2. The twenty four Elders correſpondent worſhip of God, at the Elders Praiſes, as it were giving their *Amen* thereto. Which worſhip conſiſts, (1) *Partly* in Deeds, Proſtration, Adoration, and caſting their Crowns down before God; *And when thoſe beaſts give glory and honor, and thanks to him that ſate on the Throne, who liveth for ever and ever; The four and twenty Elders fall down before him that ſate on the Throne, and worſhip him that liveth for ever and ever, and caſt their Crowns before the Throne.* v. 9, 10. (2) *Partly* in words; 1 Both aſcribing praiſe to God; *Thou art worthy O Lord to receive glory, and honor, and power.* 2 And alſo giving the reaſon thereof; *For thou haſt created all things, and for thy pleaſure they are, and were created*, v. 11.

Hitherto of Gods Enthronement *in heaven amidſt his Church, both Miniſters and People. The living Creatures and Elders, which holds ſtill in all the Churches following alterations. Aſſuring her of Gods ſpiritual Preſence, Protection and Grace.*

CHAP. V.

2. **In the viſion of the Lamb in the midſt of the Throne**, (by whom the Church obtains Gods Preſence, Protection and Grace fore-mentioned: and by whom ſhe receives the particular Priviledge of this *Revelation*;) The ſingular excellency and dignity of the **Revelation** is deſcribed, 1. *By the nature of the Book.* 2. *By the inability of all creatures to open it.* 3. *By the Lambs ability to open it.* 4. *By the triumphant Gratulation to the Lamb thereupon.*

1. By the nature of the Revelation, the excellent dignity thereof appears. The nature of it is deſcribed thus; *And I ſaw in the right hand of him that ſate on the Throne, a Book written within and on the back-ſide, ſealed with ſeven Seals.* Here, 1. It is *A Book*; to note the certainty of the things therein contained. 2. It is *a Book in the right hand of him that ſate upon the Throne*; denoting, *Partly* that God is the primary Author of it. *Partly* that all the future events and affairs of the Church, revealed in this book, are firmly and ſurely ordered and directed by God himſelf. 3. It is *A Book* copiouſly written, not only *within*, but on the *back-ſide* of the Roll alſo; to ſignifie, beſides the certainty of the matter, the ſingularity of Gods care and Providence over his People in all particular caſes. 4. It is *ſealed with ſeven Seals*; i. e. moſt perfectly ſealed up, (ſeven being a number of Perfection,) which intimates the intricate myſteriouſneſs and abſtruſe ſecreſie of it. *Chapter* V. *ver.* 1.

2. By the inability or impotency of all creatures, to open this book and looſe the Seals thereof, upon publike Proclamation made for the opening of it; the dignity of the book is further manifeſted. Here particularly conſider, 1. The Herald, able to make all creatures hear him; *And I ſaw a ſtrong Angel proclaiming with a loud voice.* 2. The tenor of his Proclamation, inviting all creatures to make an eſſay (as it were) of opening the Book; *Who is worthy to open the Book, and unlooſe the Seals thereof*, v. 2. 3. The event upon this Proclamation, which is twofold. [1] The diſcovery of the utter inſufficiency of all creatures in the world to open the Book, yea they were all ſo far from *opening* it, that they could not *look thereon. And no man in heaven, nor in earth, neither under the earth was able to open the Book, neither to look thereon*, ver. 3. [2] The Apoſtle *John's* great grief hereupon, that none was found meet to open that Book, which ſo much concerned the Church; *And I wept much, becauſe no man was found worthy to open and to read the Book, neither to look thereon*, ver. 4.

3. By

3. By the Lambs worthineſſe and ability to open the Book; This Books excellency is yet further intimated. This is Evidenced to *Iohn*, 1 *By Teſtimony of one of the Elders*, (A member of the true Church comforting and informing him: which intimates, that true Conſolation and Information flowes out of the Church, and that according to Scriptures.) 2 *By Ocular Demonſtration.* I. **By Teſtimony of one of the Elders**; Who, 1. Comforts *Iohn*, weeping; *And one of the Elders ſaith unto me weep not.* 2. Informes *Iohn* of one that was able to open the Book. Deſcribing (1) His Perſon who he is; *Partly*, out of *Moſes*; *Behold the Lyon of the Tribe of Iudah. Partly*, out of the Prophets; *The root of David.* That is, the true Meſſiah, Son of *David* and *Abraham*, according to the Scriptures. (2) His Power to open this Book; *Hath prevailed to open the Book, and to looſe the ſeven Seales thereof*, ver. 5. *II.* **By Ocular Demonſtration of this to Iohn**, in Viſion of the Lamb. The Lamb ſeen of *Iohn* is Deſcribed, 1 *By* his place where he was diſcerned; *And I beheld and lo, in the midſt of the Throne and of the foure Beaſts, and in the midſt of the Elders ſtood a Lamb*, &c. Placed in the midſt as *Mediatour* betwixt God and his Church. 2. By his poſture; *Stood.* This a poſture of Miniſtration. 3. By his Mediatory Office, *viz.* (1) Prieſtly; *A Lamb as it had been ſlain.* This denotes, Not only his Death for us: but alſo the eternall efficacy and vertue of his Death, as it were ſtill freſh before God for us. (2) Kingly; *Having ſeven Hornes.* Theſe ſignifie his perfect, abſolute and compleat Power over his Church, and over all things for his Church. (3) Propheticall; *And ſeven eyes, which are the ſeven Spirits of God ſent forth into all the earth.* Theſe intimate, The compleat Perfection of his wiſdome, for his whole Church, he having received the Spirit not by meaſure, *ver.* 6. 4. By his Particular Act, implying his Ability to Open the Book; *And he came and took the Book out of the right hand of him that ſate upon the Throne*, ver. 7.

4. By the triumphant Gratulation to the Lamb hereupon. The worth and excellency of this Book is alſo remarkably inſinuated. Here, 1. The Occaſion of the Gratulation is declared, *viz.* The Lambs taking the Book; *And when he had taken the Book*: that is, that ſo he might open it. 2. The Gratulation it ſelf is Deſcribed, How it was performed, 1. *By the four Beaſts and four and twenty Elders who begin it.* 2. *By the Angels, who follow.* 3. *By all Creatures, who in their kind imitate them*; *The Beaſts and Elders cloſing up the whole.* I. **The four Beaſts and four and twenty Elders** (Miniſters and People.) **begin the Gratulation.** Touching whom note, 1. Their Poſture of Adoration; *The four Beaſts and four and twenty Elders fell down before the Lamb.* 2. Their Proviſion and furniture for the Lambs praiſe, *viz.* [1] Harps, inſtruments of Praiſe. [2] Golden Vials full of Odours, i.e. Faithful and Pure Hearts, full of Praying deſires; *Having every one of them Harps and Golden Vials full of Odours, which are the Prayers of Saints*, v. 8. 3. Their Triumphant Song it ſelf, ſet forth, *Partly*, by the excellency of it, *And they Sang a new Song.* New in reſpect of theſe New Benefits vouchſafed by Chriſt. *Partly*, by the Tenour, or Matter of the Song: wherein note [1] The Praiſe aſcribed by them to the Lamb, *Saying, thou art worthy to take the Book, and to open the Seals thereof.* [2] The Reaſon of this Praiſe, and their Aſcribing it to him; *For, thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: And haſt made us unto our God Kings and Prieſts, and we ſhall reign on earth*, ver. 9, 10. II. **The Angels afterwards follow the Beaſts and Elders in a like Gratulation.** Touching whom note, 1. Their Place, where they Praiſed; *And I beheld and I heard the voice of many Angels round about the Throne, and the Beaſts, and the Elders.* Here ſeated, *Partly* to note they are Gods Miniſtring Spirits, for the protection and comfort of his Church: *Partly*, to intimate that even by the Church, the manifold wiſdom of God is manifeſted even to Angels. 2. Their Number, an huge definite number being put for an indefinite and almoſt innumerable number; *And the number of them was ten thouſand times ten thouſand, and thouſands of thouſands*, v. 11. 3. Their intenſive zeal to the Lambs Praiſe; *Saying with a loud voice.* 4 Their Triumphant Song it ſelf, wherin they aſcribe to the Lamb, many excellent dignities, as due to him by reaſon of his Death; *Worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing*, v 12. III. Finally, **All Creatures are brought in**, (by a Proſopopeia) **Singing their Part, and Praiſing the Lamb in their kind.** (The whole creature triumpheth at this Prophecy; which foretels an end of its miſery under which it groans, *Rom.* 8. 21. &c.) Here note, 1. The Plenary diſtribution of the creatures, taking in all; *And every Creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, & all that are in them, heard I, ſaying.* 2 Their Praiſe which they give, both to him that ſits on the Throne, and to the Lamb; *Bleſſing, Honour, Glory, and Power be unto him that ſitteth on the Throne, and unto the Lamb for ever and ever*, v. 13. 3. The cloſe of this, and of the whole Gratulation, by the Church that firſt began it, and who is moſt concerned in this ſeven-ſealed Book. This is done, [1] By the Beaſts Obſignatory **Amen**; *And the four Beaſts ſaid, Amen.* [2] By the Elders Laudatory Adoration; *And the four and twenty Elders fell down and worſhipped him that liveth for ever and ever*, ver. 14.

Hitherto of the PREPARATORIES *to the opening of the ſeven Seals.*

CHAP. VI.

II. THE OPENING OF THE VII. SEALS THEMSELVES. Writers differ much from one another in Interpreting the Myſterious Contents of theſe Seals. Except the *Lamb* who opened theſe Seals, who can infallibly and exactly open the ſenſe of all theſe Seals? It is good to ſearch out what we can, the things Revealed: yet it will become us to be wiſe to ſobriety, and not to be too Peremptory and Definitive. Scope of all theſe *ſeven Seals* and the *ſeven Trumpets*, in the ſeventh Seal (thinks [n] *Mede*) is, To foretel the future deſtiny of the Roman Empire (I add, *ſtill with reference to the Church of Chriſt*,) by ſeveral eminent intervals, points or Periods of time, *viz.* Under the firſt ſix Seals the **Inteſtine events** of the *Empire* now ſtanding and flouriſhing, ariſing in the Empire it ſelf, Till at laſt in the *ſixth Seal* Chriſt utterly deſtroy and demoliſh the power of Idols and Gentiliſh

[n] *Joſ. Med. in Com. Apoc. part. 1. de ſigillis.*

tilish Idol-gods in the Romane world. Under the *seventh Seal* and *seven Trumpets* in it, the **Foreign events** of the Empire, now falling and running to utter ruine, and those brought upon them by barbarous Nations. And that the *four Beasts* (which he resembles to the four Ranks of the Tribes of Israel, camping Eastward, Southward, Westward, and Northward about the Tabernacle) are annexed to the *four first Seals*, to show the beginning of every Seal agreeable to the station of each beast, *Eastward*, &c. But in this notion of his about the *four Beasts*, I am not fully satisfied, for the Reasons formerly hinted.

In these *seven Seals*, I. **Something** is common to them all. *As* 1. That the Lamb opens them all. 2. That in opening of them all, mysterious Events are Revealed. 3. That all of them have Types of these ensuing events. II. **Something** is common only to the first four, *viz.* 1. That to each of them is annexed one of the *four Beasts*, inciting *John* to *come and see*, *viz.* (o) The Ministers represented by the *foure Beasts*, provoking the people, represented by *John*, to behold things Revealed. 2. That the Type of each of them, is an **Horse** and his **Rider**. An *Horse*, a speedy strong warlike-creature, denoting celerity, power and prevalency of these Events. The *Rider* guiding the *Horse*, denoting The chief instruments of these events ensuing, and (thinks *Forbes*) the Guidance of Providence, ordering, over-ruling and directing all these Events. III. **Some things** are proper and peculiar to every Seal, as after will particularly appear. *These things premised once for all, Consider now the opening of the VII. Seals particularly in Order.*

o Thus *Brightman*, *Forbes*, *Pareus*, interpret.

CH. VI.

I. **Seal Opened.** Touching which note; *I.* The Opener of the Seal, Christ; *And I saw when the Lamb opened one of the Seals.* *II.* The Herauld inciting *John* to Attention; *And I heard as it were the noyse of Thunder, One of the four Beasts, saying, Come and see.* Here is declared 1. Who this Herauld was, *viz.* The first Beast, like a Lyon. 2. How potent his voice was, *like Thunder.* 3. What he said, *Come and see*, Ch. VI. v. 1. *III.* The Type represented under this Seal, *viz.* A white horse, (*white* being a colour signifying sometimes Purity, sometimes Royalty, sometimes victory:) and his Rider, 1. Armed with a *Bow*, An instrument of war, smiting swiftly both far and near. 2. Adorned with a *crown*, An emblem of Victory and Triumph; *And I saw, and behold a white Horse, And he that sate on him had a Bow, and a Crown was given unto him.* *IV.* The event ensuing, *And he went forth conquering and to conquer*, *viz.* beginning, but not finishing his Conquest. *ver.* 2.

p *Jos. Mede in Com. Apoc. Part. 1. de sigil. 1.*

According to p *Mede*, This is the first memorable lot befalling the Roman Empire. This *first Beast*, like a Lyon, whose Station was *Eastward*, denotes a *Ruler*, i.e. An Emperour, coming from the East, *viz. Christ* from the time of his Ascension into Heaven, wounding the Roman-gods and their worshippers with the Arrows of the Gospel, that they began to submit to Christ as a Conquerour. According to q others, By the Lyon-like thundring Ministry of Christ, the Apostles and others in the Primitive times, when the Church was white and pure in Divine Worship and Discipline, The Gospel ran swiftly through the world, conquering victoriously for present, turning Gentiles from Idols: and laying foundations of Conquest for the future. *These interpretations for substance come much to one.*

q *Arethas Pareus, Brightman, Forbes, Diodate, Napier.*

II. **Seal Opened.** Touching which note, I. The Opener of the Seal, Christ; *And when he had opened the second Seal.* II. The Herauld inciting *John* to Attend, *viz.* the second Beast like a Calfe; *I heard the second Beast say, come and see*, ver. 3. III. The Type represented to his view under this Seal, was a *Red Horse*, and his Rider armed with a *Great sword.* An Emblem of bloody wars and slaughter. IV. The event ensuing, *viz. Taking off Peace from the Earth*, by intestine cruelties, Men killing one another; *And there went out another Horse that was red: and power was given to him that sate thereon, to take peace from the earth, and that they should kill one another; And there was given unto him a great sword*, ver. 4.

r *Jos. Med. in Comment. Apocal. Par. 2. de Sigil. 2.*

According to r *Mede*, this is the second memorable Event upon the Roman Empire, Mutual intestine slaughters and butcheries of one another therein. This *second Beast*, like an *Oxe* or *Calf*, whose station was *Westward*, denoting the beginning of this Seal; when *Trajan*, a Spaniard, from the West, became Emperour, under whom, and *Hadrian* his Successor especially, Such civil broyles and butcheries fell out in the Empire in many parts thereof, as the like is scarce to be found in all the Roman Story, more Jews being slain by *Hadrian* the Emperour, then came out of Egypt, &c. This Seal he continues till *Commodus* the Emperor. According to (f) *Pareus* and others, This *second Beast* and *Red Horse*, denote the Churches *Nine cruel Persecutions* under the Roman Empire, from *Nero* and downwards: *Red*, with the blood of Saints, when Christians were as Oxen and Calves slain and sacrificed by so many cruel Martyrdoms. *Quære*, Whether both may not be joyned together; bloody civil broyles in the Empire, for its bloody persecution of Christians and the Gospel.

(f) *D. Pareus Com. in Apocal. 6. Arethas apud Oecum. in loc.*

III. **Seal Opened.** Touching which note, I. The Opener of the Seal, Christ; *And when he had opened the third Seal.* II. The Herauld inciting *John* to attendance; *I heard the third Beast say, Come and see.* This third Beast had a face as a man. III. The Type represented under this Seal was a black Horse, and his Rider having a pair of Ballances; *And I beheld, and lo, a Black Horse, And he that sate on him had a paire of Ballances in his hand*, ver. 5. IV. The Event ensuing, *viz.* A voice explaining the mystery of this Type. Touching which voice are declared, 1. Whence the voice came, *viz.* From the Lamb who stood in the midst of the four Beasts, *Rev.* 5. 6. He discloseth and disposeth of all those Events; *And I heard a voice in the midst of the four Beasts, say.* This is peculiar to this Seal. 2. What the voice said, which seems to be; [1] *Partly*, by way of commination, threatning a Famine; *A measure of Wheat for a peny, and three measures of Barley for a peny.* 2. *Partly*, by way of Limitation; *And see thou hurt not the Oyle and the Wine*, ver. 6.

t *Jos. Med. in Com. Apoc Part. 1. de Sigil 3.*

u Ὁ ζυγὸς, ἰσότης ἐστὶ καὶ δικαιοσύνης ἀντίτυπος. *Arethas in loc. apud Oecum.*

About the sense of this Seal Interpreters much differ among themselves. t *Mede* understands it o the notable Procuration and severity of Justice throughout the Roman world; u *Ballances* being

ing an *Emblem of Justice*, usually painted with *Ballances*; and the *blackness* of the *Horse*, denoting the severity of justice, *viz.* That they should not take Wheat or Barley, but for a just price: and that they should *not hurt*, i. e. not steal Oyl and Wine. The *third Beast* like a man, whose station was *Southward*, signifying the beginning of this Seal under *Severus* Emperour coming from the South. And singular, severe and exact justice, was in the Roman Empire, especially under *Severus* and *Alexander*, the most famous sitters on this *black Horse*. x *Others* understand here extreme *Corporal Famine*, or *Dearth of Corn*, so great, that corn was not measured, but weighed, and that men grew black with hunger, *Lam.*4.7,8. The scarsity being not of superfluities, Oyl and Wine; but of necessaries, Wheat and Barley. But y *others* interpret this of *spiritual Famine*, extreme Dearth of the pure Word and Truth, when the *black Horse* of *Heresie*, especially the *Arrian Heresie*, so overspread, blacked and infected the Church, yet some few precious defenders of the Orthodox Truth (which from the effect is compared to *Oyl* and *Wine*) were not hurt therewith, as *Athanasius*, *Hilarius*, &c. z *Brightman* thinks the world here was threatned with *Famine of Corporal food*, for loathing *Spiritual food*.

x *Forbs*, *Napier*.

y *D. Pareus. Jo. Diod.*

z *Brightman* on *Rev.*6.6.

IV. **Seal Opened.** Touching which note; I. The Opener of the Seal, Christ; *And when he had opened the fourth Seal.* II. The Herald inciting *John* to attend; *I heard the voice of the fourth Beast say, Come and see* v.7. III. The Type represented to *John*, viz. *A Pale Horse*, (an embleme of speedy mortality.) and his Rider, described, 1. By his Name. 2. By his Companion following with him; *And I looked, and behold a Pale Horse, and his* a *name that sate on him was Death, and Hell* (or rather, *the Grave*) *followed with him.* IV. The Event following; *And Power was given to them, over the fourth part of the Earth, to kill with Sword, and with Hunger, and with Death* (i. e. the Pestilence) *and with the beasts of the earth.* Here note 1. Deaths Commission, *Power given to Kill.* 2. The Extent of this Commission, *over the fourth part of the earth.* 3. Deaths Instruments whereby he was to execute his Commission, viz. Gods four sore Plagues, *Sword*, *Famine*, *Pestilence*, *Beasts*, v.8.

a There's a name given to this *Rider*, to wit, *Death*. By proportion whereof names may be also given to the former *Riders*. So that he that sits on the *white horse*, may be called *Truth*; On the *Red*, *War*; On the *Black*, *Famine*. *Brightman* on *Rev.*6.8.

The *fourth Beast* (saith b *Mede*) like an Eagle, whose station was *Northward*, indicates this Seal to begin under *Maximinus* Emperour; a Thracian brought up in the North, and it continued about thirty three years. In which space the intestine sword, and the fifteen years Pestilence (which according to the custome of the East is called *Death*,) miserably raged in the Empire; and fields being neglected, famine followed, and men being destroyed, beasts of the fields multiplied against them. *The fourth part of the Earth*, he expounds the chief and far greatest part of the Empire. c *Others* also to like purpose interpret these plagues literally as inflicted on the Roman Empire, for induration against, and contempt of the Gospel. d *Pareus* saith, *The Church was perfect and strong under the white Horse*; *Red with the blood and constancy of Martyrs under the Red Horse*: *Black and obscured with heresies under the black Horse*; *and now is so sick and diseased that it bears death on his back, hath hell under its feet, that its even sick to death about the time of Antichrists Reign.* Therefore the fourth part died with Sword, Famine, Pestilence, Beasts, which judgments God threatned of old to *Jerusalem*, and the Church for Apostacy, *Ezek.*14.21.

b *Jos. Med. in Comment. Apoc. Part.* 1. *de Sigil.* 4.

c *Brightman*, *Forbes*, *Diodate* partly.

d *D. Pareus in Apoc.*6,7,8.

V. **Seal Opened.** This fifth *Seal* hath no indication by any of the four beasts, as the four former, nor needs it, being in it self so evident and palpable, Touching which note, I. The Opener of this Seal, Christ the Lamb; *And when he had opened the fifth Seal.* II. The mystery revealed upon opening of the Seal, *viz.* the woful persecution of the Church, under the type of *Souls of Martyrs under the Altar*, &c. These souls are described by their condition; Cry in that state; And comfortable answer to their cry. 1. By their present condition; *I saw under the Altar the souls of them that were slain for the Word of God, and for the Testimony which they held.* Here observe [1] Their Cross, and the extremity of it, they were *souls* of the slain, *under the Altar*, &c. i. e. lying at the foot of the Altar, like sacrifices newly slain. Metaphorical allusion. [2] Their cause and its integrity, viz. *for the Word of God*, &c. ver.9. 2. By their cry in that condition described. [1] For manner, to be most vehement; *And they cryed with a loud voice.* A Periphrasis of extreme cruelty ripe for judgement, &c. [2] For matter, to be for hastening of revenge upon their bloody Persecutors. (Metaphorical allusion. As *Abels* blood cryed) which request they urge from Gods Holiness and Truth; *Saying, How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth?* ver.10. 3. By the comfortable answer returned to their cry, which is (1) Real, a present reward being conferred upon them all; *And white robes were given to every one of them.* e Some think this is an allusion to the Jews custome of admitting Priests, putting white robes upon them: and denotes their present admittance into the Rank of blessed ones. f Robes of glory. *Some* count these white Robes a sign or embleme of the future Rest, Joy, Victory, and Triumph the Saints shall have on earth, when some other sufferings were ended; (2) Verbal, *Partly* directing them to rest contented a little while: *Partly* giving the reason thereof, *viz.* that their fellow-servants might be honoured with Martyrdome as well as they, and so the sins of Persecutors become fully ripe for vengeance; *And it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled*, ver. 11.

e *Jos. Med. in Comment. Apoc. Part.* 1. *de Sigil.* 5.

f *Pareu.*, *Diodate.*

This Seal (thinks g *Mede*) begins where the former Seal ended, *viz.* under *Aurelianus* the Emperour

g *Jos. Med. in Com. Apoc. Part.* 1. *de Sigil.* 5.

perour about *Anno* 268. when the fifteen years Peſtilence (the longeſt calamity of the former Seal,) was extinct. Under this Seal the *Tenth Perſecution* begun by *Dioclesian*, continued by others, was more bitter, bloody, and of longer continuance to the Church then any of the former. In *Egypt* alone, (a little point of the Romane Empire,) 144000 men were ſlain, and 700 baniſhed. Whence with Egyptians, the *Dioclesian Æra* is called the *Æra of Martyrs*, Almoſt *the whole world was infected with the blood of Martyrs*, ſaith *Sulpitius Severus*. [h] *Others* for ſubſtance thus interpret this Seal. [i] *Pareus* thinks, (our leſſe probably) that in this Seale is the Conſolation of the Martyrs, againſt the Croſſe, ſignified by the *Red Horſe*, whoſe ſouls being in ſafe Receptacle under the heavenly Altar, Chriſt, ſhould after a little time, (*viz.* The time of Antichriſts tyranny,) be compleatly glorified at the day of judgement, and all other fellow-martyrs with them.

[h] Brightman, Forbes, Piſcator.

[i] D. Pareus in Apoc. 6. 9, 10, 11.

VI. **Seal opened.** This *Seal* ſeems plainly to ſet forth Chriſts dreadful judgments upon his Churches enemies, in the Romane Empire eſpecially: whereupon they are diſtracted, and even at their wits end, as if the very day of judgement it ſelf were come upon them, for their bloody cruelties inflicted on the Saints even to death, as was intimated in the *fifth Seal*. Touching this *ſixth Seal*, conſider, I. The Opener of it, *viz.* The Lambe Chriſt: *And I beheld when he had opened the ſixth Seal*. II. The matter of it, or myſteries reveal'd upon opening of the Seal. Theſe are deſcribed **More generally**; *And lo there was a great earthquake*. An Emblem oft uſed in [k] Scripture, to note great changes. **More particularly**, 1. *The* [l] *Sun became black as ſackcloth of haire*. 2. *The Moon became as blood*, ver. 12. 3 *The Starres of Heaven fell unto the Earth*. This is illuſtrated by an Emphatical Similitude: *Even as a Figge-tree caſteth her untimely Figgs, when ſhe is ſhaken of a mighty winde*, ver. 13. 4. *The Heaven departed as a ſcrole when it is rolled together*. 5. *And every Mountain and Iſland were moved out of their places*, ver. 14. 6. Finally, the general horrour and amazement enſuing hereupon. This horrour is pathetically deſcribed, (1) By the extent of it, *viz.* to all ſorts and degrees, great and ſmall: *And the Kings of the Earth, and the great men, and the rich men, and every Bondman, and every Freeman, &c.* (2) By the intenſive extremity of it compelling them, *Partly* to frightful actions: *Hid themſelves in the Dens and in the Rocks of the Mountaines*, ver. 15. *Partly* to frightful diſtracted cryes: *And ſaid to the Mountains and Rocks, fall on us, and hide us from the face of him that ſits on the Throne, and from the wrath of the Lambe*, ver. 16. (3) By the cauſe of it, *viz.* The preſent day of the Lambs intolerable revenge: *For the great day of his wrath is come, and who ſhall be able to ſtand*, ver. 17.

[k] Hag. 2. 6, 7, 21, 22. Heb. 12. 26, 27.

[l] With expreſſions like to theſe following, not only the day of judgement is deſcribed, Mat. 24. 29, &c Mark 13. 24. Luke 21. 25. but alſo other great judgements in this life; as the deſtruction of *Babylon*, Iſa. 13. 9, 10, 13. of *Egypt*, Ezek. 32. 7. to 11. and of the *Churches enemies*, Joel 3. 14, 15, 16.

This Seale, thinks [m] *Mede*, begins from the three hundred and eleventh year of Chriſt, where the cruel Ten years perſecution under the *Fifth Seale* ended. When by *Conſtantine* the great and his Succeſſours, there was ſuch a mighty change and ſubverſion of the Romane Heatheniſh affairs, (ſignified here, by the *great Earthquake*,) wherein all the Heatheniſh Gods were ſhaken from their Heaven, their Prieſts rejected and for ever deprived of their Revenue: their Idol-temples broke, pul'd down, burnt, demoliſhed, throughout the whole **Romane-world**. And the Emperours, Kings and Potentates, endeavouring to ſuccour their endangered gods, themſelves ſubdued, fright ed, put to flight, at laſt none daring to defend this Romane Heatheniſh Religion ſo terribly cruſhed and fallen. This is the firſt complement of Chriſt's victory over the Romane Heatheniſh Empire, the foundation whereof Chriſt laid in the *I. Seal*. For particular Accommodations of events to the particulars of the Text, I refer the Reader to him. [n] *Others* apply this Seale to the Chriſtian world, which felt an horrible Earthquake about ſix hundred years after Chriſt: When *the Sun*, Jeſus Chriſt was obſcured: *The Moon*, the Church, turned into blood: *The Starrs*, the Miniſters, fell from heavenlineſſe to earthlineſſe: *The Heavens*, the Scriptures rolled up and neglected: *Mountains and Iſlands*, viz. Kings and people, endangered to be brought under the Romane tyranny, &c.

[m] Joſeph *Med.* in Com. Apoc. Part. 1. de Sigil. 6.

[n] To this or like purpoſe, *Pareus*, *Bright.*

Hitherto of the Romane Empires inteſtine loſſes and events, ariſing eſpecially from within it ſelf while now ſtanding and flouriſhing, foretold in the **firſt ſix Seals**. *Next of that Empire's forrein events, brought upon it chiefly by forrein Nations from without it, while now falling and running to ruine, foreſhewed in the ſeventh* **Seale**, *eſpecially by the firſt ſix* **Trumpets**, *and all with reference to the Goſpel and Church of Chriſt.*

III. Viſion.

VII. **Seale.** Touching this *ſeventh Seale*, conſider 1. *Previous Conſolations of the Church, premiſed before the opening of it.* 2. *The actual opening of it.*

1. **Previous conſolations of the Church premiſed before the opening of the ſeventh Seal**, are comprehended in three particular viſions. 1. *Of four Angels holding the four winds.* 2. *Of an Angel ſealing the ſervants of God.* 3. *Of a great multitude, clothed with white Robes, having Palmes in their hands.*

1. The Viſion of four Angels holding the four Winds. Here conſider, I. The time of this viſion; *And after theſe things I ſaw, &c.* i. e. or after the things or affairs tranſacted under the *Sixth Seale*, the ſeventh Seale with its Trumpets being now about to begin. II. The matter of the Viſion;

I

I saw foure Angels standing on the four Corners of the earth, beholding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. These Angels, (*viz.* not *Satan* and his *evil Angels* hindring the winds of the Gospel, from blowing on the Church, as o some interpret; but *good Angels* having power and commission to inflict judgements upon the *Romane world*,) are here described 1. By their number; *four*: for the four corners of the world. 2 By their posture, *standing*: A posture of service and of readinesse for it. 3. By the place where they stood; *on the four corners of the earth*. To show the extent of the ensuing evils under the seventh Seal from all parts of the world. 4. By their action; *They held the four winds of the earth*. Here I understand not by winds the Preachers of the Gospel, or the influences of spiritual grace as p some; because that which follows in *ver.* 2,3. favours not this interpretation, but seems repugnant thereto: but rather the fierce tempests of q wars and other calamities from all corners of the world, which these four Angels had commission to hold or loose from this or that part of the earth, according as the following Angels should intimate to them by *sounding* their *Trumpets* for dissipation and destruction of the Roman Empire. And it is usual by *Windes*, to signifie warres and warlike Commotions. Compare *Dan.* 7.2,3. *with Jer.* 18.17. *and* 49.36. *and* 51.1 Blowing on r the *sea, earth, and trees*, is mentioned most congruously to the Metaphor of *Windes*, which do hurt on *Earth* by ruines of houses, on *Sea* by shipwracks, on *Trees* by breaking them and tearing them up by the roots; tempestuous windes bring manifold fierce destructions, *Ch.* VII. *ver.* 1.

o *Pareus, Diodate, Ferbes, Brightman.*

p *Pareus, Forbes, Piscator.*

q *Joseph. Med. in Com. Apoc. Part.* 1. *ad c.* 7.

CHAP. VII.

r *Terram, Mare, Arbores*] Allegoricè intelligo, non singulos fideles vel Doctus, sed Ecclesias Particulares, *Terram*, inquam, Ecclesias in Provinciis Mediterraneis: *Mare*, Ecclesias in Provinciis maritimis & insularibus: *Arbores*, Ecclesias in Provinciis sylvosis, montosis; cujusmodi ferè sunt Septentrionales. *D. Pareus in Apoc.* 7.1.

2. The vision of another Angel sealing the servants of God within the Roman Empire, thereby to secure them from the horrible tempests ensuing upon the Empire, that they should not be ruined in the common calamities. Here this Angel is described, I. By the place whence he came; *And I saw another Angel ascending from the East*. Probably therefore it intends the Lord Jesus Christ, who opened the Seals, and who marked those Mourners in *Ezek.* 9.1,2,3,4. *By* whose paschal-blood (a Type of Christ.) *Israel* was preserved from *Egypts* plague, *Exod.* 12.7,12,13. II. By his Adjunct; *Having the Seal of the living God*. Compare that of *Pauls*; s *The foundation of God standeth sure, having this Seal, the Lord knoweth who are his*. The Elect and their Election are sealed in Christ, who here differences his chosen ones by his peculiar Providence from them that were to be destroyed. III. By his speech: where note, 1. The vehemency of it, denoting his intensive care over his Elect; *And he cryed with a loud voice*. 2. To whom he directed it; *To the four Angels, to whom it was given to hurt the earth and the sea*: As having Authority and command over them, *ver* 2. 3. What he spake to them, *viz.* He gave them charge to suspend their executions of Judgments committed to them, till Gods servants were safely and securely provided for, that they might palpably be distinguished from others by the Angels executing Gods wrath; *Saying, hurt not the earth, neither the sea, nor the trees, till we* (i.e. Christ, and his ministring Angels.) *have sealed the servants of our God in their foreheads*, ver. 3. IV. By the t number of those whom he sealed. Which number is laid down 1. *Summarily*, in the total sum of all the sealed Ones; *And I heard the number of them which were sealed: And there were sealed an hundred and fourty and four thousand of all the Tribes of the children of* Israel, i.e. 12 times 12000, of every of the 12 Tribes 12000. *v.* 4. By this sealed number understand, not properly the 12 tribes of *Israel*, but the true Catholique Church of the Gentiles, figured under the twelve Tribes of *Israel*, imitating their faith, and being true Israelites indeed, fitly answering to the *twelve Patriarchs* the foundation of the *Jewish*, and to the *twelve Apostles* the foundation of the *Christian Church*. And its usual in this Book, to resemble the Church of Gentiles, by the Jewish Church; and no wonder, because the Gentilish Church is substituted, in stead of the Jewish that Apostatized, till that be grafted in again, *Rom.* 11. 2. *Particularly*, in the particular sums of the sealed ones of every several tribe, here particularly reckoned up in order; *Of the tribe of Judah were sealed twelve thousand, Of the tribe of Reuben were sealed twelve thousand*, &c. The whole enumeration of the tribes is in this order; 1 *Judah*, 2 *Reuben*, 3 *Gad*, 4 *Aser*, 5 *Nepthali*, 6 *Manasses*, 7 *Simeon*, 8 *Levi*, 9 *Issachar*, 10 *Zebulun*, 11 *Joseph*, 12 *Benjamin*. An Order of the tribes no where else found in holy Scripture, yet purposely observed here by the Holy Ghost, and very likely to imply some u *special mystery*, ver. 5,6,7,8.

Thus of the Vision of the Angel sealing Gods servants, (as then, in number, contracted: in State, afflicted:) contemporany to the first six Trumpets of the seventh Seal. Next of the Vision of the white-robed, palm-bearing multitude, (as then, in Number, enlarged: in State, Blessed) contemporany to the seventh Trumpet, wherein the mystery of God is finished.

s 2 Tim. 2. 19.

t The number of the Sealed is twice mentioned. 1. Here, in the I. Prophecy, at the beginning of the Trumpets. As of those that were to be preserved under the Ruines of the Trumpets. 2. In the II. Prophecy, at the beasts obtaining of power. As of those that were to be praised for their faithfulnesse to God and the Lamb, when others received the mark of the Beast. Whence its clear that the Prophecy of the *Beast*, is contemporany with this of the Trumpets: *viz.* not beyond the end of the sixth Trumpet, wherein the moneths of the Beast determine with the days of the mourning Witnesses, *Ch.* 11.14. *Joseph. Mede in Clave Apoc. Part.* 1. *ad cap* 7.

u Touching the *Mystery* of this unusual Order of the Tribes here *sealed*, The Conjectures of Writers are various. But these considerations following, seem useful and apposite for clearing the present Text.

I. From the twelve sonnes of *Jacob*, Immediate or Mediate, the twelve Tribes are denominated.

II. The *names* of those twelve sons are all *significative*. See their Interpretation in *Gen.* 29. *and* 30. *and* 35. *and* 41. Their *Significations* as here they stand in *Order*, may so be put together, as to expresse appositely the Character of these true Israelites indeed, the sealed Christians, *viz.* As, **Worshipping God by Faith in Christ the Son, Purely: wrastling against Antichristian disobedience, earnestly: And at last obtaining of Christ the Reward of Heavens Habitation eternally.** See the ensuing *Memorial Scheme.*

12000. **Judah.** Gen 29.35.	——Confesse *or* Praise *The Lord*	*The pure Christian Worship of the sealed ones,*
12000. **Reuben.** Gen 29.32.	——by-beholding-the-Son *Christ*	
12000. **Gad.** Gen 30.11.	——*doth* the Company	
12000. **Aser.** Gen. 30 13.	——blessed	
12000. **Naphtali.** Gen. 30.8.	——Wrastling *with*	*After their zealous wrastlings against Antichristian impurities,*
12000. **Manasse.** Gen. 41.51.	——Forgetters *of*	
12000. **Simeon.** Gen. 29.33.	——Obedience.	
12000. **Levi.** Gen. 29.34.	——*To* adhering *unto God*	*Obtains reward of everlasting Habitation, by Christ the Son of Gods right hand.*
12000. **Issachar.** Gen. 30.18.	——the Reward *of*	
12000. **Zabulon.** Gen. 30.20.	——the *everlasting* Habitation	
12000. **Joseph.** Gen 30 24.	——shall be-added, *by Christ*	
12000 **Benjamin.** Gen. 35.18.	——the-son-of-the-right-hand.	
144000.		

III. The Order of Primogeniture, or of free womens sons before bond, is not observed at all: But as to those carnal respects they are reckoned up confusedly, the younger being set before the Elder, and the handmaids sons being set before the sons of the wives. In the matter of salvation carnal Prerogatives are nothing, bond and free are all one in Christ. *Piscat. Mede.* **First,** *Leah's* four sons, (whereof she had the two last by *Zilpah* her maid,) are reckoned up, *viz.* 1. *Judah.* 2. *Reuben.* 3. *Gad.* 4. *Aser.* **Then** *Rachels* two sons, (whereof the first was by *Bilhah* her maid,) *viz.* 5. *Nephtali.* 6. *Manasse.* **Afterwards,** *Leahs* other four sons, *viz.* 7. *Simeon.* 8. *Levi.* 9. *Issachar.* 10. *Zabulon.* **Last of all,** *Rachels* other two sons, *viz.* 11. *Joseph.* 12. *Benjamin.*

IV. In this Order these twelve are here conceived to be ranked, from their, or their tribes Memorable Acts more or lesse vertuous, touching Gods true Worship, Religion and Honour, or their respect to Christ, recorded in Scripture. As;

Judah is set first, because Christ *the Lyon of the Tribe of Judah*, King of the Church, descended of that Tribe, *Heb.* 7 14.

Reuben second, who was famous for his building the *Altar of witnesse* by *Jordan*, for retaining of Gods pure worship, *Josh.* 22.10,27.

Gad third, who was famous, *Partly* for joyning with *Reuben* in the said Altar, *Josh* 22.10. *Partly* in that the two famous destroyers of Baalisme were of that Tribe, *viz. Elijah* the Prophet, 1 *Kings* 17.1. 1 *Chron.* 5.11, 16. and *Jehu* the King.

Aser fourth and last, who was eminent for the *Sareptan Widow*, who nourished *Elijah*, 1 Kings 17. 9. *Sarepta* belonging to *Aser*. And for *Anna* the Prophetesse, (of *Aser's* Tribe, *Luke* 2.36.) who blessed God for Christ, when presented in the Temple, *Luk* 2.38. yet set last, because their Renown was but in respect of women.

Rachels two sons, *Nephtali* and *Manasse*, are ranked next;

Naphtali (though by her Maid *Bilhah*,) first. Probably, 1. Because *Barak*, who subdued *Sisera*, was of *Naphtali*, *Judg.* 4.6. 2. Because *Huram*, by whose workmanship the instruments and furniture of the Temple was prepared, was of *Naphtali* also, 1 *Kings* 7.14. 2 *Chron* 2.14. 3. But especially because Christ dwelt in *Capernaum*, the Metropolis of *Galilee*, and a chief City in the Tribe of *Naphtali*, and there began and exercised his ministry working miracles not appearing in *Judea*, but at publike Feasts, *Compare Isa.* 9.1. *&c. Mat.* 4. 14. *with the Series of the Gospel-story.*

Manasse next, as being famous for *Gideon* the destroyer of *Baal*, *Judg.* 6.15 24,30. and for *Elisha* the Prophet.

After these come the four other sons of *Leah*, in the order of their Primogeniture, as not being singularly renowned.

Last of all are *Rachels* other two sons, *viz. Joseph* and *Benjamin.*

Josephs Tribe was double according to his two sons, *viz. Manasseh's*; Ranked before. And *Ephraim's*, in whose stead *Joseph's* name is *put*, *Ephraim's* name deservedly being blotted out, and his Tribe ranked thus low: both because of the Idolatry of *Micah* an Ephraimite, whereby Israel was corrupted, *Judg.* 17.1,4,5. *and* 18. 31. and also because of Israels grievous defection to idolatry, by means of *Jeroboam* and *Ahab* both Ephraimites.

Benjamin youngest of all, comes after all: and not undeservedly. *Partly* because of *Shimei* a Benjamite's cursing of *David*, 2 Sam. 16.5,6,7,8,11. *Partly* because of King *Saul* a Benjamite's cruel hatred and persecution of *David*, that special Type and famous Ancestor of Jesus Christ, 1 *Sam.* 9.1,2, and 18.29.

Dan is wholly left out of this Catalogue, and *Levi* put in his Roome; *Some* think, because Antichrist was to come of *Dan*: but (as *Parens* observes) *Bellarmine* himself counts that a vain fiction. Rather it was, *Partly* because the Danites were Ringleaders in following *Micah's* Idolatry under the Judges, *Judg.* 18. *Partly* because the Danites were Harbingers of those notorious publike Idols of *Jeroboam*, erected in *Dan and Bethel*, 1 *Kings* 12. 28, 29, 30. But of these things the Reader may see more, in Commentators on this chapter, *viz. Arethas apud Oecumen. Brightman, Mede, Parens, Forbes, Piscator, &c.*

3. The

3. The Vision of a Great-multitude-white-robed, &c. praising God, and the Lamb. Their Triumphs are Contemporany to the seventh Trumpet; At which time they are here aforehand comforted with their happy state after all their Tribulations. Here consider, I. The exceeding numerousnesse of the Multitude seen; *After this, I beheld*; *And lo, a great multitude, which no man could number, of all Nations, and Kindreds, and People, and Tongues.* II. Their Place and Posture; *They stood before the Throne, and before the Lamb*: whose presence is in midst of his Church, as was shewed, Ch. 4. for her Protection, Consolation, &c. III. Their Habit; *Cloathed with white Robes, and Palms in their hands.* Emblemes of Purity, Joy, Victory and Triumph, *ver.* 9. IV. Their Joyful Triumphant Gratulation. (viz. for preserving and saving them from the calamities of the *six Trumpets*.) which Gratulation is described, 1. By the zeal and fervency of it; *And cryed with a loud voice.* 2. By the Tenour or Matter of it which they uttered; *Saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb*, ver. 10. 3. By the Harmonious Gratulation of all the Angels, on the Churches behalf, with Prostration, Adoration, and like thankful Acclamations before the Throne; *And all the Angels stood round about the Throne, and about the Elders and the four beasts, and fell before the Throne on their faces, and worshipped God; Saying, Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever, Amen, ver.* 11, 12. V. Who this numerous people is; This is discovered in a Dialogue betwixt one of the Elders and *John*. Wherein, 1. The Elder interrogates *John* who they were, that so he might stir up *John* to receive his Information herein, *And one of the Elders Answered*, (i.e. *began to speak*. An Hebraism) *Saying unto me who are these which are arrayed in white robes? and whence came they?* v 13. 2. *John* answers, tacitly implying his own ignorance, and desire to be informed by him; *And I said unto him, Sir thou knowest.* 3. The Elder Replies to *John*, informing him who they are by their threefold state or condition, *Past, Present, and Future.* [1] By their Past Condition; what it was. *viz.* 1 Partly Grievous; *These are they which came out of great tribulation.* 2 Partly Joyous; *And have washed their Robes, and made them white in the blood of the Lamb*, ver. 14. [2] By their Present Condition; what consequently it is, and wherein it consists, *viz.* 1 *Partly*, in their sweet Communion with God; *Therefore are they before the Throne of God.* 2 *Partly* in their Constant service of him; *And serve him day and night in his Temple.* [3] By their Future Condition; what it shall be. Which is most sweetly described, as consisting, 1 *Partly*, in the constant Presence of the Fountain of all Good; *And he that sitteth on the Throne shall dwell among them*, ver. 15. 2 *Partly*, in the continual Absence of all Evil; *They shall hunger no more, neither thirst any more*; (wherefore they shall be freed from a defective wanting Condition.) *neither shall the Sun light on them, nor any heat*: (therefore they shall be preserved from all scorching afflictions and Persecutions) *ver.* 16. This Absence of all Evils is confirmed by the Causes thereof, *viz.* The Lambs rich and constant supply of their wants, and Gods removal of all their Griefs; *For the Lamb, which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of waters: And God shall wipe away all tears from their eyes*, ver. 17.

Hither to of the Previous Consolations of the Church and faithful, *Premised to the opening of the seventh Seal.*

CHAP. VIII.

2. The Actual opening of the Seventh Seal. Here consider, I The Opener of this Seal, as of all the former, *viz.* The Lamb; *And when he had opened the seventh Seal.* II. The Events following the opening of it. These are of two sorts, viz. 1 *Preparatory.* 2. *Executory.*

1. Preparatory to the things farther intended under this seventh Seal; and they are chiefly four, *viz.* 1. Silence in Heaven for half an hour; *There was silence in heaven about the space of half an hour.* Either portending great things to follow; or denoting and alluding to the Rite of the Temple, wherein (though x musical instruments sounded whilest Sacrifices were offered: yet) there was deep *Silence* whilest Incense was offering up, y the People secretly praying with themselves. This seems rather here implyed by *Silence*, because of the offering up of z Incense here following, which was done at the same time, *Ch. VIII. ver.* 1. II. The Vision of seven Angels with seven Trumpets; *And I saw the seven Angels which stood before God, and to them were given seven Trumpets.* By *Angels* here understand, not only the Angels themselves, to be chief leading Executors of the following Plagues, but also such men as they shall stir up as co-instruments to act with them. By their *standing*, conceive their constant readiness to all service which God shall impose upon them. By *Trumpets*, war-like instruments, as it were the sounding of the Allarm to Gods Judgements against the Roman Empire. And by *seven*, note the sevenfold remarkable Intervals, or Pauses of Judgements inflicted, *ver.* 2. III. The Vision of *Another Angel, viz.* a Jesus Christ our heavenly High-Priest, and his Actions. This Angels Actions, here pointed out with allusion to the Levitical Customes, were 1. His Oblation of Incense. This Action is described, [1] By the place where he stood; *And another Angel came and stood at the Altar, viz.* the Altar of Incense. b [2] By the vessel, or instrument of Ministration; *Having a Golden Censer*; that is, b Having the office of intercession. [3] By the Matter offered up; *And there was given unto him much Incense* (Gr. *many Odours*) *that he should offer it with the Prayers of all Saints, viz.* The cryes of the Martyrs under the Altar, *Rev.* 6. 9, 10. for speedy revenge upon their bloody Persecutors. This may be understood two ways. *Either thus*; c *The Prayers of Saints* are called *Odours*, *Revel.* 5. 8. And here, the *Odours* are distinguished from the *Prayers*: only to show how it is, and in whom, that they are *Odours*; that is, acceptable to God. These *Odours* are said to be *given him*, according as he acknowledgeth all things to be given him of the Father, as he who is both Sealed and Sanctified, and as Mediator hath received the Spirit with-

x 2 Chron. 29. 25. to 28.
y Luke 1. 10.
z Rev 8. 3, 4.
a So, *Pareus, Napier, Forbes, Piscator.*
b So, *Napier* on *Rev.* 8. 3. appositely.
c *Forbes* on *Rev.* 8. 3.

out measure. (And therefore *d* their conceit that this cannot be meant of Christ, because *much Incense is* said to *be given him*, is weak and empty.) *Or thus*; The *many Odours* may be interpreted Christs abundant Merits, (who *offered himself an Odour of a sweet smell to God*, *Eph* 5.2.) which may be said to be *given to him*, *viz.* given to him as Mediator from the Father, inasmuch as his *e* Mediatory office it self, and *f* all his rich accomplishments for that office are *given to him* by the Father. Now with these Merits he perfumes the Saints Prayers, and makes them sweet and acceptable to God. [4] By the Altar whereon these things are offered; *Upon the Golden Altar*, *which was before the Throne*. *viz.* upon Christ himself as God. For, Christ as God-man, is the *Priest*; Christ as man, is the *Sacrifice*; Christ as God, is the *Altar* greater then the gift, and consecrating the gift, *ver.* 3. [5] By the Acceptance that this Oblation found with God; *And, the smoak of the Incense, which came with the Prayers of the Saints, ascended up before God, out of the Angels hand*. For now the time was come that God would revenge the cruel butcheries of his Saints upon the Roman world, according to the cryes of the Martyrs souls under the Altar, *ver.* 4. 2. **His casting the fire of the Altar to the Earth.** Here are shadowed out two things, *viz.* [1] The Scope and intent of the Saints prayers ascending up to God; *And the Angel took the Censer, and filled it with the fire of the Altar, and cast it into the Earth*. By this Rite signifying, that their Prayers tended to obtain from God revenge upon the Inhabitants of the earth. For shedding their blood. [2] The sweet return or answer of their Prayers from God; *And there were voices, and thundrings, and lightnings, and an earthquake*: for of old the Lord was wont to answer the prayers of his, sometimes by *g voices of Thunders*, sometimes by an *h Earthquake*, v.5. 1V The seven Angels making themselves ready to sound their Trumpets of Gods vengeance; *And the seven Angels, which had the seven Trumpets, prepared themselves to sound*, ver. 6.

2. **Executory.** The Executory Events upon opening of this seventh Seal; were, *The seven Angels actual sounding of their seven Trumpets, in Order*. (For better understanding whereof it is (as *i Mede* hath well noted) useful that we consider how the *Roman Empire*, and other Empires of the world, are tacitly resembled to the frame of the Universe: whereof *Earth*, *Sea*, *Rivers*, *Heaven*, *Stars*, are parts. *Earth*, noting as it were the lowest part, bottom or Basis of those Polities. *Sea*, encompassing the Earth, noting the compass, extent, or largeness of their Dominions, comprehending all the people of that Politie. *See* Jer. 51.36.44. Ezek. 31.4. Isa. 19.5. *Rivers*, which come from the Sea, noting both Provincial and other lesser powers, as also the channels of those Rivers, Provinces themselves within such Dominions. Finally, *Sun*, *Moon* and *Stars*, which are seated in the supreme part of the world, Heaven: noting the Potentates seated in the Heaven as it were of supreme Political Power. This Analogy observed may facilitate the understanding of things. *viz.*

I. **Trumpet sounded** Here consider. I. The Sounding; *The first Angel sounded*. II. The Events thereupon, *viz.* 1. The Sign following, denoting the tempestuous judgement inflicted; *And there followed hail and fire mingled with blood, and they were cast upon the Earth*. By *hail* and *fire mingled*, Scripture is wont to express *k* terrible hostile incursions and acts of enemies: but here *Blood* is extraordinarily added, to intimate the bloody slaughter intended by this Trumpet. 2. The effect ensuing thereupon; *And the third part of Trees was burnt up, and all green grass was burnt up*. By *trees*, seem to be intended the great and rich ones in the Roman Empire, such Scripture usually resembling by *l Trees*: By *green-grass*, here opposite to trees, the meaner vulgar sort: *By the third part*, seems intended the Confines and whole bounds of the Roman Empire, which in *Johns* time was *the third part* of the world discovered. This seems proved by that of the *m Seven-headed ten-horn'd Dragon* (i. e. The Heathenish Roman Empire under the Dragons Dominion) *drawing the third part of the stars of heaven with his tail, and casting them to the earth* (i.e. subjecting the third part of the Princes and Potentates of the world to his Dominion) v. 7.

This First Trumpet (according to *n Mede*) begins from the end of the sixth Seal under which the Roman Idol-Archy was so extremely disturbed and shaken, inflicts the first blow upon the Empire now about to fall, smiting the Territory and people of the Roman world, (the whole Basis and Earth of that Polity) with an horrible tempest, depopulating it with the bloody invasion of the Northern barbarous Nations, destroying many both of higher and lower rank. And this from the first year of *Theodosius Anno Dom.* 395. when *Alaricus* King of *Goths* with his Army of *Goths* and other *Barbarians* broke in upon the East part of the Empire, miserably wasting it five years. *o Hierome* himself (who lived about these times) sadly bewails, and describes these calamities; *Consult him*. Afterwards the same *Alaricus* went into the **west** spoiling it far and neer. After him *Radagaisus* with an army of 200000 *Anno Dom.* 404. But most terribly of all was the *West* destroyed and wasted, *Anno Dom.* 406. Which *p Hierome* also intimates and laments. This was the terrible storm of *Hail*, *Fire and Blood*, under this *first Trumpet*. *Pareus* makes this *first Trumpet* parallel with the *first Seal*, *q* extends this Trumpet from Pentecost till the times of *Domitian*, when the Primitive Christians suffered so many things of the persecuting Jews. *r Forbes* interprets the *fire* in this Trumpet of the fire of contention in the Church, first kindled by *Victor* Bishop of *Rome*, which burnt up true Religion, and grew to bloody cruelties. This in days of *Constans*, *Constantius* and *Valens*. *Piscator*, Of the deadly heresies of those that live on the Earth, the Continent.

II. **Trumpet sounded**. Here note *I*. The sounding it self; *And the second Angel sounded*. II. The events thereupon, *viz.* 1. The sign following, denoting the judgement inflicted; *And as it were a great mountain burning with fire, was cast into the Sea*. By *Mountain*, Scripture is wont to signifie a City; So old *Babylon* is called a *s Mountain*. By *Sea* it expresses the amplitude of any Dominion, (as

d *Jo. Diodat. Annot. on Rev.* 8.3.
e John 6. 27. Matth. 3.17.
f Psal. 45.7. John 3. 34,35. Matth. 11.27. Col. 1.19. John 5.22,23. Mat. 28. 18,19.
g Compare Psal. 81.8. with Ps. 77.18,19,20 John 12 28.
h Acts 4.31.
i *Jos. Med. in Comment. Apoc Part.* 1. *de Sigill.* 7.
k Isai. 28. 2. & 30.30 & 22. 19 Psa. 18. 13,14. Exod. 9.23.
l Isai. 2.13. & 14.8. & 37.24. Zech. 11.2.
m Rev. 12, 3,4.
n *Jos. Med. in Com. Apocalypt. Part.* 1. *de Sigil* 7. *Tub.* 1.
o *Hier. ad Heliodorum, Epitaphium Nepotiani. p.* 26. *Tom.* 1. *Basil* 1553.
p *Hier. ad Gerontiam de Monogam. p.* 93 *Tom.* 1. *Basil.* 1553.
q *D. Pareus Com. in Apoc.* 8.6,7.
r *Forbes on Rev.* 8.
s Jer. 51.25. Isa. 13.2.

as was before noted.) 2. The effects ensuing thereupon; *And the third part of the Sea became blood: and the third part of the Creatures which were in the Sea, and had life, dyed: and the third part of the Ships were destroyed.* *Blood*, denotes slaughter: yea, death, though without effusion of blood. *Death* sometimes generally taken for [t] destruction, and that even of things wanting life, *ver.* 8, 9.

This *Second Trumpet* seems to begin where the first ended. [u] *Mede* thus interprets it; *The great mountain burning with fire*, i. e. The great City of *Rome* once and again taken, spoiled and destroyed, with hostile flames; *cast into the Sea*, i. e. ruined, to the destruction of the amplitude of the Romane dominion or jurisdiction; *The third part of the Sea became blood*: i. e. The extent of the Romane dominion, and the collection of people therein, (which was a third part of the world) was destroyed, the head City being wasted; the *Barbarians* at their pleasure wasted her Provinces, dividing them into new Kingdoms. *The third part of Creatures, &c. died*, i. e. The Armies in the Empire for its defence, were irreparably ruined. *And the third part of ships destroyed*, i. e. All helps and means of traffique, of supporting the power of the Empire, being wofully lost. *Rome* being first taken by *Alaricus* King of *Goths*, *Anno Dom.* 410 And after that the Romane dominion was still miserably dilacerated, till *Anno Dom.* 455. *Rome* was taken again and spoiled by *Genserius* King of Vandals; and next year after, the Kingdom as it were divided into **ten Kingdoms**, foretold by *Daniel* and *John*, viz. of 1. *Brittons*. 2. *Saxons*. 3. *Franks* 4. *Burgundians*. 5. *Visigoths*. 6. *Suevs* and *Alanes*. 7. *Vandals*. 8. *Alemannes*. 9. *Ostrogoths*. 10. *Grecians*. [x] Others interpret, this Trumpet, of the *Ambition* that corrupted the Church and her Ministers, whereby many fell from the faith. [y] *Pareus* makes this *Trumpet* parallel with the *second Seale* the *Red Horse*, and interprets it of the cruel persecutions of the Church by the Romane Empire. [z] *Piscator* expounds this of the deadly Heresies of them that live in the Sea, in the Islands.

III. **Trumpet sounded.** Here consider, I. The sounding it self; *And the third Angel sounded*, II. The events thereupon, viz. 1. The signe following; implying the judgement inflicted by this Trumpet, *viz. The fall of a great starre*; This starre is described by (1) The place whence, (2) The Manner how, (3) The place where it fell; *And there fell a great starre from heaven, burning as it were a Lamp, and it fell upon the third part of the Rivers, and upon the Fountains of Waters*, ver. 10. (4) The name of it; *And the name of the starre is called* **Wormwood**. 2. The effects ensuing upon this fall of this starre; *And the third part of the waters became Wormwood, and many men died of the waters, because they were made bitter*, ver. 11.

By this *great starre*, [a] *Mede* understands the great and ancient *Cæsar of the West*, (Scripture [b] comparing Kings to *Starres*, and their falls to the falls of stars from heaven,) from the *second division* of the Romane Empire into *Eastern* and *Western*, upon the death of *Theodosius* I. and from about the taking of *Rome* by *Genserius* King of *Vandals*, This *Western Cæsar* as it were dying under the mutuall treacheries and butcheries of those petty *Cæsars*, *Avitus*, *Majoranus*, *Severus*, *Anthemius*, *Olybrius*, *Glycerius*, and *Julius Nepos*, till at last after 91. years, he expired and breathed out his last under the fatal name of *Augustulus*, and so fell quite from his Heaven of Romane Power; *Odoacre Herulus* quite extinguishing the *Westerne Empire*, *Anno Dom.* [c] 475. or 476. This Starre is called *Wormwood*, and justly; both in respect of his own, and others bitter afflicted condition within his Dominion, from first to last, by reason of barbarous enemies wasting, and at last abolishing of this *Western Empire*. [d] Some expound this *third Trumpet* (as parallel to the *third Seale*, the *black horse*,) of the *Arch-Heretiques* and *Apostates* in the Church, especially of the Bishop of *Rome* after *Silvester*, so corrupting and *embittering* the Scriptures and the Doctrines therein with Heretical Errours, that many dyed and perished thereby, and commonly it is interpreted of [e] *Heresies* of one sort or another.

IV. **Trumpet sounded.** Here note, I. The sounding it self; *And the fourth Angel Sounded.* II. The events thereupon, *viz.* 1. The signe following, importing the judgement brought by this Trumpet; *And the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Starres, so as the third part of them was darkned.* 2. The Effect ensuing; *And the day shone not for a third part of it, and the night likewise*, ver. 12.

This *Fourth Trumpet* exceeds the former; wherein the light of the Romane Majesty in the City of *Rome*, viz. (as [f] *Mede* interprets it,) *The Sun* of her Consul-ship, and her Dominion over other Cities and provinces; *The Moon and Stars*, i. e. the Authority of her Senate and other Magistrates, (by which [g] luminaries, Scripture sets forth the Power and Governments of Cities or Kingdoms,) were quite taken away, by the *Ostrogothick* War, and by *Totila's* taking and burning of *Rome*, demolishing the third part of it, and depriving it of all its inhabitants, so that being totally bereft of the [h] Consul-ship, Senate, and other Magistracy whereby it shined in the world, as it was transformed into a kind of ignoble *Duke-dome*, and brought under tribute, from *Anno Dom.* 542. [i] Others for most part interpret this *Fourth Trumpet*, of the darknesse ignorance in the Church under the prevalency of *Heresies*, especially of the *Papacy*; or under [k] barbarous Persecutors.

Here is inserted (by way of *Preparatory Transition* to the other three Trumpets following) *John's* Vision of an Angel flying through the midst of heaven, denouncing three Woes, by reason of the three last *Trumpets* yet to sound more great, grievous and calamitous then all the former, and therefore may fitly be called the **Three Woe-Trumpets**; *And I beheld, and heard an Angel flying through the midst of heaven, saying with a loud voice, Wo, Wo, Wo to the inhabiters of the Earth, by reason of the other voices of the Trumpet of the three Angels which are yet to sound*, ver. 13.

I. Woe

t Ezek. 3. 18. 20 and 14. 19. and 18. 13. Am. 2. 2 Rom. 7. 9.

u Joseph. Med. in Com. Apocalypt. Part. 1. de Tub. 2.

x Diodate. Forbes.

y D. Pareus in Apo. 8. 8. 9.

z Piscat in Apoc. 8.

a Jos. Med. in Comment. Apoc. Part. 1. de Tub. 3.

b Isa. 14. 12. and 34. 4.

c Helvic. Chronolog.

d D. Pareus in Apoc. 8. 10. 11. Diod. Annot. on the place.

e So interpreted by Piscator, Forbes. Napier, Brightman.

f Jos. Med. in Com. Apocal. Part. 1. de Tub. 4.

g Isa. 13. 10. &. 60. 20. Jer. 15. 9 Ezek. 32. 7.

h Vid. Heluic. Chron. ad An. Christi 541.

i Pareus, Piscator, Forbes, Napier, on Rev. 8. 12.

k Brightm: Diodate on Rev. 8. 12.

I. Woe-Trumpet.

V. Trumpet sounded; being the I. WOE-TRUMPET. Here note, 1 *The sounding.* 2 *The Events.* 3 *The Close of the Trumpet.*

1. The sounding of the Trumpet; *And the fifth Angel sounded.*

2. The Events thereupon, *viz.* I. The Sign appearing, portending the judgment to be inflicted by this Trumpet. This sign is described by his 1 Nature, 2 Fall, 3 Power given him; *And I saw a Starre fall from Heaven unto the Earth, and to him was given the Key of the bottomless pit,* Ch. IX. ver 1. This Starre is interpreted of 1 *Mahumed* the false Prophet acted and assisted by Satan. II. The Effects ensuing, which are many and pernicious. As, 1. *He opened the bottomless pit,* viz. Hell. 2. He raises thence smoak; *And there arose smoak out of the pit.* viz. *Mahumedisme.* This smoak is described, *Partly* by the greatness of it; *As the smoak of a great Furnace. Partly,* by the mischief of it; *And the Sun and the Aire were darkned, by reason of the smoak of the pit,* i.e. The world was obscured with a new darkness of *Mahumedisme,* after Christ the Son of Righteousness by his Gospel had dispelled the former darkness of *Paganisme,* ver. 2. 3. He brings *locusts* upon the earth out of the *smoak,* i.e. By this false Religion of *Mahumedism* he stirs up the *Saracens* or *Arabians,* (a Nation populous and numerous like *Locusts,* as Scripture is wont to express enemies numerousnesse by [m] *Locusts,*) to waste and destroy the world; *And there came out of the smoak Locusts upon the earth.* These Locusts are here variously and notably described. As, [1] By their harmful power given them. Their power is, *Resembled, Limited, Aggravated.* 1. Resembled to that of Scorpions; a kinde of Serpents, subtile, with stings in their tayles: which seems to signifie, that devilish false Religion of *Mahumed,* subtilly propagated by the *Saracens* armies where ever they came; *And unto them was given power, as the Scorpions of the earth have power.* So that they were Scorpion-like-Locusts, *ver.* 3. 2. Limited. Their power hath a threefold limitation imposed upon it. *Partly* in respect of Persons, That they hurt not any of Gods sealed ones forementioned; *And it was commanded them that they should not hurt the grasse of the earth, neither any green thing, neither any tree, but onely those men which have not the Seal of God in their foreheads,* ver. 4. *Partly,* in respect of the degree or harme, they may torment, not kill; *And to them it was given that they should not kill them, but that they should be tormented.* The Saracens vexed, but destroyed not the Roman Kingdome, *viz.* neither that new Papal Kingdom, which grew up upon the ruine of the former: nor of the new *Constantinopolitan* Kingdom. *Partly* in respect of the duration of their torment; *five months,* i. e. five Annual months, or five months of years, *viz.* 150. years: for, *Italy* chief of the Empires Countries, and chief in the sin that contracted this Plague, was more or lesse vexed with the *Saracens,* from *Anno Dom.* 830. *to Anno* 980. 3. Aggravated. These Locusts harmful power is aggravated, *Partly,* by the extream painfulnesse of it; *And their torment was as the torment of a Scorpion, when he striketh a man,* ver. 5. *Partly,* by the extream tediousnesse of it, making men even weary of their very lives; *And in those dayes shall men seek death, and shall not finde it: and shall desire to dye, and death shall flee from them,* ver. 6. [2] By their martial Adjuncts. The war-like Adjuncts of these Locusts here enumerated are many, *viz* 1 Their shapes; *And the shapes of the Locusts were like unto horses,* (i.e. horse-men) *prepared unto battel.* They are terrible, strong, ready and speedy for execution. 2. Their Crowns; *And on their heads were as it were Crowns like gold.* This denotes the amplitude of their Dominion which in a short space they obtained: they in about 80. years obtained [n] *multitudes of Crowns,* and *Kingdoms.* 3. Their faces; *And their faces were as the faces of men,* i.e. They were not *Insect-Locusts,* but they were really *men,* though in some regards resembled to Locusts, *ver.* 7. 4. Their hair; *And they had haire as the haire of women.* That is, They wore long hair, unshorn, like women: This intimates they were *Arabians,* for that's their habit as [o] *Pliny* notes; and when they go to war they are wont to knit themselves horns and crisped-curled-bushes of their own hair, saith [p] *Camerarius.* 5 Their teeth; *And their teeth were as* the teeth *of Lyons.* That is, they were strong and cruel to tear, destroy and devoure, *ver.* 8. 6 Their brest-plates; *And they had brest-plates, as it were brest-plates of iron, viz.* They were strongly armed and defended. 7 Their wings; *And the sound of their wings was as the sound of Chariots of many horses running to battell.* This notes their great multitude, war-like speed and terribleness, *ver.* 9. 8 Finally, Their tailes; *And they had tailes like unto Scorpions, and there were stings in their tailes, and their power was to hurt men five months,* ver 10. The *Head* as it were of these Locusts was in the East, but their *Tailes* in the West: especially in *Italy. Italy* they obliquely smote (Scorpion-like) through the *Mediterranean sea,* and its Islands *Sardinia* and *Sicilia;* saith *Mede.* Their *five months torment* is here again mentioned, perhaps to intimate five months should be doubled, and so be *ten months* of years, i.e. 300 years, so comprehending that notable interval of the *Saracen* Kingdom, from *Anno Dom.* 750 *to Anno Dom.* 1055. which was about 300. years, *viz.* 305. years, the round number being usually counted off. [3] By their King that rules these Locusts; *And they had a King over them, which is the Angel*

CHAP. IX.

1 *Jos. Med. in Comment. Apoc Part.* 1. *de Tub.* 5.

m Judg. 7. 12. *esp. See* Joel c. 1. & c. 2. *whereto this Type seems to have special reference.*

n In space of little more then 80 years these *Saracens* under *Mahumeds* Diabolical Kingdome subdued *Palestine, Syria,* both *Armenia's,* almost all *Asia minor, Persia, India, Egypt, Numidia,* all *Barbaria* to the river *Niger, Lusitania* called now *Portugal, Spain,* nor stopt till they obtained great part of *Italy,* even to the Gates of *Rome,* as also *Cicily, Candy, Cyprus,* and the rest of the Ilands of the Mediterranean Sea. How many Countries! How many Crownes! *Jos. Med. in Com. Apocalypt. Part.* 1. *de Tub.* 5. o *Plin. Nat. Hist. l.* 6. *c.* 28. p *Camerar. operum subcis. Tom.* 1. *c.* 93.

Angel of the bottomleſs pit, whoſe name in the Hebrew tongue is Abaddon, *but in the Greek tongue hath his name* Apollyon, v. 11. The *Angel of the bottomleſſe pit*, is Saran: Saran is King, eſpecially of all the Pagans, they are under his q power: *Hence* here ſeems intended a Pagan Kingdom, *viz.* that of *Mahumed* wherein Satan rules. His name both in Hebrew and Greek ſignifies, a Deſtroyer, a Waſter: and well ſuits to Satan as King of theſe Locuſts, who ſo waſted and deſtroyed the world. *Mede* thinks *Abaddon* is an alluſion to *OBODA* the common name of the *Arabian* Kings of that Tract whence *Mahumed* with his Locuſts firſt ſprang. But *Quere*

q Epheſ. 2. 1, 2. Act. 16. 18.

Other r Writers interpret this *Trumpet*, of the miſchief which Hereſies and Heretical men, eſpecially *Papiſm*, Antichriſt and his Emiſſaries brought into the Church. ſ *Brightman* underſtands both the *Saracens* and *Romans*.

r *Pareus, Piſcator. Diodate, Forbes on Rev.* 9.
ſ *Brightman in c.* 9.

3. The cloſe of this fifth Trumpet, ſhutting up the Calamities thereof, and forewarning of the further miſeries and woes in the two laſt Trumpets following; *One woe is paſt, and behold there come two Woes more hereafter*, ver. 12.

II. Woe Trumpet.

VI. **Trumpet ſounded**, being the II. *WOE-TRVMPET*. Herein conſider 1. The ſounding it ſelfe, *And the ſixth angel ſounded*. 2. The Events thereupon, which are chiefly three, *viz.*

1. A Command from Chriſt, to the ſixth Angel to looſe the four Angels, bound in Euphrates; *And I heard a voice from the four Hornes of the Golden Altar, which is before God*, (An ancient Type of Chriſt,) *Saying to the ſixth Angel which had the Trumpet, looſe the four Angels which are bound in the great River Euphrates*, ver. 13, 14. Theſe *four Angels*, t *Mede* interprets of the *four Turkiſh Tetrarchs*, or four Kingdoms of the Turks into which they diſparted themſelves from *Anno* 1080. when croſſing *Euphrates*, they poured themſelves into the neighbouring Tracts of *Aſia* and *Syria*. Theſe *foure Turkiſh Kingdomes* on this and the other ſide of *Euphrates* being at *Bagdad*, *Ceſarea* in *Aſia minor*, *Alepo* and *Damaſcus*: which four with their numerous Army of horſemen, this Trumper calls into the Roman world, (which calamity alas is thought yet to come) from *Euphrates*, where by Providence they had been long detained. *Pareus* interprets them of four ſorts of people, *viz.* Arabians, Saracens, Tartars, Turks. u *Forbes* ſaith, Theſe four Angels are the four Heads of the Mahometane and Turkiſh Armies. x *Diodate* that they are the four Angels mentioned, *Rev.* 7. 1. y *Piſcator*, that they are all the ill Spirits diſperſed in all the four corners of the world.

t *Joſ. Med. in Com. Apoc. Part* 1 *de Tub* 6. It is not to be doubted but theſe *Angels* be the *Turks*; and to this Opinion do moſt Interpreters conſent they are ſaid to be four, becauſe there were four principal families of the Turks. *Brightman on Rev* 9. 14. u *Forbes on Rev.* 9. 14. x *Jo. Diod. Annot. on Rev.* 9. 14. y *Piſcat Schol in Rev.* 9. 14.

2. The execution of this command; wherein note, I. Their looſing; *And the four Angels were looſed*. II. Their preparedneſſe for execution of Chriſts wrath; *Which were prepared for an hour and a day, and a month, and a year*. This may be underſtood either, *Indefinitely*, that they were preſt and ready upon all occaſions, when they ſhould be imployed: Or *Definitely*, that it notes a certain time, *viz.* A prophetical houre, day, month and year; *that is*, after 396 years, beginning from the Turks taking of *Bagdad*, *Anno Dom.* 1057. from after that time they were ready. For from that time till *Anno Dom.* 1453. are preciſely 396 years, when the Turks (ſaith z *Mede*) did utterly ruine the remains of the Roman Empire in the Eaſt, having taken *Conſtantinople* the Royal City. III. The end of their preparedneſſe; *For to ſlay the third part of men*, ver. 15. that is, the men of the Roman Empire, which was the third part of the World; yet not all theſe, as is clear, v. 20. therefore this *Third* part is to be taken partitively, for part of this third *part*; as a Scripture's manner of ſpeaking is. IV. The number of their Army is ſhewed, 1. What it was. 2. How *John* came to know it; *And the number of the Army of the Horſemen were two hundred thouſand thouſand: And I heard the number of them*, ver. 16. V. The Armour or Ammunition of this Army, *viz.* of thoſe Horſes and their Riders is deſcribed, viz. 1. Their Breſt-plates. 2. Their Heads. 3. That which came out of their mouths; *And thus I ſaw the Horſes in the Viſion, and them that ſate on them, having breſt-plates of fire, Hyacinth, and Brimſtone; and the heads of the Horſes were as the heads of Lyons, and out of their mouths iſſued fire and ſmoak, and brimſtone*, ver. 17. Their *breſt-plates* before them, ſeem to be that which was ſeen to come out of their mouths, which covered their breaſts, as it were breſt-plates. That which came out of their mouths, was *fire, Hyacinth-like ſmoak and brimſtone*. This kind of Deſcription (not found elſewhere in Scripture) ſeems to be literally underſtood; *viz.* of **Gunpowder** made up with brimſtone, which comes out of the *mouths* of *Guns* with *fire* and *ſmoak*: and makes the horſes heads amidſt it, ſeem truculent and terrible. This kind of Armour, *viz.* Guns they uſed at the ſiege and taking of *Conſtantinople*: as o *Mede* hath it out of *Mechmetes*. This interpretation ſeems very appoſite.

z *Joſ. Med. quo ſupr.*

a Judg. 12. 7. i.e. *in ſome of thoſe Cities.* Rev. 17. 16. i.e. *ſome of theſe ten horner.*

b *Joſ. Med. in Com. Ap. Part.* 1. *de Tub.* 6.

Before him alſo *Brightman* interprets this of **Guns, Pieces of Ordnance, and Gun-powder**, more uſed by the Turks then by any other men. The greatneſſe of that Gun was almoſt incredible, which *Mahomed* uſed in beſieging *Conſtantinople*, for the drawing whereof, 70 yokes of Oxen, and 2000 men were uſed. As *Laonicus Chalcocondular in his eighth Book of Turk. Hiſt.* reports. And thoſe 12000 Janizeers, which are the ordinary Guard of his body, are all Gunners. *Brightman on Rev.* 9. 17.

Pareus quoting this out of *Brightman*, expounds it much to like purpoſe. *D. Pareus in Apoc.* 9. 17.

3. The calamitous effect, wrought by the loosing of these four Angels, and their Euphratean Horsemen and Horses, *viz. The killing of the third part of men*: that is, many of the Romane Empire, (which was the third part of the world,) as was hinted afore; *By these there was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths.* That is, by the *Gun-powder* and Bullets which issued out of the mouths of the Guns, used by this Euphratean Army, *ver.* 18. This sad effect is *Confirmed*, and *Amplified*. I. **Confirmed**, by declaring whence it came to passe, viz. 1. By their hostility; *For their power is in their mouth.* That is, by these Guns. 2. By their Serpentine subtilty; *And in their tailes, for their tailes were like unto Serpents, and had heads, and with them they do hurt.* That is, they had drunk in the Saracen-Mahumetan-religion, wherby they proved very hurtful and pernicious, as the Saracens before them, *ver.* 19. II. **Amplified**, by the incorrigiblenesse and impenitency of the remnant in the Romane Empire, that had escaped the deadly fury of this Euphratean Army of Turks; though these judgements were inflicted before their eyes on their brethren, yet they repented not of their sins and abominations, *viz.* Not of their 1. Devil-worship and idolatry. 2. Murders of the Saints, whose souls cry under the Altar. 3. Sorceries. 4. Fornication. 5. Thefts, procuring upon the Roman world the Judgments of this Trumpet; *And the rest of the men that were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brasse, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their Sorceries, nor of their fornication, nor of their thefts*, ver. 20, 21.

III. Woe-Trumpet.

VII. **Trumpet**; being *The III. WOE-TRUMPET*, and the last of all the Trumpets, reaching to the end of the world. Concerning this Trumpet, note, 1. *The Preparatories to it.* 2. *The actual sounding of it.*

1. PREPARATORIES premised to this Seventh and last Trumpet, are very largely laid down. This being the *closing Trumpet*, at the sounding whereof, the Roman Beast being abolished and the times of his last head being determined, c *The mystery of God shall be finished, as he hath declared to his servants the Prophets.* For the Lord did of old reveal to *Daniel*, that there should arise d *four great Kingdoms*, or *four Monarchies* in the earth, (resembled *Partly* by the Image whereof *Nebuchadnezzar* dreamed, *Partly* by Four Beasts.) All which the Kingdome of Christ should at length utterly overthrow. And that when Christ shall have subdued and utterly overthrown all these Kingdoms, *after a time, times, and the dividing of time*, e He with his Saints shall reign over the whole world for ever: And then f *time shall be no longer*, i. e. The time of these *four Monarchies*; or of this fourth and last the *Roman Empire*; but g *The Kingdoms of this world shall become our Lords and his Christs.* This is the main *scope* and *intent* of the *Seventh Trumpet*; therefore it is a *glorious Trumpet*, and no wonder it is ushered in with *Preparatory visions.* These Preparatory visions are principally, 1. *The vision of a mighty Angel come down from Heaven.* 2. *The information and vision of the little Book, and the contents thereof.*

c *Rev.* 10.7.
d *Dan.* to 31. to 46. *and* 7.2. to 28.
e Dan. 7.26.27.
f Rev. 10.6.
g Rev. 11.15.

1. **The vision of a mighty Angel come down from Heaven**, summarily foretelling the Events of the *Seventh Trumpet.* That this Angel was Christ, (as most Interpreters do consent) appears 1. By the following description of him, which cannot fitly be applyed to any other. 2. By his subsequent actions, which cannot safely be attributed to any other. 3. By the parallel passage in *Daniel* touching h *A man clothed in Linnen, which was upon the waters of the River, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times and an half.* Now this man was i *Michael*, i. e. Christ. Consequently this k vision, here plainly taken out of *Daniel*, is to be interpreted of Christ also. Now here consider, 1 *The Angels description.* 2. *The Angels Action.* I. **The Angels Description**, which is very stately and glorious, suitable to the then state of his Church, and the things which he was to reveal further. He is described 1. By his mighty power; *And I saw another mighty Angel.* Christ is l *the mighty God.* 2. By the place whence he came; *Come down from Heaven*, viz. condescending to his Church and People here below, for their relief and consolation: Or descending from this *Church*, (in this book called *heaven.*) to put all the kingdoms of this world, *Earth* and *Sea* under his feet. 3. By his clothing; *Clothed with a cloud.* A *Cloud*, an Embleme of divine Majesty; God being wont to appear in m a cloud to his people. And when Christ shall come to judgement, he shall n *come with clouds.* 4. By his Crown, as it were; *And a Rainebow was upon his head.* Either denoting his glorious furniture with the Spirit, which is formerly compared to a o *Rainebow round about the Throne.* Or intimating his message of Grace, Favour and Peace, which now he is bringing under this Trumpet to his afflicted Church: the p Rainbow being a pledge of favour and peace, that God will no more bring a flood of water upon the world. 5. By his countenance; *And his face was as it were the Sun.* q Christs former description: denoting his glorious Majesty. 6. By his feet; *And his feet as pillars of fire.* r Christs former description also; intimating his firmnesse and ability to tread under and consume all that rise up against him, *Ch. X. ver.* 1. *Thus of this Angels Description.* II. **The Angels Actions** were many and notable. As, 1. His holding *a little book open* in his hand; *And he had in his hand a little book open.* Some think this is the same book with that s formerly mentioned: but improbably. For, That was called *a Book*: This *a Little Book.* That Book was in the *right hand of him that sate on the Throne*, God: This Little book in the hand of Christ, the *mighty*

h Dan. 12.7.
i *Compare* Dan. 12.1,6,7. *with* Dan. 10.4.5,6.
k Rev. 10.1. to 7.
l Isa. 9.6.
m 2 Chro. 6.1.
n Rev. 1.7.
o Rev. 4.3.
p Gen. 9.13.
q Rev. 1.16.
r Rev. 1.15.
s Rev. 5.1.

CHAP. X.

Angel.

Angel. That was a *Book sealed with seven Seals*: This a *Little-book open*. That contained the mysteries of the *First Prophecy*, or *First Systeme of Prophecies* in the Revelation, especially touching the future Fate of the Romane Empire, with reference still to the Church of Christ to the end of the world: This contains the *Second Prophecy*, or *Second Systeme of Prophecies*, touching the future state of the Church of Christ it self, to the end of the world also. 2. His station; *And he set his right foot upon the sea, and his left foot on the earth.* By *Earth* and *Sea* we may understand; Either the Roman-earth and world, with the whole extent of its dominion, with the people therein comprehended, as fishes in the sea. Or more generally, the whole inferiour world, which is comprehended in *earth* and *sea*, by his setting his feet on the *earth and sea*, seems intended, Christ's subduing under his feet, & taking into his possession the Roman-empire, yea all the Kingdoms of this world for himself and his Saints; under the seventh Trumper now to be sounded, v. 3. His loud Lyon-like voice, viz. in reference to the mysteries of the seventh Trumper, now upon sounding; *And he cried with a loud voice, as when a Lyon roareth.* This his voice is amplyfied by divers events ensuing thereupon, viz. (1) By the voices of seven thunders; *And when he had cryed*, (i.e. when he had begun to speak of the mysteries of this Trumpet,) *seven thunders uttered their voices.* The voices of thunders, (as was formerly noted,) signifie so many divine Answers or Oracles from heaven, touching the seven remarkable periods within the time of this seventh Trumpet, whereby the events thereof should be distinguished, ver. 3. (2) By *John's* preparing to write what these seven thunders uttered; *and when the seven thunders had uttered their voices, I was about to write.* (3) By *John's* inhibition from heaven, whereby he is forbidden to write, but charged to seal up what the thunders had uttered; a thing to be kept secret from mens knowledge, till the events of things make them known to their season, and therefore they are not too curiously to be enquired into; *And I heard a voice from heaven, saying unto me, seal up those things which the seven Thunders uttered, and write them not.* ver. 4. His solemne Oath touching the mysteries of the Seventh Trumpet. Which Oath of Christs is described. (1) By the forme or manner of it: most solemnly lifting up his hand to heaven, and swearing by the everliving God, Creator of all things; *And the Angel which I saw stand upon the Sea and upon the earth, lifted up his hand to Heaven.* (An ancient x Ceremony in swearing, implying an appeal to, and invocation of him that dwells in heaven.) *And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein*, v. 5-6. (2) By the Matter of his Oath; viz. *That there should be time no longer. But in the days of the voice of the seventh Angel, when he shall begin to sound, THE MYSTERY OF GOD SHOULD BE FINISHED, as he hath declared to his Servants the Prophets.* That is, this Romane Empire shall continue for no longer time, but all y *the Kingdoms of this world shall become our Lords and his Christs*: who then shall judge and destroy all his enemies for ever, rewarding his Saints, and causing them to reign with him for ever. This is the summary intimation afore-hand, what shall be the events of the seventh Trumpet, *ver.* 6, 7.

2. **The information and vision which John had of *THE LITTLE BOOK OPEN.*** Here the Second Systeme of Prophecies, touching the future state of the Church evidently beginneth, (as I have z already cleared at large,) wherein consider, I. The Preparation or Inauguration of *John* to this new Prophecy, *ver.* 8, 9, 10, 11. II. The Prophecy it self; which for time is parallel or contemporaneous with the former Prophecy of the Book sealed with seven Seals; Herein is a Representation of the twofold state of the Church, viz. 1. *Regular*, and pure at first, under the type of the Temple, Altar and Worshippers measured, *chapt.* 11. 1. This is contemporaneous to the *six first Seals.* 2. *Irregular* and impure by idolatries and Gentilish superstitions, under the types of the Court without the Temple unmeasured, trodden under-foot by the Gentiles fourty two moneths; and of the Two Witnesses prophecying in sackcloth, bewayling and mourning for this lamentable state of the Church, for the same time of fourty two moneths, (for 1260 days make up 42 moneths,) *ver.* 2. *to* 14. Now these are contemporary to the *six first Trumpets* under the *seventh Seal.* At the end of these therefore, (that is, both at the end of the *Sixth Trumpet*, and of these vihons of *The Little-Book*, brought thus farre on that they may be contemporary to the *Sixth Trumper*,) The second WOE determines, and the third WOE hastens; *The second Woe is past, and behold the third Woe cometh quickly*, ver. 14.

☞ But touching this *Little-Book*, and these fore-mentioned mysteries in it, here I onely point at them thus briefly and generally, to shew the Series and Order of the text, how it leads on to the sounding of the Seventh Trumpet: In the beginning of the II. *Prophecy* I shall speak to them more fully and particularly. The judicious Reader may be pleased to consider, that the holy Spirit of Christ seems purposely here to have suspended the Relation of the actual sounding of the *Seventh Trumpet*, by the interposition of so much of the II. *Prophecy*, contained in *The Little-Book*, as is parallel with, and contemporary to the I. *Prophecy* from the very beginning of it to the end of the *Sixth Trumpet*; That so by linking, and as it were looping of these two Prophecies thus together, he might as with a finger point out unto us the right way of the Interpretation of both these Prophecies, *viz.* by paralleling and comparing them one with another, in respect of their Visions and mysteries, which are so notably Contemporaneous.

3. *THE actual SOUNDING of the Seventh Trumpet*, which brings the *third, last, and heaviest woe*

t See on Rev. 8. 5.

u Thus also *Joseph Med. in Com. Apoc. Part. de Tub.* 7.

x Gen. 14. 22. Deut. 32. 40.

y Rev. 11. 15, 17, 18, 19.

z See before on this B. of the *Revelation* §. IV Rule III. in 2. *Partic. Direction in* that *Rule.*

upon all the wicked in the whole world, enemies to Christ and his Church, by the last judgment. This contrariwise shall be the *glorious Trumpet* for the Church and Saints of God, bringing in the Consummation of all their miseries, and the Inchoation of all their compleat eternal felicities. Herein note these events, *viz.*

a This Trumpet is expounded by *Pareus*, and most Interpreters Ancient and Moderne, of the last *general judgment*. Which thing tends notably, to confirme the distribution of this Book into *two Prophecies*. The last judgment concluding them both.

1. The great triumphs in heaven, that now (the mystery of God being finished,) the Kingdoms of the world are become the Lords and his Christs; *And the seventh Angel sounded; and there were great voices in heaven, saying, THE KINGDOMES OF THIS WORLD ARE BECOME OUR LORDS AND HIS CHRISTS, AND HE SHALL REIGN FOR EVER AND EVER*, ver. 15.

b Rev. 4. 4. 2. The Gratulation of the *twenty foure Elders*, (formerly b represented as sitting before Gods Throne,) that the time of Gods reign and judgment was come. Touching this Gratulation, consider, I. What company presented it to God; *And the four and twenty Elders which sate before God on their Seats*. II. In what forme and manner they presented it to God, *viz.* 1. With Prostration before God. 2. With adoration of God; *Fell upon their faces and worshipped God*, ver. 16. III. What was the matter or substance of this Gratulation, *viz.* 1. Their thanksgiving to the Omnipotent, Eternal God; *Saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come*. 2. The grounds of this their Thanksgiving. [1] Because now God had taken to himself his great Power and Dominion over the whole world; *Because thou hast taken to thee thy great Power, and hast reigned*, ver. 17. [2] Because now the time of Gods wrath was come, for

c Rev. 11. 2. suppressing and taking vengeance of the anger of the Nations, or Gentiles, c who had so long trodden under foot the Outer Court of the Temple, the Holy City, even fourty two moneths together; *And the Nations were angry, and* (or, *But*) *thy wrath is come*. [3] Because the time of the general judgment of the dead, 1 Good, 2 Bad, was come; *And the time of the dead, that they should be judged: Both that thou shouldest give reward unto thy servants the Prophets, and to the Saints, and them that fear thy Name, small and great: and shouldest destroy them which destroy the earth*, ver 18

3. The actual execution of judgment on both the righteous and wicked; 1. On the righteous Prophets, Saints, and Fearers of Gods Name, by vouchsafing them the heavenly beatifical vision of Jesus Christ, typified of old by the Ark of the Testament, placed in the Holy of Holves; *And the Temple of God was opened in heaven; And there was seen in his Temple the Ark of his Testament*. 2. On the wicked enemies of Christ and his Church, by inflicting on them an horrible tempest of manifold vengeance; *And there were lightnings, and voices, and thundrings, and an earthquake, and great haile*, ver. 19.

Thus **The I. Prophecy**, or *I. Systeme of* **Prophetical Visions** *in the Book Sealed with seven Seals, endeth.*

THE II. PROPHECY,

Of **The Little-book Open**, *beginneth.*

The I. Prophecy, or *I. Systeme of Prophetical visions* contained in the Book sealed with seven Seals, chiefly foretelling the future events and destiny of the *Roman Empire*. (But still with reference to the Church oppressed and persecuted thereby), being thus explained and here finished: **The II. Prophecy**, or **The II Systeme of Prophetical visions**, comprized in A LITTLE BOOK OPEN, foretelling especially the future events and condition of the Church of Christ, and the Christian Religion, from the Primitive Apostolical times, till the Judgement day, an end of the world, comes next to be considered. The events or mysteries foretold in this *Second Prophecy*, are not only divers of them contemporany to one another, but also all of them are contemporany, (*i.e.* falling out, or coming to passe in the same intervals or spaces of time.) with the events of the *I. Prophecy*; and so they serve mutually to clear the understanding of each other, being judiciously and duely compared together.

Now in this II. PROPHECY, are considerable, 1 *The Preface to it*. 2 *The Body or Substance of it*.

1. THE PREFACE to this Second Prophecy, contains *John's* Prophetical Inauguration, or his Preparation to *Prophecy again*, viz. this second time. The substance of the Preface is taken from

d *Ezek.* 2. 8, 9, 10. *and* 3. 1, 2, 3. that of d *Ezekiel's* eating up the Roll which was in his mouth as honey for sweetnesse. Herein consider, I. A command to *John* by the voice which he heard from Heaven, (*viz.* e that first *voice as of a Trumpet talking with him.*) to Go and take The little Book open, in the hand of Christ; *And the voice which I heard from heaven spake unto me again, and said, Go, and take* THE LITTLE-BOOK *which is* OPEN *in the hand of the Angel which standeth upon the Sea, and upon the Earth*. ver. 8. II. *John's* obedient execution of this command; *And I went unto the Angel, and said unto him, Give me the little Book*. This Act of *Johns* is *Amplified* by divers events thereupon ensuing, *viz.*

e Rev. 4. 1. 1. By Christs enjoyning *John* to eat up the Book, with intimation of two contrary effects thereof; *And he said unto me, take it, and eat it up, and it shal make thy belly bitter, but it shal be in thy mouth sweet as honey*. This *Eating up of the Book*, implying his furniture and qualification for the ensuing Prophecy: for men are said to *Eate Books* when they greedily read them, and upon reading so understand

derſtand them as to be able to utter the contents thereof to others. The Book eaten, ſhould be *ſweet as honey in his mouth*; that is, The taſte by knowledge of the myſteries and future events therein Revealed, ſhould be *ſweet* and pleaſant to him at the firſt apprehenſion: But they ſhould *make his belly bitter*; That is, being entertained into more inward and ſerious conſideration, they ſhould be *bitter* to his heart and ſpirit, in reſpect of the calamitous and afflicted condition of the Church therein deſcribed, *ver.* 9. 2. By *John's* eating up the Book as Chriſt required, and perceiving the effects thereof which Chriſt ſore-ſignified; *And I took the little Book out of the Angels hand, and eat it up: And it was in my mouth ſweet as honey. And as ſoon as I had eaten it, my belly was bitter*, ver. 10. 3. By Chriſts interpretation of the myſtery intended by *John's* taking and eating up of the Little Book, *viz.* the preparing *John* for a *New* and more *Noble Prophecy* then the former, touching the future lot of the Church and Religion; *And he ſaid unto me, Thou muſt PROPHECIE AGAIN before many Peoples, and Nations, and Tongues, and Kings*, v. 11.

II. THE BODY, or SUBSTANCE of this II. Prophecy, touching the future affairs of the Church and Religion from the Apoſtles days, till the end of the world. Herein principally are ſore-told, 1. The various ſtate of the Church in ſeveral intervals or periods of times in reſpect of Religion. 2. The manifold Tribulations and Perſecutions wherewith ſhe ſhall be exerciſed by reaſon of ſeveral enemies in thoſe ſeveral conditions. 3. The Deliverance of the Church at laſt out of all her Diſtreſſes, by Gods righteous judgements in her enemies Deſtruction. 4. The happy ſtate and condition which the Church ſhall enjoy upon that her Deliverance.

1. **The various ſtate of the Church in reſpect of Religion in ſeveral intervals of times**, is foretold and deſcribed two ways. 1. *By its Regular Purity at firſt.* 2. *By its Irregular Impurity afterwards.* Both which comprehend the whole Courſe of the Revelation till the ſeventh Trumpet.

1. *The Regular Purity of the Church*, and Religion at firſt, for about 300 years, is ſet forth under the Particular Viſion or Myſtery of [f] *Meaſuring the Inner Court of the Temple* ſituate immediately next the Holy of Holies, where God dwelt between the Cherubims: intimating that the *Primitive Church* and Religion therein immediately next unto Jeſus Chriſt was exactly examined by, and conform to the *Meaſuring Reed* of the written Word, and therefore ſingularly pure and holy; *And there was given me a Reed like unto a Rod; And the Angel ſtood, ſaying; Riſe, and meaſure the Temple of God, and the Altar, and them that worſhip therein, Ch. XI. ver.* 1. This pure condition of the Primitive Church ordered according to Scripture-Rule and Standard, continued for about 300 years or upwards after Chriſt, *viz.* even till the beginning of the 42 moneths, during which, the Holy City ſhould be profaned by the Gentiles, and thoſe Profanations ſo long alſo be lamented by the two Witneſſes which 42 moneths (as after will appear) reach to the ſounding of the ſeventh Trumpet.

2. *The Irregular Impurity of the Church* and Religion afterwards, by reaſon of Gentiliſh Papal ſuperſtitions and idolatries, is ſet forth under the Particular Viſion of the *Outer Court of the Temple* farther diſtant and remote from the Holy of Holies, *unmeaſured, trodden under foot*: 42 *moneths*: ſignifying that the Church ſucceeding the *Primitive Church* in the following ages, would not be in Religion ſo Regular and conform to the Canon and Meaſuring Reed of Gods Word as the *Primitive Church*, but would grow irregular and exorbitant in Gentiliſh idolatrous worſhip, profaning it, as if Heatheniſme were again revived. Here more particularly conſider; I. A Prophetical direction to leave or caſt out the Outer Court or Holy City, and not to meaſure it; *But the Court which is without the Temple, leave out, and meaſure it not.* The *Outer Court*, and *Holy City*, ſeem to be all one; the latter Exegetical to the former: for in the Tabernacle in the Wilderneſſe, there was no *Outer Court* but the Iſraelitiſh Camp, the *Holy City*. II. The Reaſon of this direction; *For it is given unto the Gentiles, and the Holy City ſhall they tread under foot, forty and two moneths*, ver. 2. Wherein note, 1. To whom it ſhall be given, or leſt through Gods juſt diſpenſation; *To Gentiles, viz.* To them that exerciſe Gentiliſh idolatrous worſhip. 2. What ſhall be the event hereof, *viz.* Their *treading under foot the Holy City*. As Gentiles trod [g] *Jeruſalem* under foot, hoſtilely poſſeſſing and overthrowing the City; to which this text here ſeems to allude: ſo the Church typified by *Jeruſalem*, ſhould be poſſeſſed and profaned by Romiſh Gentiles and their idolatries. 3. For how long time this Calamity ſhall continue, *forty two moneths*. Theſe forty two moneths are parallel to the time of the [h] Witneſſes Prophecy, 1260 *days*, being 42 *moneths*, which time [i] determines with the ſixth Trumpet, and immediately before the ſounding of the *ſeventh Trumpet*. III. The Concomitant Event attending upon this defiled and deplored ſtate of the Church, *viz.* The Lords two Witneſſes (the Preachers and Aſſertors of Divine Truth) Prophecying all the while in Sackcloth, continually bewailing the polluted and lamentable ſtate of the Church; till God ſhould raiſe up Monitors to the Chriſtian world (ſaith [k] *Mede*) going a whoring with the Gentiles, and Guides to his Saints that keep the Faith. Theſe Witneſſes are deſcribed, 1 *By their Number.* 2 *By the time of their Prophecy.* 3 *By their Habit.* 4 *By their Reſemblance.* 5 *By the Events of their Prophecy.*

[1] By their Number; *And I will give unto my two Witneſſes*, i.e. I will give Authority or Commiſſion. They are *two*, 1. *Partly*, becauſe by the [l] mouth of two or three witneſſes every thing according to the Law was to be eſtabliſhed. 2. *Partly*, becauſe the Truths whereunto they ſhould bear witneſs were contained in the two Tables, and in the two Teſtaments. 3. *Partly*, becauſe the Types, whereunto here theſe witneſſes are evidently compared, were of *Two's*, *viz.* [m] *Zerubbabel* and *Joſhua* under the Babyloniſh Captivity: *Elijah*, and *Eliſha*, under the Baaliticſh Apoſtacy; *Moſes* and *Aaron* in the Wilderneſs. And the ſtate of the Church under which theſe two witneſſes Prophecied,

[f] *Piſcator* thinks, by this *meaſuring*, is intimated the fewneſs of the godly in that age: by *Outer Court unmeaſured*, the multitude of the ungodly in the following age. *Piſcat. in Rev.* 11. 1, 2.

CHAP. XI.

[g] Luke 21. 24.

[h] Rev. 11. 3.

[i] Rev. 11. 12, 13, 14, 15.

[k] *Joſ. Med. in Comment. Apoc. Part.* II. *de* 2. *Teſt.*

[l] Deut. 19. 15.

[m] Rev. 11. 4, 5, 6.

cied, agrees to that of Israels in the *Wilderness*, under *Balaisme*, and in *Babylon*.

(2) By the time, or Terme of their Prophecy; *And they shall Prophecy* 1260. *dayes*. This time determines [n] with the *sixth Trumpet*, being the *second Woe-Trumpet*, immediatly before the sending of the last Trumpet, when *the mystery of God shall be finished*, which is yet to come; and consequently the witnesses seem not yet to be slain, nor to have finished their Testimony. Their time of prophecy is computed by *Dayes*, as the Gentiles idolatrous treading down of the Holy City, by *Months*; because obscour, idolatry, and all sin, are works of darkness and of the night. And the Moon rules over the night. But true Religion is compared to the day and light, And the Sun rules by day. Upon this account also, The blasphemy of the Beast is hereafter computed by [p] *Moneths*: but the Womans abode in the Wilderness by [q] *Dayes*.

(3) By their habit wherein they Prophecied; *Clothed in sackcloth*, viz. intimating their lamenting the treading down of the holy City, and their inviting the Church to Repentance and Reformation, ver. 3.

(4) By their Resemblance to three pairs of Witnesses under the Old Testament, viz. I. To Zerubbabel and Joshuah restorers of the Jewish Church under the Babylonish Captivity; represented by two Olive trees standing on the two sides of the Candlestick continually supplying it with oyl; *These are the two Olive-trees, and the two Candlesticks standing before the God of the earth*. The Candlestick signifying the Church of these times, restored and maintained with spirituall supplies, not by strength or Armies, but by Gods special blessing and influence: the *Olive-trees* extraordinarily dropping Oyl for light into the Candlestick, viz. 4. II. To Elijah and Elisha, Restorers of Gods pure Worship, from Baalitical idolatry. In this Allusion is signified a double power which is granted to them, viz. 1. A power to avenge themselves against their enemies, by the mysticall fire of the Word they preach, denouncing Gods wrath against their wickedness: as *Elijah* called for fire from heaven and devoured his enemies, the Captains of their fifties, *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed*, ver. 5. 2. A power to avenge the Church of Christ against the defilers and Gentilish profaners thereof; *These have power to shut heaven, that it rain not in the dayes of their Prophecy*. That is, as *Elijah* [u] shut heaven that it rained not on Israel almost consumed with drought and famine, in the dayes of his prophecy, till he had destroyed the false worship and worshippers of *Baal*; So these Witnesses by the Keyes of the Kingdome of Heaven have power to shut Heaven against the idolatrous Gentiles, excluding them from [x] hope of eternal life by the blood of Christ and showers of divine Grace, till they repent. III. To Moses and Aaron Deliverers of Israel out of Ægyptian Bondage, and Restorers of Gods true worship in the wilderness; *And have power over waters to turn them to blood, and to smite the Earth with all plagues, as often as they will*, viz. As *Moses* and *Aaron*, immediately before, and at their bringing of Israel out of Ægypt, [y] turned their waters to blood, and smote them with ten sore plagues: So towards the period of these two Witnesses Prophecy, when the Christian People shall now be quite rescued from the Antichristian bondage and tyranny of the Beast, the Vials of Gods wrath like Egypts plagues shall come upon the Beast and upon his Gentilish worshippers; The plague of the first Viall being [z] *A noysome and grievous sore*: the second and third being *blood*, &c. ver. 6.

(5) By the various consequents or events of their Prophecy and Testimony. (Wherein these Witnesses become singularly conforme to Christ [a] who preached about 42 moneths, i.e. three years and an half, was then slain by the Romane Governour; laid dead three dayes; three dayes after rose again with a great earthquake; and 40. dayes after ascended into heaven, a Cloud receiving him.) viz. 1. The Beasts war against the two witnesses; *And when they shall have finished their Testimony, the Beast that ascendeth out of the bottomlesse pit, shall make war against them*, viz. when now part of the Christian World shall repent of their Gentilish Idolatries and reforme, and the witnesses shall for joy begin to lay aside their mourning weed. This seemes to have been from the beginning of the Reformation of the Reformed Churches, and so on to this day. 2. The Beasts victory over them; *And shall overcome them, and kill them*, ver. 7. viz. not Properly, but Metaphorically; they shall be civilly slain in respect of their Office and Function, i.e. be taken off from their Testimony. But when [b] *Brightman* thinks in Anno 1547. when *Charles the fifth* put to flight the Protestant Armies in *Germany*. Others refer (as *Mede* notes) to the woful havock made of the *Germane Churches*. [c] Others to *John Wickliffe* and *John D. of Leicester*, his Protector, excommunicated by the Pope, or to *John Husse*, and *Jerome of Prague*, the two famous Bohemian witnesses, &c. Most are very willing to perswade themselves, that this calamitous storme is already over: *Utinam!* But for my part I ingeniously confesse, I incline to their [d] opinion who fear this sad Tragedy is yet to come. *Partly* because this fourty two monthes of the Gentiles treading under foot the holy City, and the witnesses contemporany Prophecy seem evidently to be [e] extended to the period of the *Sixth Trumpet*, which is yet expected. *Partly* because the [f] killing of the witnesses shall immediately precede the ruine of *Rome* the great City, which is thought will be accomplished under the *fifth Vial*, ultimately under the *seventh Vial*; whereas it is conceived we are not yet passed the *fourth Vial*. 3. Their lying unburied for three prophetical dayes and an half, *i.e.* three years and an halfe within the Romane territories, and Dominion, where Christ was crucified; *And their dead bodies* shall lie *in the street of the great City*, (viz. the Dominion of *Rome*) *which spiritually is called Sodome* (for its spirituall uncleanness) *and Egypt* (for its tyrannicalnesse), *where also our Lord was crucified*, ver. 8. This their unburied state is amplified, (1) *Partly*, by the conspicuous-

[n] Consider well, *Rev.* 11. 1, 2, 13, 14, 15. for clearing of this.
[o] Joh. Med. quo supr.
[p] Rev 13. 5.
[q] Rev, 12. 6.
[r] Why *two Candlesticks* when *Zechary* mentions only one. Zech. 4. See the conjecture in *Jos. Med. Com. Apoc. Part.* 1. *de* 2. *Test.*
[s] Jer. 5. 14.
[t] 2 King. 2. 9, 10 11, 12.
[u] *Compare heedfully* 1 King. 17. 1. *with* 1 King. 18. 37, 38, 39. 40, 41.
[x] See Rev. 14. 9.
[y] Exod 7. 14. *to ch.* 12. 31.
[z] Rev. 16. 1, 2, 3, 4 &c.
[a] *Jos. Med. in Comment Apoc. Part.* 2. *de* 2. *Test.*
[b] *Brightm on Rev.* 11. 7.
[c] D. Pareus *in Apoc.* 11. 7.
[d] *Jos. Med. quo sup.*
[e] *Rev.* 11. 1. *to* 15.
[f] *Rev.* 11. 7. *to* 15.

ſpicuouſneſs of it; *And they of the people, and kinreds, and tongues, ſhall ſee their dead bodies three days and an half.* (2) *Partly*, by the cauſe of it; *And ſhall not ſuffer their dead bodies to be put in graves*, v 9. (3) *Partly*, by their enemies great joy and triumph at this dead ſtate of their Tormentors; *And they that dwell upon the earth ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwelt upon the earth*, ver. 10. 4. Their reviving and Reſurrection (i e. Reſtitution to their Office and Function) after three days and an half, to the terror of Beholders; *And after three days and an half, the Spirit of life from God entred into them: and they ſtood upon their feet, and great fear fell upon them which ſaw them*, ver. 11. 5. Their Aſcention, or advancement to an higher degree of Honor and Power then formerly they enjoyed, and that in the ſight, and above the reach of their enemies; *And they heard a great voice from heaven, ſaying unto them; Come up hither. And they aſcended up to heaven in a Cloud, and their enemies beheld them*, ver. 12. This their Reſurrection and Aſcenſion is *amplified*, [1] **Partly**, by the occaſion hereof, the great Earth-quake the ſame hour, *viz*: The great Commotion of the Nations, and ſtrange turn of things, making way for their Reſtitution. *And the ſame hour there was a great Earth-quake*. The effects of this Earth-quake are, 1 The fall and deſtruction of whole *Rome*, the City that now is, which is but the g tenth part of the City which once was; *And the tenth part of the City fell.* 2 The ſlaughter of many in the Earth-quake; *And in the Earth-quake were ſlain of men*, (Gr. *names of men*) *ſeven thouſand*. By *names of men*, whether all the individual perſons that ſhall be ſlain; or the number of men of *Name*, eminent and renowned; or Companies and Societies of men, coming under the ſame common name; or whether ſome other myſtery is to be underſtood, is hard to determine, the event will declare it. 3 The affrightment of the reſt, compelled to acknowledge Gods Juſtice, Power, &c. to his glory; *And the remnant were affrighted, and gave glory to the God of heaven*, ver. 13. [2] **Partly** by the time or ſeaſon when theſe witneſſes ſhould thus be revived, and the great City by the Earth-quake ruined, *viz.* at the Period of the ſixth Trumpet, and at the paſſing away of the ſecond Wo; *The ſecond wo is paſt, and behold the third wo cometh quickly*, ver. 14. This third Wo is continued in the *ſeventh Trumpet*, which ſounds to the laſt and general Judgement, ver. 15. *to the end of this Chapter*. But of that formerly in the cloſe of the I. **Prophecy.**

g *Sic Joſ. Med.* in *Com. Apoc. Part.* 2. *de* 2. *Teſt.*

Hitherto of the **Firſt general Branch** *of this* II. **Prophecy.** viz. *The various condition of the Church in ſeveral intervals of time in reſpect of Religion, the Purity and Impurity thereof. All inſerted in the I. Prophecy, for the Reaſons formerly given, yet belonging to this Second Prophecy. Next in order is the* **Second general Branch**, *touching the Churches Tribulations in theſe ſeveral conditions.*

IV. Miſſion.

2. **The manifold Tribulations and Perſecutions wherewith the Church ſhall be exerciſed and diſtreſſed by reaſon of ſundry enemies, and that in both the forementioned conditions of Purity and Impurity of Religion**, comes next to be conſidered. The Churches troubles and perſecutions are deſcribed, what they were, 1. *In her Primitive and more pure Regular ſtate.* 2. *In her ſucceſſive and more impure Irregular ſtate.*

1. **In her primitive and more pure condition**, for the firſt three hundred years at leaſt after Chriſt. The Church is exerciſed with the Perſecution of the *great Red Dragon, having ſeven heads and ten horns, and ſeven Crowns upon his heads*, i. e. The Heatheniſh Roman Empire, the Worſhipper of the Dragon the Devil, in whoſe power that Pagan-Empire then was. This *Dragon* by many perſecutions raged againſt the Woman the Church, being big-with-childe, and travelling to bring forth *Chriſt myſtical*, (viz. Chriſt formed in his myſtical body and members, 2 *Cor.* 12. 12. *Gal.* 4. 19.) into the Roman world: The Dragon being ready to devour him as ſoon as born. But after many pangs and perſecutions, ſhe brought forth Chriſt, a King, to rule the Gentiles with a rod of iron: And the great Dragon being caſt out of his Roman Throne and Power, by *Michael* and his Angels: There was in that Roman world, *Salvation and ſtrength, and the Kingdome of our God, and the Power of his Chriſt*. This is the ſum of this ſharp conflict, and it is contemporany with the ſtate of *the inner Court of the Temple meaſured.*

Now in this perſecuted ſtate of the Primitive Church, conſider, 1 *The deſcription of the Church perſecuted.* 2 *The deſcription of the Dragon, perſecuting.* 3 *The womans bringing forth her childe, notwithſtanding the perſecution.* 4 *The battel of* Michael *with the Dragon, during the time of her Travel.*

[1] *The Deſcription of the Primitive Church, perſecuted:* under the notion of a woman with-childe travelling. And ſhe is deſcribed gloriouſly, 1. By her brighteſt cloathing; *And there appeared a great wonder in heaven, a woman cloathed with the Sun*, viz. with Chriſt h the Sun of Righteouſneſſe, whom ſhe had i put on by faith, and in whom ſhe ſhined oriently. 2. By her foot-ſtool; *And the Moon under her feet.* That is, the world and worldly vanities, delights, &c. which have various inconſtant aſpects like the Moon; (as k ſome think.) Or, the Doctrine of Manners is implyed by the Moon, as the Doctrine of Faith by the Sun; which l *Brightman* likes better. But ſome conceive a better interpretation may be pitched upon then both theſe; *viz.* If by the *Moon* the Ruler of the night and darkneſſe be underſtood, Either the m legal ſhadows, and elements of the world, now vaniſhing, and to be quite put under the Churches foot, Chriſt with his full Evangelical brightneſſe ſhining

h Mal. 4. 2. Luke 1. 7, 8.
i Rom. 13. 14.
k *D. Pareus. Jo. Piſcator Brightman, in part*, on *Rev.* 12. 1.
l *Brightman* on *Rev.* 12. 1.
m *Compare* Pſal. 104. 19. *with* Col. 2. 14

ning upon her. Thus the n Ancients interpret it, of the Jewish Synagogue under her feet. *Or*, the darkness of Gentilish Superstition, now dispelled and brought under by Christ and his Gospel. *Mede* o is in suspence which of these interpretations is best, or whether both may not be joyned together. Let the Reader deliberate and judge. 3. By her Crown: *And upon her head a Crown of twelve Starres*, viz. She was illustrious for the Doctrine and faith of the twelve Apostles, purely maintained. *Ch.XII.ver.1.* 4. By her painful Travel in bringing forth, being now with childe: *And she being with child, cryed, travelling in birth, and paines to be delivered*, ver.2. The Church is as a p Mother. Her travel was to bring forth *Christ mystical* into the world. Her pangs denote her persecutions which mean-while she indured; for so Scripture useth to expresse grievous tribulations or persecutions, by the q *pangs of a travelling woman*. In this Travel of the Primitive Church, and in the particulars following about the Birth of Christ mystical: Here seems to be a notable allusion to the Virgin *Mary*'s bringing forth of *Christ Personal*; as r *Pareus* hath well observed in many particulars.

(2) *The Description of the Dragon persecuting.* He is described, I. By his Effigies, form or shape, which is cruel and monstrous: *And there appeared another wonder in Heaven, and behold a great Red Dragon, having seven heads, and ten horns, and seven Crowns upon his heads.* He is, 1. A *Great Dragon*; For a s Dragon is an old Serpent, that by eating up, and devouring many Serpents, becomes an huge vast Dragon at last. This great Dragon is the t *Devil and Satan*: Metonymically, the Pagan Romane Empire the worshipper of this Dragon, under the power of Satan; as from this present description, u *Mede* hath well observed. 2. A *Red Dragon*; viz. most Cruel, red with the blood of Saints and Martyrs. 3. *Having seven heads, and seven Crowns on his heads*, viz. *Partly* in respect of the seven Hills, whereon *Rome* the Metropolis and Royal Seat of that Empire was built. *Partly* in regard of the seven Orders or kinds of Governours, wherewith it should be successively ruled, *Rev.17.9,10.* 4. *Having ten horns*, viz. in respect of the ten Kingdoms, which should rise up and grow in the course of the seventh or last head, v 3. II. By his Power or Prevalency of his dominion: *And his tayle drew the third part of the Stars of heaven, and did cast them to the earth.* That is, this Dragon-worshipper the Romane Empire, by his tayle, viz. The Companions and Followers of his power, brought the third part of the World, (which was known in *Johns* time,) in subjection to its dominion, plucking the stars of secular powers out of their Orbs of Government. III. By his subtile and intentive watching of the travelling Woman, to devoure her childe as soon as born: *And the Dragon stood before the Woman, which was ready to be delivered, for to devoure her childe as soon as it was born*, ver.4. As x *Pharaoh* laid wait to destroy the new-born Israelites in *Egypt*. And y *Herod*, to murder Christ newly born.

(3) *The womans bringing forth her childe, Notwithstanding this persecution of the Dragon.* Here I. The childe brought forth is described, 1 By its Sex, *And she brought forth a man-childe.* 2 By his Regal Office; *Who was to rule all Nations with a Rod of Iron.* This *Primarily* belongs to z Christ personal: *Secondarily* to Christ mystical, his Church and Members. *Christ mystical* ruled all Nations by a rod of iron, subjugating the Romane Empire: *Partly* by a spiritual Gospel-victory, promoted by *Michael* and his Angels, against the Devil and his Angels, Rulers in that Empire: *Partly* by a corporal Conquest afterwards, when Christians prevailed and obtained such power and successe, thinks a *Mede*, under *Constantine* the Great and his Successors. *Partly* this Rule shall be compleated, when with Christ the b Saints shall judge the world. 3. By his Advancement: *And her child was caught up unto God, and to his Throne.* When? not presently as soon as born, but when come to maturity. As Christ himself was in his ripe age taken up to Gods supreme Throne: so Christ mystical, when maturely grown in his Kingdome, was exalted to the Romane Throne, *viz.* under *Constantine*, as was noted. Such Rulers Scripture sometimes calls c *Gods*, ver.5. II. The womans flight from the Dragon, after she had brought forth her male-childe into the wildernesse, there to be fed 1260. dayes: As *Mary*, upon the Birth of Christ fled from *Herod* into *Egypt*; *And the woman fled into the wildernesse, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore dayes*, ver.6. This is here mentioned by Anticipation, and d afterwards is again related in its due place and order, where it may more properly be considered.

(4) *The battell of Michael with the Dragon, during the Time of the Woman's Travel*, viz. *of the Primitive Churches Travel to bring forth Christ Mystical into the Romane World.* From the successe of this Battel it was, that the child was not Devoured by the Dragon but brought forth safely, and afterwards exalted highly. Touching this Battel, note, I. The place where it was fought: *And there was war in heaven*, viz. in the Church, (often called heaven in this Book) for the victory was partly by the Confession and Death of Martyrs. II. The Adversaries and their Armies, that fought this Battel e *Michael and his Angels fought against the Dragon: And the Dragon fought, and his Angels*, ver.7. *viz.* Against Satan the Dragon, and his Angels, and the Dragon-worshipper the Romane Empire, persecuting the Primitive Church: The Primitive Church by Christs blood, their faithful Testimony, patient sufferings, and Assistance of the Angels, fought and prevailed. III. The successe of the 300 years Battel at last; It went on *Michael*'s and the Primitive Church's side, The Dragon and his angels being despoyled of their imaginary Deity, and thrown down to the bottome of extreamest contempt and execration; The f Paganish Idols, and Idolatries being made such ba-

vock

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n Andreas. Methodius. Arethas apud Oecumen.

o Jos. Med. in Com. Apoc. Part. 2. ad cap. 12. 1.

CHAP. XII.

p Hos. 2.1,2,3.

q Isa. 66.7. Jer. 30.6,7. Mat. 24.8,9. Mark 13.9.

r D. Pareus in Apoc 12.1. &c

s D. Pareus in Apocal. 12.3.

t Rev. 12.9.

u Jos. Med. in Com. Apoc. Part. 2. ad c. 12.3,4.

x Exod. 1.

y Matth. 2.

z Psal 2.

a Jos. Med. in Com. Apoc. Part. 2. ad c. 12.5.

b 1 Cor. 6. 1, 2,3.

c Psal. 82. 1,6.

d Rev. 12.14.

e Whether this *Michael* were Christ, or some chief Angel? *Quære. Mede* likes best the latter. *Pareus*, *Brightman*, *Forbes*, *Junius*, *Piscator*, *Diodate*, interpret it of Christ. But *Napier* of the Holy Ghost.

f The Substance of this victory seems to be contained in the Sixth Seal, whereunto this is Contemporany. *There see, on Ch VI. 12. &c.*

vock of and utterly abolished in the Roman Empire; *And they prevailed not, neither was their place found any more in Heaven. And the Great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole world: He was cast out into the earth, and his Angels were cast out with him*, ver. 8, 9. IV. The victorial Triumphant Song in Heaven, upon this success; *And I heard a loud voice, saying in Heaven*, &c. In this victorial Song are declared, 1. The happy condition to which the Primitive Church was now brought; *Now is come Salvation, and strength, and the Kingdome of our God, and the Power of his Christ.* This is the exalting of the womans childe, *viz.* the bringing of these into the Roman Throne. 2. By what adversaries Conquest this happy condition was gained, *viz.* By the Conquest of the Accuser of the Brethren, accusing them as he did *Job* of old, that he might gain advantage and opportunity of afflicting them; *For the Accuser of our Brethren is cast down, which accused them before God day and night*, ver. 10. 3. Who they were, in whose cause *Michael* and his Angels were thus engaged: and whereby they prevailed. They were Holy Confessors and Martyrs: and they prevailed with suitable weapons; *And they overcame him* 1 *By the blood of the Lamb*, And 2 *By the Word of their Testimony*, And 3 *they loved not their lives unto the death*, ver. 11. 4. What different matter of joy and grief this victory ministred to different subjects, *viz.* (1) Matter of joy and consolation to the Heavens, and them therein; *Therefore rejoyce ye Heavens, and ye that dwell in them.* By *Heavens* I understand the Church wherein the battel was fought, Satan not being able to come into the third Heavens to fight; *By dwellers therein*, The *Saints and holy Confessors* that overcome, and all the Holy Angels, those Ministring spirits, by whose assistance the victory was obtained. (2) Matter of grief and lamentation to the *inhabiters of the Earth and Sea*; that is, To the inferiour, and as yet baser inhabitants of the world, especially in the Romane world, such as had not lifted themselves as yet in the Church, nor had cast out the idolatrous paganish worship of the Dragon: against whom the Dragon (being full of rage) would make some desperate attempts, fearing and foreseeing he should shortly lose them also, The Antithesis here, betwixt *Heaven* and *Earth*, and their respective inhabitants, requires this sense; *Wo to the inhabiters of the Earth, and of the Sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time*, ver. 12.

Hitherto of the Tribulations and Persecutions of the Church whilest in her **Primitive, more Pure, and Regular state.**

2. **In her Successive, more Impure and Irregular state,** from the Primitive times after the first 300 years at least, or thereabouts, till the very last the *Seventh Trumpet*, closing up the Prophecies of the Revelation, The Church (though freed from Heathenish Tyranny, yet) is afresh imbarked in New Troubles and Persecutions, by divers enemies. Now during all this time, the Church is in her **wilderness-Condition**: as *Israel* of old was after their deliverance from *Egypt*. Thus take the Parallel. *Israel* 1 *Delivered from the Egyptian bondage under* Pharaoh. 2 *Fled towards the Wilderness, but was pursued by* Pharaoh; 3 *Had liberty of worshiping God in the Wilderness, where the Tabernacle was Erected*; 4 *There Apostatized from God, and his pure worship in the Matter of the Calf*, Baal-peor, Balaam, &c. 5 *Was there exercised with New troubles and afflictions, of Hunger, Thirst, Fiery Serpents, and of divers Enemies*; 6 *Abode in the Wilderness* 40 *years, during which space they made* g 42 *journeys and stations from* Egypt *to* Jordan; 7 *And at last all their enemies being subdued, they quietly possessed the Promised Rest the Land of* Canaan. So **the Church**; 1 Being freed from Heathenish Tyranny under the Red Dragon; 2 Fled into the Wilderness, but was pursued and persecuted by the Dragon; 3 Had liberty of Worshipping God in the Wilderness granted by the Edicts of Christian Emperours and Kings, who erected for them Temples or publick places for Christian-worship. 4 Yet in that her wilderness-state, she makes many idolatrous defections. Apostatizing from God and his pure Worship, especially to Antichristianisme; 5 Is there exercised with new troubles and persecutions, by the Dragon, Beast and false Prophet; 6 Abides in this Wilderness-seat 42. moneths; 7 And at last the Dragon, the Beast, and false Prophet, with all her enemies, being vanquished, the Church obtains the New Heavens and New Earth, and reigns with Jesus Christ a thousand years, yea for ever and ever. *The former and following Series of this Prophecy clears this Parallel.* g *Num.* 33. 1. 16 50.

In this **Successive** and **more impure state** of the Church are laid down, 1. *The Distresses, Tribulations and Persecutions of the Church, brought upon her by the Dragon and his Instruments, to force her to Idolatrous defection both Paganish and Popish*, Ch. 12. 13. *to the end. and* Ch. 13. 2. *The Eventual state of the true Church of Christ, during these distresses, and notwithstanding all these tribulations, constantly adhering to the Lamb Christ in Faith and purity of worship, diligently warning the worshippers of the Beast, and premonishing of the future vengeance of the Lamb upon his enemies on the earth*, Ch. 14. *throughout.*

(1) **The Tribulations and Persecutions of the Church** in this her Successive, more impure, and Wilderness-condition, are foretold as to arise from divers adversaries, *viz.* 1. *From the Dragon.* 2. *From the seven-headed and ten-horn'd Beast.* 3. *From the two-horn'd Beast.*

(1) *The Churches trouble and persecution from the* **Dragon.** As *Israel* delivered from Egyptian bondage, and marching towards the Wilderness was pursued by *Pharaoh*. So the Primitive Church rescued from Heathenish bondage, and flying into the Wilderness (i.e. into a middle state, not wholly hid and *invisible*, nor yet gloriously *visible*, but as it were in *a middle* condition betwixt both) is persecuted by the *Dragon*. Here the Dragons Persecution is described, as 1 *Against the woman her self*, 2 *Against her seed.* 1. **Against the Woman her self.** When the Dragon could not devour her childe,

childe, it being caught up to God and to his Throne: he assaults the woman her self; *And when the Dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man-child*, ver. 13. Wherein note, 1. The womans flight from the Dragon; *And to the woman were given two wings of a Great Eagle, that she might flie into the wilderness, into her place: where she is nourished for a time, and times, and half a time, from the face of the Serpent.* ver. 14. In this her flight are declared, (1) Why she fled, viz. *from the face of the Serpent*: to escape his mischief. (2) Whereby, or by what means she fled; viz. *by two wings of a Great Eagle*. This relates to that of [b] Gods providence bringing *Israel* out of *Egypt* into the Wilderness, as *on Eagles wings*; or it may refer to the *Roman Empire*, whose Ensign is *an Eagle*, and the *two Caesars* of the Eastern and Western Empire divided as *two wings*, by whose aid and protection the Church fled into her Wilderness-state. (3) Whither she fled; *into the Wilderness*, formerly explained. (4) For what time she was to continue in that Wilderness-condition; *for a time, and times, and half a time*, viz. for the same time and duration which *Daniel* [i] fore-prophecied touching this state of the Church, and in these words. This time is formerly expressed, by [k] 1260 days, which exactly make up *a time*, i. e. one year: *Times*, i. e. two years: and *half a time*, i. e. half a year; understand Prophetical days, a day for a year. This state of the Church seems to last till the *seventh Trumpet*, being contemporany to the 1260 days Prophecy of the *two Witnesses*, which determine not till the period of the *Sixth Trumpet*. So that to this day, the Church is still in this **Wilderness-condition**, but drawing towards the Borders of a far happier estate. 2. The Dragons flood spewed out after the Woman fleeing from him; *And the Serpent cast out of his mouth water as a flood, after the Woman: That he might cause her to be carried away of the flood*, ver. 15. This *flood* some interpret of the poysonful Serpentine Heresies prevailing in those times, especially of *Arianisme* over-flowing the whole Christian world: [n] Some of the deluge of Roman or Forreign barbarous enemies and afflictions by them in those times ready to overwhelm the Church: [o] Some, of both. 3. The Womans relief against the flood; *And the earth helped the Woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth*, v. 16. By *Earth*, Metonymically [p] Scripture is wont to intend the inhabitants in the earth. [q] *Some* interpret the *Earth*, of the multitude of Christians who in the *Nicene, Constantinopolitan, Ephesian* and *Chalcedon* Councels defending the true Faith, overthrew and drank up these Heresies, as dry ground drinks up water. [r] *Some*, of the counterfeit and earthly Religion entertained by the barbarous Nations breaking into the Roman Empire: so that this earthly Church succoured that heavenly Church in the Wilderness. [s] *Some*, of the great Commotions in the Roman Empire, that made them let the Jews alone in rest. [t] *Some*, that Gods Providence turned this flood to the punishment and destruction of the earthly sort. [u] *Pareus*, not liking such interpretations, thinks this is an Allusion to that story of the [x] earth helping of *Moses* and *Aaron* against their seditious enemies, by opening her mouth and swallowing them up alive: This flood of Heresies being dissipated and made to vanish by vertue of Scriptures and zeal of Orthodox Teachers. II. Against the **Womans seed**. The Dragon not prevailing against the Woman, but that she got safe unto the Wilderness: being enraged, he attempts against the remnant of her seed, viz. the Saints and Successive Churches which she should thereby bring forth; described, 1. By their Obedience to God. 2. By their constancy in Christs Faith; *And the Dragon was wroth with the Woman, and went to make War with the remnant of her seed, which keep the Commandments of God, and have the Testimony of Jesus Christ*, ver. 17. This was the Dragon by new stratagems raiseth up, using the *Ten-horn'd* and *Two-horn'd Beasts* as his Instruments therein, *as appears in the next Chapt.*

(2) *The Churches Distress and Persecution by the* **First Beast**, *viz.* **The Ten-horn'd Beast**, The Dragons Delegate or Substitute, to whom *he gave his Power and Seat*. Touching this *Beast*, Writers have much dispute amongst themselves who he should be. And this Chapter treating of two Beasts, is so difficult, That in y *Pareus* his account, it seems to be a *cross or torture to all Interpreters*. [z] *Pareus* having at least recited and rejected divers opinions about this *Ten-horn'd Beast*, at last subscribes to their opinion, that interpret him to be *Anti-christ*; and the *Two-horn'd* Beast also. *Anti-christ* with a double Power: That *Secular*, and this *Ecclesiastical*. But I fore-see so much inconvenience in making these two *Beasts* one, which the Holy Ghost here so remarkably distinguisheth, That I cannot subscribe to that Opinion. And many reasons might be produced against this Interpretation, but this would be too much beside my present intention, and I must study brevity. I rather incline to that opinion, which interprets this Beast of the *Roman Empire*, not of the old *Heathenish Roman Empire*, out of which the *Dragon* was dethroned: But of the new *Christian Roman Empire*, (after the casting out of the *Dragon*, and his Heathenish Dominion) now in the course of his last or *seventh Head* (as afres will appear) cut and parcelled out into ten Kingdoms by the barbarous Nations prevailing, but growing up again into one *Roman Republique*, through the subtilty and renewed wrath of the *Dragon* against the *Woman and her seed*, whom he endeavoured to persecute thereby, under the subtil show and pretence of Christianity.

This *First Beast* is here described by his 1. *Rise*, 2. *Shape*, 3. *State*. *And* 4. *Acts ascribed to him*. I. **By his Rise**, viz. Out of the sea; *And I stood upon the sand of the sea, and I saw a Beast rise up out of the sea*. Some think, this phrase should be thus read, *And he* (viz. the Dragon, of whom in *Ch* 12. 17. he had spoken) *stood upon the sands*, i. e. stood there to bring up this Beast out of the sea, to persecute the woman. For, we read no command to *John* to stand upon the sands: but rather he seems

[b] Yee have seen what I did unto the *Egyptians*, and *how* I bore you on Eagles wings and brought you unto my self. *Exod.* 19. 4. *Deut.* 29. 2. 10. 19.
[i] Dan. 12. 7.
[k] *Rev.* 12. 6.
[l] *Rev.* 11. 3. to 15.
[m] So *Mede*, *Pareus*.
[n] So *Brightman*, *Diodate*, *Pastor Junius*.
[o] So *Bullinger*, *Forbes*.
[p] Gen 41. 57. Deut. 9. 28. 1 Sam. 14. 25 Ps. 66. 4. and often in the *Psalmes*.
[q] *Mede*.
[r] *Brightman*
[s] *Junius*, *Diodate*.
[t] *Forbes*.
[u] *D Pareus in Apoc.* 12. 16.
[x] Numb. 16. 30, 31, 32.
[y] *Omnibus interpretibus Videtur Crux.*
D Pareus in Apoc. 13. 1.
[z] *D Pareus in Com. in Apoc.* 13 1. &c.
Brightman on Rev. 13. 1. &c. goes this way a Jot. Med in Com. Apoc. Part. 2. ad c. 13.
[b] Not ἐστάθην, I stood: but ἐστάθη he stood i. e. the *Dragon*. So, *Piscat. in schol. Jos. Mede, in Com. Apoc. ad c.* 13. 1. And *Beze*, though he say it is against all the Gr. Copies, yet seems somwhat to favour this, by knitting this sentence to the last verse of the foregoing ch. *Bez. Annot. in N. T. ad loc.*

seems still to continue in his posture in heaven, beholding these Visions. But if we take it of *John*, it alters not the Substance of the Vision. By *Sea*, here I understand that multitude of ten Kingdoms, into which the Barbarians had shredded the whole compasse of the Romane Territories, out of all which the Dragon now indeavours to extract and of which to compose one Roman-Dominion. Or, that Conflux of Armies and People striving in war, like a tempestuous Sea. II. By his shape, or figure, which is monstrous and horrid. This is set forth in divers particulars. 1. *Having seven heads—and upon his heads the names of blasphemy.* The seven-headed Beast is the same c *Beast on which the Woman sitteth, having seven heads and ten horns.* Whose *seven heads* are interpreted by the Holy Ghost himself to be *Seven Mountains*, whereon the Royal Seat of the Empire *Rome* was built: And *seven Kings*, or kinds of Government by which the Empire should be governed. The *Names of Blasphemy* denote his blasphemous idolatries, tending to the extream reproach of God, his Religion, and Saints. 2. *And ten horns, and upon his horns ten Crowns*, Chap. XIII. ver. 1. These *ten horns* crowned: denote d *ten Kings*, or *ten Kingdoms*, into which the Roman Empire of the sixth head was divided, all which were to be conjoyned into one for carrying of the *whore*. These *Ten Horns*, thinks e *Mede*, belong not to all the *seven heads*, but only to the *Seventh*. Because the Heads flourishing, the Horns flourish: the Heads falling, the Horns must necessarily fall therewith. Now these Horns cannot belong to the *first five heads*, because in *Johns* time these f *five were fallen already*, and consequently their horns with them. Nor can these Horns belong to the *Sixth Head*, which then was in g *Johns* time reigning; for the Angel tells *John* plainly, *The ten Hornes are ten Kings, which have received no Kingdom as yet.* Therefore it remains that these ten Horns belong only to the seventh or last head. 3. *And the Beast which I saw was like unto a Leopard*, viz. Like unto the *Grecian Monarchy*, resembled to a h *Leopard* and divided into four heads, as this Romane into ten. The i *Leopard* is a beast all spotted, very swift, extream subtile and cruel: A notable Embleme of this present Beast. 4. *And his feet were as the feet of a Bear*, viz. big and strong to crush the prey. The k *Beare* is the Embleme of the *Persian Monarchy*, Strong, Cruel, and of a devouring nature. It had *three ribs in the mouth of it, between the teeth of it: And they said thus unto it; Arise, devour much flesh.* 5. *And his mouth as the mouth of a Lion*, ver. 2. The l *Lion* was the Embleme of the *first Monarchy*, viz. *The Babylonian.* The *Lyons mouth* denotes strength and cruelty, in tearing, crushing, and swallowing up his prey. How notably sets this out the character of this Beast, which is as a confection or compound made up of the terribleness, strength and cruelty of all the three foregoing Monarchies! Hence *Daniel* admirably describes this m *Fourth Beast*, as *dreadful, and terrible, and strong exceedingly, and it had great iron teeth.* This his shape. III. By his state and constitution He was vested with great Power and Regal Dominion. Of this his Power and Dominion, Here consider, *The efficient cause, The manner of acquiring it, And the event of it.* 1. The efficient cause of it, viz. The Dragon; 4 *And the Dragon gave him his Power, and Seat, and great Authority*, ver. 2. By *Power* Scripture notes not only *Strength*, but also n *Bands, Armies* or *Multitudes* of Persons. The Dragons Bands or Army, are his Angels or Devils with Idols their Receptacles, saith o *Mede*; These he gives to this Beast together with his *Seat and great Authority*, viz. All that Authority which he had in the Heathenish Romane Empire, from which *Michael* and the Martyrs cast him down, overcoming him: this he gives to the Beast, his substitute to recover it for him. How cunningly Satan acts, not now as a *Red-Dragon*, but as masked in a new Many-formed Beast, to draw the Church to idolatry, under the *Christian Empire!* 2. The manner of his acquiring this dominion, by the healing of his mortal wound, received in his *sixth Head*, by the barbarous nations, but now cured by this substituted power of the Beast, in the course of his *Seventh and last head*; *And I saw one of his heads as it were wounded to death, and his deadly wound was healed.* 3. The event of this his great dominion, upon the world, Generally *admiring* and *adoring* this Beast, thus healed and new-formed as the Dragons Deputy: viz. Highly approving of him, and subjecting themselves unto him and his power, as incomparable and irresistible, p *Adoring*, in Scripture, being put for yeelding subjection; *And all the world wondred after the Beast, and they worshipped the Dragon which gave power unto the Beast:* (i. e. They subjected themselves to the Dragon in the Beast,) *and they worshipped the Beast, saying, who is like unto the Beast? who is able to make warre with him?* ver. 3, 4. IV. By his acts ascribed to him, viz. his acts of *idolatrous blasphemy*, and of *cruel tyranny.* 1. *His acts of idolatrous blasphemy*, viz. idolatry: for Scripture is wont to set forth *idolatry*, as q blasphemous, opprobrious, and contumelious to God. Touching this his blasphemy; (1) This is generally mentioned; *And there was given unto him a mouth speaking great things and blasphemies.* (2) The continuance of this blasphemous Beast, is computed; *And power was given unto him, to continue fourty and two moneths*, ver. 5. (3) The objects of his blasphemies or idolatries, are particularized; *And he opened his mouth in blasphemy against God. To blaspheme,* 1 *His Name, And* 2 *His Tabernacle, And* 3 *them that dwell in Heaven*, ver. 6. Thinks r *Mede*, *Gods Name*, by image-worship: *His Tabernacle*, viz. Christs s body, (wherein the God-head dwelt personally,) by Transubstantiation, Masses, &c. *Them that dwell in heaven*, viz. Saints and Angels, by Angel-worship, Saint-worship, or rather Devil-worship under their names. 2. His acts of cruel tyranny; Partly persecuting the Saints; *And it was given unto him to make warre with the Saints, and to overcome them.* That is, with the remnant of the womans Seed in the wilderness. This is conceived to be executed, when such numerous multitudes of the t *Waldenses*, and *Albigenses*, and other true Christians were destroyed in those bloody warres, for seventy years together: first intended against the *Saracens*,

c Rev. 17.3. compar'd with ver. 9, 10.

CHAP. XIII.

d Rev. 17.12.

e Jos. Mede in Com. Apoc. Part. 2. ad c. 13. 2.

f Rev. 17.10.

g Compare Rev. 17.10. with ver. 12.

h Dan. 7.6.

i D. Pareus in Apoc. 13.2.

k Dan. 7.5.

l Dan. 7.4.

m Dan. 7.7.

n See the Lxxii on Exod 14. 28. & 15.4. compare Mat. 24.29, 30. with Mat. 25.31.

o Jos. Mede in Com. Apoc. Part. 2. ad c. 13 2.

p Gen. 27.29. & 37.7. & 49.8 Isa. 45.14.

q See Deut 31. 20. Jer. 23. 15, 17. Isa. 65.7 Ezec. 20.27.

r Joseph Med. Com. Apoc. Part. 2. ad cap. 13.6.

s See John 1. 14. & 2.19. Heb. 9.11. Col. 2.9.

t Vid. de his rebus Thuani Histor.

cens, afterwards turned against the Christians. that would not worship and submit unto the Beast. *Partly* subduing all to his Power, except the Elect; *And Power was given him over all Kindreds, and Tongues, and Nations. And all that dwell upon the Earth shall worship him, whose Names are not written in the Book of life of the Lamb, slain from the foundation of the world*, ver.7,8. This is amplified by a Conclusion inferred hence, which is Monitory and Consolatory. *Monitory*, to attend and consider well, who adore the Beast; *If any man have an eare, let him heare*, ver. 9. *Consolatory*, to the faithful, not worshipping the idolatrous Beast, notwithstanding all his cruelties inflicted to that end. They are comforted, 1 From Gods just revenge and retaliation of their Imprisonments and butcheries upon the Beast; *He that leadeth into captivity, shall go into captivity: He that killeth with the sword, must be killed with the sword.* 2 From the eminency which will appear in their Faith and Patience, waiting on God, till he thus avenge them of the Beast; *Here is the Patience and Faith of the Saints!* ver.10.

[3.] *The Churches distress and persecution by the* **Second Beast**, *viz.* **The two-horn'd Beast or false Prophet**, *the Reviver and Restorer of the ten-horn'd Beast.* Which seems evidently to be u **The Roman Antichrist**, *viz.* **The Papacy**, or the Pope in his Clergy. In the vision of this Beast, note, 1 *His Rise*, 2 *His Character*, 3 *His Power and Acts*. *I.* **His Rise**, not so notable as the former Beast *out of the Sea* of worldly Dominions; but more base, *out of the earth*, a low and mean condition of things. Or, not out of the *sea* of Armies and People striving in wars as the former: but out of the *Earth*, silently without all noyse, as the Grasse or Plants silently rise, and grow out of the ground: *And I saw another Beast coming up out of the earth. II.* **His Character.** The character of this Beast, is laid down in his threefold Resemblance, *viz.* 1. He resembles the **Lamb** in his *Horns*, i.e. in his Power; *And he had two Horns like the Lamb.* The Lamb had x *seven Horns*, denoting his perfect power: This Beast had *two Horns* like him, though not equal to him. *Some* think y hereby the Beast hypocritically imitates Christ, in his meek Lamb-like power. *Some* by these *two Horns* understand, z the double power of *binding* and *loosing*. Or the a *Secular* and *Ecclesiastical* sword; usurped by the Pope, &c. 2. He resembles the **Dragon** in his *voice*; *And he spake as the Dragon*, ver.11. That is, by his Doctrine and Decrees, he patronizeth idolatry, and persecuteth the Saints as the *Dragon* did, in the former Beast. 3. He resembles the **First Beast** in the exercise of his Power; *And he exerciseth all the Power of the first Beast before him. III.* **His Power and Acts.** 1 He causeth the inhabitants of the earth, to worship and submit to the first Beast; *And causeth the earth, and them that dwell therein, to worship the first Beast, whose deadly wound was healed*, ver.12. 2. He seduceth and causeth men to make an **Image** to the first Beast, who was wounded. The *first Beast* being the *sixth Head*, (as was formerly shewed,) of the *Roman* **Empire**, which was Heathenish, when wounded: The Roman Beast of the Seventh Head is his image, becoming like him in a new idolatry or idol-worship, not of Pagan-idols, but of Saints, Angels, &c. like thereunto. This the **Image of the Beast**, which he causeth men to make; and this he effecteth two wayes. [1] By deceiving them with b lying wonders and counterfeit miracles; *And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth, by those miracles which he had power to do in the sight of the Beast: saying to them that dwell on the earth, that they should make an image to the Beast, which had the wound by a sword, and did live*, ver.13,14. [2] By frighting and terrifying men with formidable Edicts, Anathema's, Thunderbolts of Excommunication, debarring them even of Civil Commerce whilst excommunicated, &c. *And he had power to give life to the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a Mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the* c **Mark**, *or the* **Name** *of the Beast, or the* **Number of his Name**, ver.15,16,17. Now this *number of the Beast*, is amplyfied by an hortatory Conclusion, inciting to that singular point of wisdom in counting the number of the Beast; urged 1 As *possible*, it being a number which a man may count. 2 As *facile*, the number here being given; *Here is wisedome, Let him that hath understanding count the number of the Beast: for it is the number of a man, and his number is six hundred, threescore and six*, ver.18.

Hitherto of the Churches distresses, and persecutions in her **Successive and most impure state**, *tending to draw her to idolatrous defection, both* Paganish *and* Popish. *Next let us view the event of this Persecution upon the true Church in her condition and carriage mean-while, during these Persecutions.*

u *Arethas* understands here by this Beast, the coming of Anti-Christ to be described. *Areth. ad Apoc. 13.11. apud. Oecumen.* So *Pareus, Mede, Piscator, Diodate, Forbs*, and most, unanimously interpret this Beast.

x Rev.5,6.

y *Jo. Diod. Annot. on Rev.13.11.*

z *Mede.*

a *Pareus.*

b 2 Thes 2.

c *The* **Mark**, *The* **Name** *of the Beast*, & *the number of his name.*] It is thought in these, there is an allusion to an ancient custome of Masters, who caused their *Names* to be set on their servants *foreheads*, that they might be known whose servants they were, (as testifies *Rhodiginus, l.5,23.*) And of Generals or chief Commanders, who caused their *Names* to be inscribed in their Souldiers *hands*, (as witnesseth *Vegetius. l.2.5.*) that they might be discerned whose Souldiers they were. So here the Beasts vassals have his *Mark, Name*, or *Number*: And opposite hereunto the *Lambs* Company have their *Fathers Name* in their foreheads, and the *Lambs Number*, Rev.14.1,2. That so by these discriminating characters, the Vassals of the Beast, and Servants of the Lambe, may be distinguished and known from one another. *Joseph. Med. in Com. Apoc. Part.2. ad cap.13,16,17.*

Some confound the *Mark* with the *Name* of the Beast, counting them the same; as *Mede.* Others (and perhaps upon better ground,) conceive the *Mark, Name*, and *Number of the Name* of the Beast, to be three distinct Badges, or characteristical notes of the Beasts vassals and worshippers; Thus *Brightman, Pareus, Forbes, on Rev.13.16, 17,18.*

17,18. Among these three Marks, the *Character* belongs to the Peers and Clergy, as being his sons: The *Name* to the People and common sort, as to his Villains; And the *Number of the Name* to the Grecians, that were strangers of another Countrey. *Brightman on Rev.13.17. I like well Forbes his expression of himself in this point.* Saith he; All that follow Antichrist have his name, but in divers manner. Some have *The Character* thereof; that is, the name imprinted, and are his proper goods, as having his Burne-iron and Mark; A familiar phrase from the manner of men. Some have his *Name*, yet so as they have not his *Mark*; who have not learned the deepnesse of Satan, neither are Antichrists sworn Bondmen. And yet some have onely the *Number of his name*; that is, are so farre from being his sworn and marked slaves, as they are no otherwise his, but in so far forth they are counted to be so, and numbred amongst his. For he is such a Tyrant as will have all men in one of these three. And because within these, who have the *Number of his name*, both the former sorts are comprehended; *The number of his name*, sheweth the whole body and frame of his Kingdom. For albeit many have his *Name*, and moe have his *Number* which have not his *Character*, yet all that have either *Character* or *Name* are of his *Number*. *Forbes Comm. in Rev.* 13,16,17,18. By these three seems to be signified one and the same thing, *viz.* The Profession of the Papal Religion, or Subjection to the Pope. *Piscat. Schol.*

Touching **The Number of the Beasts Name** 666. How hath it puzled and tortured all Writers to fansie themselves about the true Mystery in Particular intended thereby? I finde chiefly *two Opinions* more considerable herein; 1. Of those that labour to finde out such names, especially in Greek or Hebrew, (in which Tongues all the Letters are Numeral's, and signifie some Number or other,) as may agree to this Romane Beast; the Numeral Letters of which Name, or Names, may exactly amount to 666. And they especially pitch upon the Name Λατεινος, the Letters whereof considered as Numerals, come to just 666. And multitudes of other Names are found out to like purpose, not onely by Moderne, but also by Ancient Writers. To whom here I refer such Readers as desire to satisfie themselves farther herein. *Irenæus, Advers. Hæres. l.5.c.30. Arethas in Comment. Apoc. cap.38. Apud Oecumen. Brightman. Comment. in Rev.13.18. D. Pareus in Comment. Apoc. ad cap.13.18. Napier on Rev.13.18. & in Propositon XXXI. especially, &c.* But this Opinion about Λατεινος *Forbes* saith is *so childish an Egyptical toy, that he marvels much how ever any solid minde could propound it for a rare point of divine wisdome. Forbes on Rev.13.18.* 2. Of those that Parallel and Compare the Number of the Beast, viz. 666. with the Number of the Lambs company and of the New Jerusalem *viz.* 144. which are set as Oppositres one against another, and as opposites may serve to explain each other. To this end by Computation they finde that the Lambs Number of 144 is only builded by Multiplication of 12. upon 12. and can no other wayes be multiplyed, showing that the true Church of Christ is builded only on the Foundation of the twelve Apostles Doctrine, and still holds the Foundation in all that's built thereon: but on the contrary the Beasts number 666. though it seem more compact, accurate, and uniforme, yet cannot be raised nor builded upon twelve, take what Multiplyer you will, nor can it be divided or quartered by twelve, showing that Antichrists Apostolical Church, riseth not on the Foundation, much lesse keepeth the Foundation of the twelve Apostles Doctrine, nor can endure to be tryed thereby. *Thus Forbes in his Comment. on Rev.13.18. See him more at large.* After him *Mr. Potter* hath further improved this Opinion, by Extracting the *Roots* of these two Numbers; The *Root* upon which the Lambs Number 144. and true Church is raised, being 12. the Apostolical basis: The *Root* upon which the Beasts Number 666. the character of the Antichristian Apostatical Church is raised, being the sacred number of 25. Both which he describes and amplyfies at large. Which tract of his wrought in *Mede* admiration upon the reading of it, as himself before the Book testifieth. But I referre the Reader to it for further satisfaction, *viz.* *An Interpretation of the number 666. By Francis Potter, B.D.*

Now, in a matter of such intricacy and difficulty, though it be hard to determine which way to take, yet (without prejudice to any mans judgement,) I confesse I rather incline to this later opinion, and way of interpretation; as being in my judgment, 1 *More grave and ponderous.* 2 *More certain and determinate.* 3 *More conforme and suitable to the other mysteries revealed in this Book.* (4) *More accurately discriminating betwixt Antichrists false Apostatical Synagogue, and Christs true Apostolical Church,* 5 *And in the right computing whereof, more True, Theological, Spiritual and Heavenly wisdome will be found.*

[II.] **The Spiritual state and condition** of Christs true Church and Virgin company, during these distresses, and notwithstanding all these persecutions; 1 *Constantly and purely adhering to the Lambe Jesus Christ in faith and worship.* 2. *Diligently by the Lambs Direction, warning the worshippers of the Beast.* And 3 *Premonished from heaven of the Lambs future vengeance upon his Enemies,* (*and therefore in these respects victoriously prevailing over the beast.*) comes next to be considered.

[1] *The true Churches or Virgin-company's constant and pure adhering to Christ, in midst of Antichristian idolatries and persecutions, is described in a vision of the Lamb and his company standing on Mount Sion.* This is the [d] remnant of the womans seed in the wilderneſse, against which the Dragon warred: and here they are as it were encamping with the Lamb on Mount Sion. In this Vision the true Church is 1 *Described,* 2 *Commended.* I. Described, as adhering to and attending upon the Lamb, when the *world wondred after the Beast*, and worshipped him; *And I looked, and lo a Lamb stood on the M. Sion, and with him an hundred fourty and four thousand having the name* [*of him, and the name*] *of his Father written in their foreheads,* Ch.XIV.ver.1. Here note 1. The place where they attended on Christ. *On the M. Sion.* M. Sion called the city of *David*; *David* took it from the Jebusites, built it strongly, erecting a Royal Tower therein, there he dwelt and had his Royal Throne; before it was the Temple, behind it the wilderneſse. It was so strong a place, that the faithful are compared to [e] *M. Sion, that cannot be removed, but abideth for ever.* Hereby then the notable stability of the Church against all Antichristian machinations is intimated. 2. The posture,

[d] Rev.12.17.

CHAP. XIV.

[e] Ps.125.1.

f D. Pareus in Apoc 14.1.
g See Isa. 21.8. Hab. 2.1.
h Rev. 7.4. &c.
i This reading Andreas, Arethas, Syriack interpret. Kings Bible, follow, Pareus, Brightman, Mede observe.
k Rev. 5.11. to the end of the chapt.
l See Rev. 19.6. Ezek. 1. 24. & 43.2. compare Rev. 1.14,15. of many waters, with Dan. 10.6 of a multitude.
m 2 Cor. 5.17.
n Psal. 96.1. &c & 98.1. & 40.1,2,3. Isa. 42.9,10.
o Rev. 17.18.
p Complut. Arethas apud Oecumen.
q Isa. 28.15. Jer. 16.19. Amos 2.4. Rom. 1.25.
r Rev. 21.8,27.
s Jos. Med in Com. Apoc. Part. 2. ad c. 14. 6.
t D. Pareus in Com. Apoc. 14.6. To like purpose Brightman Com. on Rev. 14.6.

stare, *standing*. The Lambe stood, and his company stood with him. The Lambe (thinks *Pareus*,) stood, as in his g Watch-tower, vigilant over his Church for her protection. They stood as his servants and souldiers attending upon him. 3. Their number 144000. This is the same number h before mentioned to be prefixed to the *seventh Seal*; the number of the true Church, which is built upon the doctrine of the twelve Apostles: as this number is built only upon twelve, (as was before observed.) This number is here opposed to the number of the Beast 666. in the close of the former Chapter, which can by no means be built upon twelve. 4. Their character, *having his Fathers name in their foreheads*. Rather according to the i *Complutense* Copy, *Having the name of him, and the name of his Father, &c.* which more fully expresseth their character, as opposite to the name of the Beast. Hereby they are distinguished from the Beast-worshippers. This seems to note their true profession of, and subjection to the Father and to the Lambe. II. *Commended*. This company of the Lambe is commended singularly. 1. For their pure worshipping and praising the Father and the Lamb, with a new evangelical Song, taught them, and them alone, k conform to that of the heavenly company of heavenly Angels, magnifying the Lambe for his ability to open the sealed Book. This their pure Gospel-worship is described, (1) By the numerous l multitude of the heavenly Singers, (whereunto these 144000 conform themselves,) resembled to *Waters, Thunder, Harpers*; *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder*: *And I heard the voice of Harpers harping with their Harps*, ver. 2. (2) By the nature of their Song; *And they sung as it were a new Song*, viz. either *A new Gospel-song* since Christs coming, opposite to the old before Christs coming, m old things now being passed away, and all things become new: Or *new*, in respect of *new conferred benefits* under the Gospel, among which this preservation of this 144000. from Antichristian defilements was no small one; Scripture is wont to call for n *New Songs*, for *New Mercies*. Here by *Song*, we may understand all Gospel-worship, by a *Synecdoche of the part for the whole*. (3) By the place where this new Song was sung; *Before the Throne, and before the foure Beasts, and the Elders*. (4) By the hearers of this Evangelicall Song, set forth, *Negatively* and *Affirmatively*; *And no man could learn that Song, but the hundred and fourty and four thousand, which were redeemed from the earth*, viz. during the Beasts dominion, none could worship the Lambe purely without idolatry on earth, as the Angels do in heaven, ver. 3. 2. For their spiritual chastity; *These are they which were not defiled with women, for they are Virgins*. That is, not defiled with whorish women, viz. with o cities guilty of spirituall whoredome, idolatry, among whom *Rome* was most notorious. 3. For their constant attendance upon the Lambe in all states and places; *These are they which follow the Lambe whithersoever he goeth*. 4. For their peculiar relation to God and the Lambe. They being peculiar first-fruits to them, redeemed out of the prophane masse of the idolatrous world; *These were redeemed from among men, being the first-fruits unto God and to the Lambe*, ver. 4. 5. For their integrity; *And in their mouth was found no guile*. Some Gr. Copies read p *No lie*. q Idols in Scripture are called *Lyes*: And r Idolaters *Lyars*. This seems to note their freedome from idolatry, and that they did not hypocritically profesſe and pretend to be Christians, and yet idolatrously adore the Beast. 6. Finally, For their innocency in Gods account, which is annexed as a reason of the former; *For they are without fault before the Throne of God*, ver. 5.

(2) *The true Church's diligent Warnings of, and testifying against the worshippers of the Beast*, (*wherein they are as it were actually skirmishing and conflicting with the Beast and his adherents*,) *is described in the Vision of three Angels*, i. e. *Evangelicall Ministers, Preaching the everlasting Gospel against the Beast, and Beast-worshippers*. I. The first Angel exhorts all that had given their names to Christ by Profession, to consider how Gods judgments were now inflicted upon the heathenish idols and idolaters, and therefore to worship God the Creator onely, and purely. He is called *Another Angel*, to distinguish him from the Angels formerly singing the new Song. This Angel some (interpret of *the Councell of Constantinople*, in the East, consisting of *three hundred thirty seven Bishops*, about *Anno Dom.* 720. wherein the worship of the *Virgin Mary*, and the Saints with Divine invocation, was opposed: and of the *Francford Synod* in the West, under *Charles the great*, consisting of about *three hundred Bishops*, about *An.* 790. which damned both the worship of images, and also the *second Nicene Councel* that established it. *Others* interpret it of divers in *England*, as *Killington, Langland*, especially *Wickliffe*, about *An.* 1371. and of divers in *Bohemia*, as *John Husse*, and *Hierome of Prague*, &c. Now touching this Angel are laid down, 1. His course; *And I saw another Angel flie through the midst of Heaven*. That is, through the midst of the Church; *Or*, conspicuously that he might be seen, as *Pareus*: *Or*, in a middle degree of doctrine, having yet many Reliques of darkness mixed, this is *Brightman* and *Pareus*: *Or*, above the ordinary pitch of Preachers, elevated and countenanced by the great ones of the world, as those former Councels, thinks *Mede*. 2. His furniture; *Having the everlasting Gospel*. 3. The Auditory to whom he preached, viz. to all sorts of the Beasts worshippers; *To preach unto them that dwell on the earth, and to every Nation, and Kindred, and Tongue, and People*, ver. 6. 4. The substance of the Doctrine which he preached, consisted of three Branches, urging them (1) To fear God; *Saying with a loud voice, fear God*. This is pressed against the prophane security of those times, and their base fear of the Beast. (2) To glorifie God, viz. by abandoning false worship; seeing now his judgments upon the heathenish idolatry of the Romane-Empire was so palpably made manifest; *and give glory to him, for the houre of his judgement is come*. (3) To yield true worship to God, and to him alone; *And worship him that made heaven, and earth, and the Sea, and the Fountains of waters*, ver. 7. II. The se-

cond

ond Angel, (the first Angels Doctrine being despised,) denounceth Babylons irrevocable ruine from that time forwards till it be consummated, for their obstinacy and impenitency in idolatries. This Angel u Mede interprets of the Waldenses and Albigenses, who first of all other renounced Romish idolatries, and many followed them, which falling off from Rome, was the laying a foundation for Babylons fall, till it should be utterly ruined. Pareus x of Luther and his followers, Melanchthon, Zuinglius, Oecolampadius, &c. y Brightman, of John Husse and Hierome of Prague. The Substance of this Angels Sermon or Doctrine, was 1. A Commination of Babylons fall; And there followed another Angel, saying, Babylon is fallen, is fallen, that great City, i. e. she is now fallen initially, shall fall totally and finally. 2. The Reason of this Commination: Because she made all Nations drink of the Wine of the wrath of her fornication, ver. 8. III. The third Angel going beyond both the former, warneth all the worshippers of the Beast, what horrible vengeance hangs over their heads, and would fall upon them, if they still persist in following and worshipping the Beast, and not renounce him. This Angel, thinks z Brightman, and a Mede, was M. Luther with his Associates and Successours, who so vehemently opposed Papal Doctrine and Superstition: whereupon followed the eminent Reformation of the Germane, and other Churches. Luther (saith Pareus,) left this fatidical verse behind him;

(Pestis eram vivus, moriens ero mors tua Papa.) i. e.
O Pope, I was thy Plague, while I had breath,
And though I dye, yet will I be thy death.

b Pareus thinks this Angel is to be interpreted of Luthers Successours, from An. 1546. to the end of the world, because no fourth Angel follows, but Christ sitting on his white Throne of judgement. Touching this Angels preaching, note; 1. His zeale in his Doctrine. And the third Angel followed them saying with a loud voice. 2. The Substance of his Sermon or Doctrine, denouncing most woful torments to all the followers and worshippers of the Beast. These torments are most terribly described, As Extream, Endless, and Easeless. (1) As extream: If any man worship the Beast and his Image, and receive his marke in his forehead, or in his hand, the same shall drink of the Wine of the wrath of God, which is poured out without mixture, (i. e. without mixture with water, allaying the force of wine: this intimates the most forciole Cup of Gods wrath,) into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lambe. v. 9, 10. (2) As endless: And in the smoake of their torment ascendeth up for ever and ever. (3) As easeless, without all respite and intermission: And they have no rest day nor night who worship the Beast and his image, and whosoever receiveth the marke of his name, v. 11. 3. The Conclusion, commending as it were with admiration the Saints patience and obedience tryed and evidenced by this Angels message as by a Touch-stone. (1) Their patience, in waiting upon God even under most Antichristian persecutions, because when this threatned torment shall come, they shall thoroughly be avenged; Here is the patience of the Saints! (2) Their obedience, in departing from all Antichristian idolatry, upon these threatnings; and worshipping God purely and Evangelically in the faith of Jesus Christ; Here are they that keep the commandements of God, and faith of Jesus, ver. 12.

(3.) The true Church's Premonition, or rather being premonished from Heaven, both by voice and Vision, Both of the Martyrs happy and of their Persecuting Enemies miserable, future condition. I. The Martyrs happy condition for future, is fore-told to John By a voice from Heaven. This voice, most interpreters referre to that which goes before, as a consolation to them that suffer under Antichrists Tyranny: But c Mede rather inclines to refer it to that which follows, for divers reasons; and the very current of the Text seems plainly so to carry it, if it be accurately considered. By this voice are expressed, 1. A special command to John to write what was spoken, for the Eminency and permanency of the Consolation; And I heard a voice from heaven saying unto me, Write. 2. The matter commanded to be written, denoting the blessednes of Martyrs in reference to the resurrection and judgment now approaching; Blessed are the dead which dye in the Lord, from henceforth. By dying in the Lord, seems to be intended, not the dying in the faith of Christ, as common to all the Saints: but dying for the Faith of Christ, and his cause, which is peculiar to Martyrs. As d Scripture useth (in) instead of (for) sometimes. 3. The confirmation and further declaration of this Matter of their Blessednes, by the Spirits Attestation. Partly, of their Liberation or freedome from their former evils and calamities under their Persecutors, who shall now be destroyed: Yea, saith the Spirit, that they may rest from their labours. Partly, of their fruition of the blessed reward of all their well-doing and suffering for well-doing; And their works do follow them, v. 13. This is much like the expression in the seventh Trumpet. II. Their Persecutors miserable condition is described under the Vision of a double Type, viz. 1 Of an Harvest, supposed by f Mede either to denote the same thing; or if divers, yet those that are neerly conjoyned, to fore-signifie the Ruine of the Great City Babylon, or Rome. 2 Of a Vintage, which in the time of the year follows the Harvest, thought to prefigure the Ruine of the whole Kingdome of the Beast not long after. Or, by the Harvest, the destruction of the Romane Beast: and by the Vintage, the Ruine of the Mahumedan Empire is conceived to be represented. So he. g Forbes thinks, that from ver. 14. of this chapter, to the end of the chapt. is the Summary Proposition of the full overthrow of the enemies: which, at length, in the Subsequent Chapters is explained. And that this Summary execution is declared by two Comparisons: One of the Harvest, the other of the Vintage, from Joel. 3 (h) Brightman interprets the Harvest and Reaping of the Earth, of the Rising up of worthy Princes, who through the incitement of

u Jos. Med. in Com. Apoc. Part. 2. ad c. 14. 8.
x D. Pareus in Apoc. 14. 8.
y Brightm. on Rev. 14. 8.
z Brightman. on Rev. 14. 19.
a Jos. Med. in Com. Apoc. Part. 2. ad c. 14. 9.
b D. Pareus in Apoc. 14. 9.
c Jos. Med. in Com. Apoc. Part. 2. ad cap. 14. 13.
d Quemadmodum ad Eph. 4 1 Δέσμιος ἐν Κυρίῳ vinctus in domino est vinctus propter Dominum: idem scil. quod Δέσμιος τῆς χριστῦ, &c. Jo. Med. ibid. quo sup.
e Rev. 11. 18.
f Jos. Med. ibid.
g Forbes Com. on Rev. 14 14.
h Thom. Brightman on Rev. 14 14 &c.

of godly Ministers, should gather their Subjects out of Antichristian Superstition into the true Church, driving contrary embraces out of their Coasts; and he mentions divers Princes and Ministers in the dayes of *Phil. Melanthon*. The *Vintage*, of the ruine of the Pope in *England* in times of *Hen.* 8. casting off his Supremacy, and ruining Monasteries; and he interprets the two Angels to be *Cromwel* with his sharp Sickle, and *Cranmer* that had power over the fire. But is not this too much boldnesse thus definitively to particularize and limit these Mysterious Visions, which doubtlesse have a larger extent, and seem plainly to intend some higher mystery, and for some future time, yet to come. i *Pareus* deservedly rejects *Brightmans* interpretation, and expounds both the *Harvest* and *Vintage* of Christs last Judgment, affirming that most interpreters thus understand them; wherein (for comfort of his afflicted Church) he foretels, how by the Harvest the wheat shall be gathered into Christs Garner; but Antichrist and all their wicked enemies, as Tares and Chaffe be burnt up with everlasting fire: and by the Vintage, what dreadful vengeance will fall upon the wicked. k *Napier* to this effect also for substance: though in some particulars he is singular. But to the Text. 1. Here's the **Vision of the Harvest**. Wherein consider, [1] The chief Reaper of the Harvest so gloriously and Majestically described, By his Resemblance, By his Throne, By his Crown, and By his Reaping Instrument, that it can hardly be safe to interpret it of any other then of Jesus Christ himself; *And I looked, and behold a white cloud, and upon the cloud one sate, like unto the Son of Man, having on his head a golden Crown, and in his hand a sharp Sickle*, v. 14. [2] The earnest request of an Angel coming out of the Temple (sustaining the person, thinks l *Mede*, of the whole Church presenting Prayers) to him that sate on the Throne to reap; *And another Angel came out of the Temple, crying with a loud voice to him that sate on the cloud, Thrust in thy Sickle and reap.* This request is urged, *Partly*, from the approach of the time of Christs judgment pre-determined of God; *For the time is come for thee to reap. Partly* from the maturity of the Harvest it self, ready for the Sickle; *For the Harvest of the Earth is ripe*, ver. 15. [3] The Actual reaping of the earth by him that sate on the cloud; *And he that sate on the cloud thrust in his Sickle on the earth, and the earth was reaped*, ver 16. 2. Here's the **Vision of the Vintage**, which is wont not long after to follow the Harvest. Wherein, [1] The Vintage-Gatherer is described, By his place whence he came forth, and By his sharp Instrument; *And another Angel came out of the Temple, which is in Heaven, he also having a sharp Sickle*, ver. 17. By this Angel m *Pareus* understands, not the Saints, though they as Assessors with Christ, shall judge the world, 1 *Cor.* 6. 2. Nor the Angels, though they shall be Christs ministring instrumental reapers: but rather Christ himself, represented by an Angel, who shall descend from Heaven to judgment. [2] Another Angel supplicating that the Vintage might be gathered, is mentioned. n *Pareus* thinks this Angel to be some Primary instrument of Christ the Judge, who had power of inflicting the Torments of hell-fire. But o *Mede* is of opinion, that as the former Angel in vision of the *Harvest* is said in *General* to *come out of the Temple*, as sustaining the person of the whole Church praying for Christs coming to reap; so this Angel, which is said in *Particular* to *come from the Altar, having power over the fire*, sustains the Person of all the Martyrs and Confessors, as it were sacrificed for Christ, and having power over the fire of martyrdome, who here cry to Christ for executing his vengeance on their bloody Persecutors, especially the Roman Beast, that *Vine of the Earth. This Angel is described, 1 Partly*, by his Place whence he came; *And another Angel came out from the Altar. 2 Partly*, by his Power which he had; *which had power over fire. 3 Partly*, by his earnest request which he made, for execution of judgment upon Christs and the Churches cruel enemies, as fully ripe for vengeance; *And cryed with a loud cry to him that had the sharp Sickle; Saying, Thrust in thy sharp Sickle, and gather the Clusters of the Vine of the Earth, for her Grapes are fully ripe*, ver. 18. [3] The Actual Gathering of the Vine of the Earth, upon the Angels Prayer, is declared; *And the Angel thrust in his Sickle into the Earth, and gathered the Vine of the earth.* This is amplyfied by the events hereof, *viz.* 1. Casting the Vine into the Wine-presse; *And cast it into the great Wine-presse of the Wrath of God*, ver. 19. 2. Treading this Wine-presse; *And the Wine presse was trodden without the City.* 3. The great Quantity of blood flowing out upon treading the Wine-presse; *And blood came out of the Wine-presse, even unto the Horse bridles, by the space of a thousand and six hundred furlongs*, ver. 20. That this Vintage-Gatherer, who cast the Vine into the Winepresse, was Christ, accompanied with his Armies on *white Horses*, Gathering his Enemies into *Armagaddon*, and there crushing and destroying them at his coming with so great a slaughter as their blood should even *reach up to the Horse bridles*, seems notably cleared by that in p *Rev.* 19.

i *D Pareus in Apoc al.* 14. 14. *&c.*

k *Napier on Rev.* 14. 14. *&c*

l *Jos. Med. in Com. Apoc. Part.* 2. *ad c.* 14 15.

m *D. Pareus in Apoc.* 14. 17.

n *D. Pareus in Apoc.* 13. 18.

o *Jos. Med. in Com. Apoc. Part.* 2. *ad c.* 14. 18.

p *See and consider well, Rev.* 19. 11. *to* 17.

Hitherto of the **Second General Branch** *of this II. Prophecy*; viz. *The manifold Tribulations and Persecutions wherewith the Church shall be exercised in her several Conditions by reason of several Enemies. Next comes to be considered the third* **General Branch**, *viz. The Churches deliverance in her enemies destruction.*

V. Vision.

3. **The Deliverance of the Church at last out of all her Distresses and Persecutions, by Gods righteous judgments manifested in the dreadful and utter destruction of all her enimies**, *comes now in the third place in order to be considered.* The Destruction of the Church's enemies, especially of the Beast, is represented in a Vision of **Seven Vials** full of the wrath of God, the seven last plagues, poured out upon the earth by Seven Angels. Here consider, 1. *The Preparatories premised before the pouring out of the seven Vials.* 2. *The Actual pouring out of the seven Vials themselves.*

[1.]

[I.] *PREPARATORIES Premiſed before the pouring out of the Seven Vials, are laid down,* 1. *More Generally.* 2. *More Particularly.*

1. **More Generally**, in two diſtinct Viſions, *viz.* I. In the Viſion of ſeven Angels in Heaven having the ſeven laſt Plagues; *And I ſaw another Signe in Heaven, Great and marvellous, Seven Angels having the ſeven laſt Plagues, for in them is filled up the Wrath of God.* Ch. XV. ver. 1. II. In the Viſion of a Sea of Glaſs mingled with fire, and of them that had got the victory over the Beaſt, his image, his mark, and over the Number of his Name, ſtanding on this Sea of Glaſs, having Harps, and ſinging. Wherby the ſtate of the Church (thinks [q] *Mede*) during the heat of the effuſion of the Vials, is repreſented: *viz.* That ſhe being waſhed from idolatrous pollution and defilements, in that ſacred Sea of the Temple, (not of braſs, as *Solomon's*, but) of Glaſs or Cryſtal; and ſcarce being come out of the Sea wherein ſhe was waſhed, but as it were ſtanding on the brim, triumphantly ſings her victorial Song over the conquered Antichriſtian Beaſt, and this all the time that the Vials are pouring out to his deſtruction. More Particularly in this Viſion *John* ſaw three things, viz. 1 A Sea of Glaſs mingled with fire; *And I ſaw as it were a Sea of Glaſs mingled with fire.* This ſeems to be the [r] *Sea of Glaſs* before the Throne, wherein the Saints were waſhed, as Prieſts in the *Brazen Sea*, viz. the pure and purifying Word, and Goſpel-Miniſtry, clear as Cryſtal in compariſon of that of the Law, whereby the Church is inſtrumentally ſanctified and cleanſed; But *mingled with fire*; *either* becauſe accompanied with the [s] fire of Gods ſanctifying Spirit, working like fire: *or*, becauſe the Word purely profeſſed, occaſions the [u] fire of Perſecution. [x] *Pareus* interprets this *Sea*, of the World, brittle as glaſs, pellucid as Cryſtal to Gods eye, mingled with fire of Tribulation to the godly, and that the Church here ſtands on this *Sea*, rejoycing at *Babylons* deſtruction, as *Iſrael* of old by the *Red Sea*, beholding and Triumphing at the Egyptians drowning. And that here is ſome alluſion to that, ſeems confirmed by that which followes, the ſinging of the Song of *Moſes*, *viz.* *Moſes* Song at the *Red Sea*. 2. The Company ſtanding on this Sea, which ſeems to be the ſame Company of the [y] 144000. that ſtood with the Lamb on Mount *Sion*, *viz.* the true Church. Theſe are deſcribed here, (1) As Conquerours over all Antichriſtian idolatries; *And them that had gotten the victory over the Beaſt, and over his Image, and over his Mark, and over the Number of his Name, ſtand on the Sea of Glaſs.* (2) As more then Conquerours, even Triumphers. Their Triumphs are expreſſed, *Partly*, by the Muſical inſtruments which they had; *Having the Harps of God*, i.e. Moſt excellent ſweet melodious Harps, *ver* 2. [z] *Partly*, by their victorial Song of praiſe which they ſung. This Song is deſcribed, 1 By the Nature or Kinde of it, Gratulatory to the Lamb, like that of *Moſes* to the Lord; *And they ſang the* [a] *Song of* Moſes *the Servant of God, and the Song of the Lamb.* 2 By the Matter of it, magnifying God and the Lamb, for greatneſs and admirableneſs of his Works, Juſtice and Truth of his Ways, Peculiar Holineſs, and manifeſtation of his judgments upon Antichriſt, thereby enforcing all Nations to feare, adore, and glorifie him; *Saying, Great and marvellous are thy Works, Lord God Almighty: Juſt and true are thy Wayes, thou King of Saints; who ſhall not feare thee, O Lord, and glorifie thy Name? For thou only art holy: for all Nations ſhall come and worſhip before thee, for thy Judgments are made manifeſt*, ver. 3, 4. 3 The opening of the Temple of the Tabernacle in Heaven, after the Vials were poured out, and this Song thereupon compleated. For then the *Ark of the Teſtimony*, viz. *Jeſus Chriſt*, ſhall be clearly ſeen, by the Church, with the Beatifical Viſion, as it was formerly ſaid, it ſhall be in the a ſounding of the *Seventh Trumpet*, Parallel and contemporany to the *Seventh Vial*; *And after that I looked, and behold the Temple of the Tabernacle of the Teſtimony in Heaven was opened*, ver. 5. This verſe, thinks [b] *Mede*, belongs not to the beginning, but to the event of the Vials. The Temple, while the *ſeven Vials* were pouring out, being *filled with ſmoak from the Glory of God, and from his Power, that none could enter into the Temple*: but ſo clearing up, the Vials being finiſhed, that even the Ark of the Teſtimony, Chriſt himſelf ſhould be conſpicuous.

2. **More Particularly**, the ſpecial Preparation of the ſeven Angels for the Pouring forth of their particular Vials, is deſcribed. Wherein note, I. Whence the Angels came, that had theſe ſeven Plagues, *viz.* out of the Temple; *And the ſeven Angels came out of the Temple, having the ſeven laſt Plagues.* Whether their *Coming out of the Temple*, intimate all Gods judgements againſt Antichriſt, to be holy and righteous, or irrevocable according to his Word, or from Chriſt there our Great High-Prieſt, or from God dwelling in his Church & avenging her of her enemies. Conſider, *II.* How they were arrayed and attired, for their ſervice; *Clothed in pure and white linnen, and having their breaſts girded with golden Girdles*, viz. with holy [c] Prieſt-like garments, cloſe girt to them, that they might be more ready for that ſacred imployment of the executing Gods judgments, v. 6. *III.* From whom they received their Vials, *viz.* from one of the four Beaſts, or four living creatures. Theſe repreſented the Evangelical Miniſters, according to whoſe Word, the Angels go forth to execute judgement; *And one of the four Beaſts gave unto the ſeven Angels, ſeven golden Vials ful of the wrath of God, who liveth for ever and ever.* Where poſſibly may be intimated, 1. The preciouſneſs of Gods judgments, by *golden Vials*, as [d] *Arethas* obſerves. 2. The plenty of wrath, by the *fulneſſe* of the Vials. 3. The terribleneſſe, power and prevalency of theſe judgments, by the deſcription of God. *ver.* 7. IV. The Concomitants of theſe ſeven Plagues; *And the Temple was filled with ſmoak from the Glory of God, and from his Power; and no man was able to enter into the Temple, till the ſeven Plagues of the ſeven Angels were fulfilled*, ver. 8. An evident alluſion to the manner of the Lords entring into the [e] Tabernacle and [f] Temple at their Dedication. Here then two things are declared to accompany theſe Angels execution of their Plagues, *viz.* 1. *The Temple's*

CHAP. XV.

q Joſ. Med. in Com. Apoc. Part. cap. ad c. 15. 2.

r Rev. 4. 6. *See what is there ſpoken of this Sea.*

s See John 17 17. and 15. 3. and 13. 10.

t Mat. 3. 11.

u Luke 12. 49. to 54. *with* Mat. 10. 34, 35, 36.

x *D. Pareus in Apoc.* 15. 3.

y Rev. 14. 1.

z See the Parallel betwixt the Song of *Moſes*, and the Song of them that got the victory over the Beaſt, in *Appendix to Exodus* §. IV.

a Rev. 11. 19.

b *Joſ. Med. in Com. Apoc. ad* 6. 15. 5.

c Ezek. 44. 17, 18.

d *Arethas Com. in Apoc.* 15. 7. *apud Oecum.*

e Exod. 40. 34.

f 1 King. 8. 10. 2 Chro. 5. 13.

being filled with smoak all the while, from Gods glory and power, which seems to denote Gods Actual manifestation of his glorious and mighty wrath from his Temple against Antichrist: Scripture expressing Gods exceeding wrath sometimes by g Smoak. 2. *The inability of any to enter into the Temple mean-while.* That is, thinks h *Pareus*, none of Antichrists followers could by these Vials be brought to repent, or acknowledge the righteousnesse of Gods judgments, *Rev.*16.9,11,21. V. The Actual Command or Commission given from *God*, or from the *Lamb*, out of the Temple to the seven Angels, to go and poure out the Vials of Gods wrath on the earth; *And I heard a great voice out of the Temple, saying to the seven Angels, Go your ways, and poure out the Vials of the wrath of God upon the earth*, Chap. XVI. ver. 1.

g Psal. 18.7,8.
h D. *Pareus in Apoc.* 15.8.

CHAP. XVI.

(II.) THE Actual *POURING OUT OF THE VII. VIALS in order.* For the better understanding whereof, deliberately cast an eye to these few l **General premised considerations** propounded in the *margin*.

l These **General Considerations** premised, may facilitate the understanding of these **VII. Vials**, which are very mysterious, *viz.*

I. Gods dreadful judgments, and the actual inflicting of them, are metaphorically represented under *Vials*, and *the pouring forth of these Vials.* **Vials** were certain drinking Vessels, wherein they used to drink Wine, (called *Phiala*, as it were *Piala* from *πίνω* to drink, as *Brightman*, and after him *Pareus* hath noted out of *Athenæus L.2. Dipnosophist.*) one of them containing as much as an ordinary man may drink though out of it at once. Gods wrath was formerly called *The Wine of the wrath of God poured out without mixture*, Rev. 14. 10. Of this wrath *these vials are full*, Rev. 15. 1, 7. **The pouring out of these Vials**, seems to allude to Gods *Pouring* out waters of old, when he drowned the World: or to his *pouring* or *raining down* of fire and brimstone from heaven, when he destroyed *Sodome* or *Gomorrha*. So that in these *Vials*, and the *pouring of them out*, we are to understand nothing but meer *Divine wrath*, and the inflicting of that wrath. No *mercy* runs out of the *Vials*.

II. The several and more remarkable degrees and kinds of Gods wrath, are signified by *seven Vials poured out*, one immediately after another, and when the last shall be poured out, the *Wrath* and *Plagues* shall be fulfilled. *Rev.*15 1,8.

III. The gradual judgements of God, are *the seven last Plagues*, Rev.15.1. *Last*, not onely because they shall be inflicted in these last times, but because they shall be the last plagues upon the Churches Persecutors in this world which shall utterly destroy them, whereupon Gods wrath shall be fulfilled and satisfied.

IV. The instruments imployed by God, for pouring out of these *Seven Vials*, and executing these seven Plagues are **Seven Angels**, for every Vial *one Angel*. Which seems not to be understood *Exclusively*, as if all other instruments were excluded from acting in these executions; for its evident the *Kings of the East* shall act their share, *Rev.*16.12. *The ten horns*, or at least some of these ten horns, shall act also their share, *Rev.* 17. 16, 17. But rather *Emphatically*, as intimating the *Angel's peculiar superintendency*, as it were, in these affairs: God being wont to employ his *Angels*, as Ministers of his Providence, in the motions, mutations, terms, and changes of humane affairs, for provoking, assisting, and governing of inferiour Agents therein.

V. All these *Vials* tend to the gradual ruine and destruction of the Roman Beast. 1. *To the ruine and destruction of the Beast.* For, the victorial Song upon occasion of these Vials, and their pouring out, was sung by them only *that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name*, Rev.15 2. Besides, several of the Vials explicitely declare as much; The first plague *being upon them which had the Mark of the Beast, and worshipped his image*, Rev.16.2. The third upon them that *had shed the blood of Saints and Prophets*. Rev.16.4,5. Now *the woman was drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus*, Rev.17.6. The fifth, *upon the Seate of the Beast*, Rev.16.10. The sixth, provoking *unclean spirits, like Frogs, to come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet*, Rev.16.13. The seventh utterly ruining *great Babylon*, &c. *Rev.* 16. 19. So that as the *Seven Trumpets* were sounded to the ruine of the Roman Empire: So the *Seven Vials* are poured out to the ruine of the Beast. 2. *To the gradual ruine of the Beast.* For, every *Vial* is as a degree to the Beasts destruction. The Beast rose by degrees, and he shall fall and be ruined by degrees. So that in all these *Vials*, no good, but only evil is portended to the *Beast*: nor may be otherwise interpreted.

VI. Whatsoever consequently it be whereon any of these *Vials* is poured out: that, some way or other, belongs to the Beast; and therein the Beast is in some sort interessed and concerned. Now as the Body of the Roman Empire, under the *Seven Seals and Seven Trumpets*, was tacitly resembled to the Systeme or Frame of the whole Universe, and the parts thereof to the parts of the Universe; So here the whole *Antichristian Body* of the Beast, or *Antichristian world*, is secretly and implicitely compared also to the Systeme of the world, wherein are *Heaven, Sun*, and other *Luminaries, Aire, Sea, Fountains, Rivers and Earth*. So that the *Sunne, Aire, Sea, Fountains, Rivers, Earth*, &c. in the Antichristian world, denote some things proportionable or like to the natural world: *Earth*, signifying something that resembles the *Natural earth*: *Sea*, noting something that resembles the *Natural sea*, &c. Hence, when any Plagues fall upon any of these, they are to be accommodated to the Beast accordingly in such Analogy and Proportion.

VII. The *Punctual times* and *Periods* of these several Vials, seem very hardly determinable. But touching the Beginning and End of them joyntly, Thus consider, 1. *The End* or Determination of the *seventh* and *last Vial*, shall be in the utter destruction of *great Babylon*, Rev.16. 17, 18, 19. &c. The marriage of the Lamb, and the Reign of the *Lord God Omnipotent*, shall immediately follow the destruction of *Babylon*, *Rev.* 19. 2, 3. *with verse* 6, 7, 8. Now this Reigne and Kingdome of the Lord is brought in in the *Seventh Trumpet*, wherein *the mystery of God is finished*, Rev. 11. 15. and 10. 7. Consequently the *Seventh Vial* seems to determine at, or a little after the beginning of the *seventh Trumpet*. 2. *The Beginning* or Inchoation of the *first* Vial,

Vial, which begins the ruine of that Beast, seems to be at the Beginning of the Beasts Declination and Fall, from his Dominion and Tyranny over the Saints. The Beasts Reigne and Tyranny over the Saints *fourty two moneths*. *Rev.* 12. 5. so *began* to be shaken under the *sixth Trumpet*, that it determines at the end of the *sixth Trumpet*, in asmuch as the Beasts fourty two months Reign, *Rev.* 13. 5. are contemporany to the time of the witnesses, *viz.* 1260. dayes, *Rev.* 11. 2. At the Period of whose 1260. dayes *the great City fell*, and the sixth Trumpet, being the second Wo-Trumpet determined, *Rev.* 11, 12, 13, 14, 15. Now the Beast cannot come to such fatal ruine, till at least the fifth Vial was poured out, whereby *his seat* was shaken, and *his Kingdome was full of darkness*. Rev. 16 10. Therefore at least five if not six Vials, must be poured out before the end of the *sixth Trumpet*: Now the Beasts Kingdome so *beginning* to be weakened and shaken with the *sixth Trumpet*, its very likely the *first Vial* began with the beginning of that Trumpet. *Sed Quære.*

Now **the actual pouring out of these Seven Vials** in order to the utter destruction of the Beast, follows, *viz.*

I. **The first Vials pouring out.** Here note, I. Where, or whereon this Vial was poured; on the earth, *viz.* on the vulgar sort, the People, Antichrists footstool, and the Base of his Kingdome; *And the first went and poured out his Vial upon the earth.* II. What was the effect of this Vial; *A grievous sore.* Gr. *Ulcer*; *And there fell a noysome and grievous sore upon the men which had the Mark of the Beast, and upon them which worshipped his image*, ver. 2. This seems to be an allusion to the [m] *sixth Plague of Egypt.* An *ulcer* is an inward burning tormenting disease. It seems to intimate, as [n] *Arethas* and others interpret, the inward excruciating Ulcer of the heart, the fretting impatiency, envy, malice, fury, indignation and madness of the followers of the Beast, when this Plague was inflicted; Which was as [o] *Mede* thinks when the *Waldenses*, *Albigenses*, *Wickliffe*, *Husse*, and others their companions and followers renounced *Rome* as *Babylon*, and branded the Pope as Antichrist. O how the vassals and followers of the Beast then raged and vexed throughout all his Antichristian dominion! [p] *Pareus* thinks this Vial was poured forth in *Luther's* dayes, and especially touched *Germany*. [q] *Brightman* thinks, about the beginning of *Queen Elizab.* Reign, &c. and about the beginning of the reign of *Charles the ninth* in *France*.

2. **The second Vial's pouring out** Here note, I. Where, or upon what this Vial was poured out; *And the second Angel poured out his Vial upon the Sea.* The *Sea* is the Collection, or gathering together of waters into one heap. By *Sea* therefore seems to be intended (thinks [r] *Mede*) the whole extent and compass of the Papal Power or Jurisdiction, As taking in all persons, Nations and Countries comprehended within his Power. [s] *Pareus* understands Papal Councels, (especially (with *Brightman*,) the cursed *Councel of Trent*, into which the other Councels emptied themselves, as into the Sea: by whose mortal and bloody decrees, they that swimmed in this Sea were killed. II. What were the events of this Vial's pouring out, *viz.* These two, 1. The bloodiness of the sea; *And it became as the blood of a dead man*, viz. like cold clotted blood of those that are dead or slain. This seems to be an allusion to *Egypts first Plague*, [t] the Rivers being turned into blood, so that they could not drink, and the fish in the River died. 2. The death of all that were in the Sea; *And every living soul died in the Sea* v. 3. This, thinks [u] *Mede*, was fulfilled, when by the zeal and diligence of *Luther*, and other Reformers of the Church in those times, not onely some few single Persons, but whole Cities, Dioceses, Provinces, Kingdoms and Nations, renounced *Rome*, and all idolatrous Communion with her: so that the Beasts Dominion was miserably maimed, and the sea of that Jurisdiction was in great part dead, like the blood of a dead man, so that the Popish crew could no longer breath and live therein.

3. **The third Vial's pouring out.** Wherein consider, I. the Object upon which the Vial is poured; *And the third Angel poured out his Vial upon the Rivers and Fountains of waters.* This also seems to allude to [x] *Egypts first Plague* of turning their Rivers and Waters into blood, if not also to *the tenth*, [y] the death of their first-born, for the bloody slaying of *Israels* first-born. By these *Rivers*, [z] *Mede* understands the Ministers and Propugnators of the Antichristian Dominion, whether Ecclesiasticks, as Jesuites, Priests, and other Emissaries: or Laicks, as the Spanish Champions: These like *Rivers* and *Fountains* come from the Antichristian sea, having imployments committed to them for promoting the Romane Catholique cause, (as they absurdly stile it): and they return again like *Rivers and Springs* to the Papal sea, contributing their wealth and pains to uphold it. [a] *Pareus* interprets to like purpose. II. The events of this Vials pouring out are, *Inward* and *Outward*. 1. *Inward event*, upon the Rivers and Fountains themselves; *And they became blood*, ver. 4. *viz.* these Ministers and Champions of the Beast who had shed the blood of Gods Saints and Prophets have now their own blood shed. [b] *Mede* following *Brightman*, is of opinion this was fulfilled, when under *Queen Elizabeths* Reign in *England*, and afterwards, such Capital Laws were made against Popish Jesuites and Priests, as never were before. And when the blood-thirsty Spaniards, had their own blood given to drink so plentifully, and especially in 88. and some years following, both by sea and land. But [c] *Pareus*, though he interpreteth the *Rivers* and *Fountains* of the Papal Emissaries, whose blood shall be shed for the blood of Gods Saints, yet the time and manner of this judgement he thinks is Prophetical, not yet come, and therefore onely known to God. II. *Outward event* upon beholders hereby provoked to extol and magnifie the righteousness of Gods Judgements and Retaliations. These beholders are of two sorts. (1) The Angel of the waters, *viz.* the Angel that poured out his Vial upon the waters, as [d] *Pareus* thinks, Or the Islanders, Inhabiters in Island, avenging the blood of theirs formerly shed, as [e] *Mede* conceives; *And*

m Exod. 9. 10, 11.
n *Arethas in* Apoc. 16. 2. So also *Brightman. Pareus. Mede.*
o Ar. *Jos. Mede in Com. in Apoc. Part.* 2. *Phial.* 1.
p *D. Pareus Com. in Apoc.* 16. 2.
q *Them. Brightman. on Rev.* 16. 2.
r *Jos. Med in Com. Apoc. Part* 2. *ad cap.* 16. 3.
s *D. Pareus in Apoc.* 16. 3. And *Brightman on Rev.* 16. 3.
t Exod. 7. 20.
u *Jos. Med. in Com. Apoc. Part* 2. *ad cap.* 16. 3.
x Exod. 7. 20.
y Exod 11. 5. and 12. 29. 30.
z *Jos. Med in Com. Apoc. Part.* 2. *ad cap.* 16. 4.
a *D. Pareus in Apoc.* 16. 4.
b *Jos. Med. in Com. Apoc Part.* 2. *ad cap.* 16. 4. *Brightman* also to this effect expounds this *Vial.*
c *D. Pareus in Apoc* 16. 4. *&c.*
d *D. Pareus. ibid.*
e *Jos. Med. quo supr.*

I heard the Angel of the waters say, thou art righteous O Lord, which art, and wast, and shalt be, because thou hast judged thus: For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy, ver. 5, 6. [2] Another Angel out of the Altar expresseth the like thankful acclamations; *And I heard another out of the Altar, say even so Lord God Almighty, true and righteous are thy judgements*, ver. 7. According to f *Pareus*, this is the same Angel that's formerly mentioned, g coming out from the Altar, having power over the fire. h *Mede* interprets it of the *French*, as then under the Cross and Altar, and as it were groaning under their late, and yet fresh butcheries of *Anno Dom.* 1572. even they also rejoyced at Gods righteous judgements. And he adds, *Thus far the Vials seem to have proceeded, the rest remain yet to be poured forth.*

f D. *Pareus in Apoc.* 16.7.
g Rev. 14. 18.
h *Joseph. Med. in Com. Apoc. ad cap.* 16. *Phial.* 3.

4 **The fourth Vial's pouring out.** Touching which consider, I. The Object upon which it was poured; *And the fourth Angel poured out his Vial upon the Sun.* II. The Events ensuing upon this Vials pouring out, which are three: *viz.* 1. Extream burning or scorching heat; *And power was given unto him to scorch men with fire, and men were scorched with great heat*, ver. 8, 9. 2. Blasphemy of them that were thus scorched; *And they blasphemed the Name of God, which hath power over these plagues.* 3. Obstinate impenitency of the scorched ones; *And they repented not to give him glory*, ver. 9.

This *Vial* is conceived in whole or in part yet to remain unpoured out, and consequently all that follow. And therefore the interpretation of them is more intricate and difficult. i *Some* conceive, as *Pareus* notes, that *Sun* here is to be understood properly: and by pouring out of the Vial on the Sun, the extream intending and aggravating of his heat and influence, so as to cause drought, barrenness, famine, pestilence, and other consequential miseries. But this opinion *Pareus* upon divers grounds rejects. k *Others* by *Sun*, understand Antichrist who shall scorch men with cruel persecutions: But Antichrist is not likely to scorch his own slaves with persecution; as *Pareus* well objects against this opinion, and the effect of every Vial is to be on Antichrist or his Adherents, one way or other. l *Brightman*, by *Sun*, understands the *Scriptures*, whose light especially in the Prophetical parts the roof, and particularly those touching Antichrist, shall in these latter times be cleared and more fully understood, to the fuller detection of Antichrists corruptions and destruction, which shall fill Antichrist and his followers with burning and scorching heat of envy, malice, rage, *&c.* against the Scriptures. m *Mede*, by *Sun*, understands the most eminent luminary in the Papal Heaven, *viz.* The *German Empire* which hath been now for about 200 years the peculiar of the *House of Austria*, the rending of which Empire from the Pontifician Heaven, will scorch and enrage the Antichristian party even to blasphemy against God and his Divine dispensations.

i *Bullingerus, Meyerus, Aretius, Foxus, Chytreus, apud D. Pareum in Apoc.* 16 8,9.
k *Gagnæus, & Marloratus apud. eund. Pareum ib.*
l *Thom* Brightman, on *Rev.* 16. 8,9.
m *Joseph. Med. in Com. Apoc. Part.* 2. *Phial.* 4.

5. **The fifth Vials pouring out.** Concerning which, observe I. The Object whereupon the Vial shall be poured; *And the fifth Angel poured out his Vial upon the Seat of the Beast.* II. The Events ensuing shall be either, 1. Upon the Kingdome of the Beast it self; *And his Kingdome was full of darkness.* An evident allusion to n *Egypts* ninth Plague, The judgement of three dayes darkness. 2. Upon the members of the Beasts Kingdome, his Vassals and worshippers, *viz.* Their [1] Extream vexation and indignation because of the judgement; *And they gnawed their Tongues for pain*, ver. 10. [2] Blasphemy against God the inflicter thereof; *And blasphemed the God of Heaven, because of their pains and their sores.* [3] Obstinate impenitency notwithstanding this heavy Plague; *And repented not of their deeds*, ver. 11.

n Exod. 10. 22, 23.

Among those which seem to come nearest to the sense and mystery of this *Vial*, it is doubted whether *The Seat of the Beast* to be interpreted of *Rome* in particular, or of the *Beasts whole Kingdome* in General. o *Brightman* understands it of the final and utter destruction of *Rome*. p *Mede* thinks here is intended the same ruine of the City *Rome* which was formerly prophecied to be in the q *same hour* with the Resurrection and Ascension of the *two Witnesses*: when the Papal name shall not be wholly extinct, but shall from thence be spoiled of its wonted splendour, so that they shall *gnaw their Tongues for pain*, and *blaspheme*, being obdurate in impenitency. And he thinks this *Vial* is expressed so plainly, without figures or allegories, because when this shall come to pass all might understand this prophecy more clearly and certainly, and how far these *Vials* are fulfilled. If it be taken to be meant of *The whole Kingdome of the Beast*; Then, as r *Pareus* notes, This *darkness of his Kingdome* seems to imply, not any New darkness introduced into his Kingdome, but rather a new and more clear manifestation of the extream darkness of his Kingdome, by the opposite light of the Gospel then spread and shining out more clearly through the World far and near. Then Antichrists abominations shall so be detected, that many shall desert him, and his glory shall be obscured.

o Brightman on *Rev.* 16.10, 11.
p *Joseph. Med. in Com. Apoc. Part.* 2. *Phial.* 5. *Pareus inclines also to this interpretation.*
q Rev. 11.11, 12.12.
r D. *Pareus in Apoc.* 16. 10, 11.

6. **The sixth Vials Pouring out.** Touching which, consider, I. The Object upon which this Vial shall be poured out; *And the sixth Angel poured out his Vial upon the great River* Euphrates. II. The Events ensuing upon this Vials pouring out. These Events are *Inward* and *Outward*. 1. Inward, *viz.* The drying up of the River: which is amplified by the special end of its being dried up; *And the water thereof was dried up, that the way of the Kings of the East might be prepared.* ver. 12. 2. Outward, as to the River on which the Vial was poured, *viz.* Three unclean spirits coming abroad into the World; That is, Antichrists instruments to gather all possible aid for his support, fore-seeing himself in great danger by the drying up of *Euphrates*. These three impure Spirits are described pathetically, (1) By their similitude and resemblance. *And I saw three unclean*

clean ſpirits like Frogs. Interpreters commonly underſtand theſe f **Frogs**, to intend Romiſh *Jeſuites*, *Prieſts*, and ſuch like *Emiſſaries*, likened to **Frogs**, not in reſpect of their *Shape*, but in reſpect of their *Qualities* or *Properties*: Delighting to live and crawle in the mudde of filthineſs, and unceſſantly croaking out their Romiſh notes, eſpecially in the eares of Kings and Princes. [2] By their Original whence they came; Come *out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe-Prophet*, ver. 13. Here firſt, Antichriſt, the two-horn'd Beaſt is called the *Falſe Prophet*, as being moſt notably detected by the *Fifth Vial*. The Dragon, Beaſt and falſe-Prophet are the Prime Agents in this enſuing warre brought on under this Vial: The three Frogs, are but their inferiour inſtruments. [3] By their Diabolical diſpoſition; *And they are the Spirits of Devils.* [4] By their ſubtile Art of deceiving; *Working Miracles*. [5] By their Function and Service wherein they ſhall be imployed by the Dragon, Beaſt, and falſe-Prophet, for the upholding of their tottering and falling Kingdome (though God will turne all to their utter ruine); *which go forth unto the Kings of the Earth, and of the whole world, to gather them to the Battel of the great day of God Almighty*, ver. 14. It's called the *Great Day*, &c. becauſe of the great ſlaughter and admirable deſtruction of the Beaſt and falſe-Prophet with their adherents, which God, contrary to their expectations, ſhall then effect: this ſeems to be more fully deſcribed after in *Rev.* 19. 19, 20, 21. This laſt is *Amplified* and corrected; 1 *Partly*, by an intimation of God Almighty's ſudden ſurprizal of theſe his enemies thus muſtering themſelves againſt him; *Behold I come as a Thief.* 2 *Partly*, by the pronunciation of their happy ſtate, that in thoſe dangerous dayes ſhall perſevere in their ſpiritual vigilancy and purity; *Bleſſed is he that watcheth, and keepeth his Garments, leſt he walk naked, and they ſee his ſhame*, ver. 15. 3 *Partly*, By the over-ruling Providence of God, or Chriſt, gathering theſe his enemies into a fatal place for their inevitable deſtruction, whilſt they are wickedly gathering themſelves againſt him; *And he gathered them together into a place called in the Hebrew Tongue, Armageddon*, ver. 16. The Greek here, (συνήγαγεν) may either referr to the three Spirits, (πνεύματα συνήγαγεν, per Atticiſm.) *they gathered them together.* So it denotes their end and endeavours: Or it may relate to God. *he gathered them*, &c. ſo it intimates Gods over-ruling their intentions and endeavours herein.

f *D. Parens, Forbes.*

This *Sixth Vial* ſeems very intricate and myſterious. For clearing whereof, Conſider chiefly what may be intended, 1 *By Euphrates, and the drying of it up*: 2 *By the Kings of the Eaſt, and the Preparing of their way*: 3 *By Armageddon, and the gathering together thither.* 1. Euphrates was, as t Writers report, A great River whereon the old *Babylon* in *Chaldea* was built, and whereby (as well as by walls fifty Cubits thick, and 200. Cubits high) it was fortified: it running through the midſt of the City, about two mens length deep. The Kings coming from the Eaſt according to u *Jeremies* Prophecy (viz. *Darius* the *Mede*, and *Cyrus* the *Perſian*, *Media* and *Perſia* being Eaſtward to *Babylon*) to take and ſubdue *Babylon*, and deſpairing of ſcaling or battering the walls, conſulted how to divert the River. To that end *Cyrus* cauſed many and exceeding deep ſluces to be digged one night, when the *Babylonians* having kept a Feſtival were buried in ſleep and wine, and ſo he drained the River, turning it unto thoſe ſluces, marched his Army into the City, and took it, ſlaying *Belſhazzer* the King, according to x *Daniel's* Hiſtory, and y *Jeremy's* Prophecy. Now here in this *Vial* ſeems to be an Evident Alluſion to this Hiſtory. And Interpreters for moſt part agree, that by *Euphrates* here is meant ſome protection, defence or fortification of the *Myſtical Babylon*; which, till removed, is an impediment to her deſtruction: And that the deſtroying of this defence, the removal of this impediment, is the *drying up of Euphrates*. But in the particular Interpretation and accommodation hereof they ſomewhat diſagree. 2. **Kings of the Eaſt** are generally interpreted to be the *Jews*, who principally recide in the Eaſterne Countries: and the preparing of their way, to be the removing of that which is their impediment, As *Euphrates* was to the Eaſterne Kings, *Darius* and *Cyrus* in reſpect of old *Babylon*. Now, z *Brightman* conceives here by *Euphrates* is meant that River in *Meſopotamia* that hinders the Eaſterne people (among whom the Jewes chiefly dwell) from coming into the Holy land, and that after *Rome's* ruine this River ſhall miraculouſly be dried up, (as of old the *Red-ſea*, and *Jordan* was) that the Jewes may returne into their own Countrey to *Jeruſalem*, not to erect Jewiſh worſhip, but to embrace the Chriſtian Faith and Worſhip according to the Goſpel. But a *Parens* ſaith of this Interpretation, *though this thing be deſirable, and probable, yet his Arguments are not very Cogent*: but eſpecially diſlikes this Opinion, becauſe *it brings no plague upon the Beaſt, whereas this and every Vial brings a plague upon him.* b *Mede* thinks theſe *Kings of the Eaſt* to be the *Jews* that under this *Vial* ſhall be converted, and ſhall be come in ſome notable expedition againſt the Beaſt, tending to his utter ruine, and putting *Antichriſt* in ſuch extream fear, that he ſhall labour to ingage all the world againſt them. And that this *Euphrates* is the *Ottoman Empire*, and the *Turkiſh power* which had long time been bound and detained by Providence at *Euphrates*, and c looſed under the *ſixth Trumpet* to over-run the *Roman Empire*. This he thinks to have been the impediment to the Jewes, which ſhall be removed, whether by the *Jewes* (as *Ezeck.* perhaps intimates, *Ch.* 38. *and* 39.) or by diſcord among themſelves, or by both, or by any other means, he is doubtful: and then the Jewes ſhall come againſt the *Beaſt*. d *Pareus*, with many others named by him, Thinks this *Euphrates* to be meant of the *Myſtical Babylon's* chief ſupport by her vaſt *Revenues* and ſupplyes from almoſt all parts of the world, which ſhall be cut off, and ſo an eaſie way made for faithful *Kings* and *Teachers* to deſtroy her. e *Forbes* thinks the making way *for the Kings of the Eaſt*, the *Jewes*, is not that they may deſtroy the Whore; for the *ten Hornes* the Weſterne Kings muſt do that: but that they may embrace the Chriſtian Faith, againſt which,

t *Herodot. l.* 1. *And. Xenophon l.* 7. *Cyri Pæd. Forbes on Rev.* 16. 12.

u *Jer.* 51. 28.

x Dan. 5. 30, 31

y *Jer.* 51. 28, 31, 32.

z *Brightm. on Rev.* 16. 12, &c.

a *D. Pareus in Apoc.* 16. 12. *&c.*

b *Joſ. Med. in Com. Apoc. Part.* 2. *Phial.* 6.

c *Rev.* 9. 15.

d *D. Parens in Apoc.* 16. 12. *&c.*

e *Forbes on Rev.* 16. 12. *&c.*

which, they and the Easterne Countries have been hardened by Antichristian Idolatries, which when they shall be dryed up by the Sun of righteousnesse, the Jewes shall be prepared to receive the Gospel. 3. **Armageddon.** This the place of the Battel, or the *Field*, so called in Hebrew. This word (to omit others curiosities) seems to be derived from two Hebrew words, as divers conceive, *viz.* הר Har, *A Mountaine*: and מגדו Mageddon, of *Mageddon*. A plot of Ground in the lot of *Manasse*, famous (saith *Forbes*) for two notable Events; The one of great joy, *viz.* The Israelites victory over *Jabin* and *Sisera* at the waters of *Megiddo*: The other of great sorrow, *viz.* the slaying of that excellent King *Josiah* in the Valley of *Megiddo*. To both these here seems to be an Allusion; But with this difference; One of those was *by the waters*, the other *in the Valley of Megiddo*: but this *in the Mountain of Megiddo*, denoting some exceeding Highdesign of Antichrist and his Confederates against the Church at that Battel. But the *Jewes* shall subdue them as *Israel* did *Sisera* and *Jabin* of old, and shall both *Rejoyce* and *Mourn*: *Rejoyce* in their conversion to Christ and Antichrists ruine, but *Mourn* for Christ whom they have pierced, and against whom they have so long hardned their hearts in impenitency and unbelief. *To this effect he. But these things will be better understood, when they shall come to be fulfilled.*

f D. *Pareus in Apoc.* 16.16. *Forbes on Rev.* 16.15.

y Judg. 5.

7. **The Seventh Vial's Pouring out.** The Plague, or Judgment intended in this *Seventh Vial*, is not so *Particular* as the former, but more *General*, as h Interpreters are of Opinion In the *Sixth Vial*, the *drying up of the Great River Euphrates* put both the *Dragon* and the *Beast*, and the *False-Prophet* into such a terrour and trembling apprehension of their approaching Ruine, that they all with joynt consent employ and send forth their wicked instruments, their three *unclean Spirits like Frogs*, those *Spirits of Devils*, to engage unto their party, *the Kings of the Earth and the whole world* to succour them now or never: And for this purpose they are all gathered together to fight against God and the Lamb in *Armageddon*. Now all these Enemies being thus gathered together as into the Place of Fight, God surprizeth them together, and deals with them all at once in this *Vial*; not so much by humane hand, as by his own more immediate Thundring wrath from heaven, casting down *Hail-stones* and Thunder-bolts of vengeance upon them, to the total and utter ruine not only of the *Beast* and *False-Prophet*, with all the Kings, Cities and Persons that in any place commit fornication with the Whore in Antichristian idolatries, &c. or assist them in their cruel Tyrannies against the Church: but also to the utter destruction of the *Dragon* himself. So that none of the Enemies of the Church shall ever lift up their heads more. Now this Vial is 1. *More Summarily and compendiously Propounded.* 2. *More Plenarily and Copiously Expounded.*

h To this effect *Mede*, *Pareus*, *Brightman*, *Piscator*, *Forbes*, &c. expound this *Vial*.

More Summarily and Compendiously this Seventh Vial is Propounded. Here consider 1. The Object upon which this Vial shall be poured out; *And the Seventh Angel poured out his Vial into the Aire.* That is, upon the Power of the Aire, or of *Satan*; *called* i *The Prince of the Power of the Aire*, whose Kingdom not only comprehends the Dominions of the *Beast*, but of all Christs enemies whatsoever. II. The woful Events ensuing hereupon, to the utter ruine of the Devils whole Kingdome, *viz.* 1. A great voice from Heaven, declaring the final Accomplishment of all things foretold by the Prophets touching the Churches Enemies; *And there came a great voice out of the Temple of Heaven, and from the Throne, saying, IT IS DONE*, ver. 17. Here the end of the world seems not to be intended; but only the utter ruine of all the enemies of the Lamb, and of his Spouse. For, the Churches Happy state, and that here in this world, is to follow this destruction of her enemies, and to continue a considerable time; as after will appear. 2. A most terrible execution of vengeance upon all sorts of Gods enemies, and that chiefly by an extraordinary hand even of God himself. Herein more *Particularly* are declared, [1] The Instruments of vengeance, *viz.* Heaven and Earth, as it were, and all in them shall be moved, and assist herein; *And there were voices, and thunders, and lightnings: and there was a great Earthquake, such as was not since men were upon the earth, so mighty an Earthquake and so great*, ver. 18. [2] The Objects of this vengeance are *Places* and *Persons*. *Partly*, Places; *And the great City was divided into three Parts, and the Cities of the Nations fell: and Great* BABYLON *came in remembrance before God, to give unto her the Cup of the Wine of the fierceness of his wrath. And every Island fled away, and the Mountains were not found*, ver. 19, 20. *Partly*, Persons; *And there fell upon men a great haile out of Heaven, every stone about the weight of a Talent.* [3] The effect of this vengeance upon the wicked, not reforming but blaspheming God; *And men blasphemed God because of the Plague of the Haile, for the Plague thereof was exceeding great*, ver. 21.

i Eph. 2. 2.

Hitherto of this Seventh Vial, as more Summarily and Compendiously Propounded.

VI. Vision.

More Plenarily and Copiously this Seventh Viel is Expounded by one of the *Vial-Angels* unto *John*, *in chap.* 17, 18, 19, 20. And this part gives clear and certain light to many obscure, and otherwise inexplicable mysteries of the *Revelation*, that relate unto, or depend upon that of *Antichrist*, especially to that of *Babylon* the *Whore*, *The Antichristian Beast*, *and false Prophet*, whose characters are herein most lively disclosed, and their destructions most pathetically described. So that this part of the II. *Prophecy* may deservedly be stiled the **Divine Key of the Revelation**, whereby many mysteries of this book may be unlocked: and the **Cop-tower** or **Turret of the Revelation**, whence the secrets of this book may be peculiarly and certainly discovered on every side. I know that some in ordering the method of these *Explanatory Visions* following, make them distinct from

from the *Seventh Vial*: and rather account them expositions of the *fifth* and *sixth Vial*. Yet forasmuch as the *Seventh Vial* is generally conceived to bring in *universal and utter destruction* of *great Babylon, the Beast, False Prophet, Dragon, and of all the Lambs enemies*; and these four Chapters next ensuing, are chiefly spent in the fuller opening of Gods destructive Judgements upon them all, as after will be evident; I do not as yet see any inconvenience in referring these Chapters following to the *Seventh Vial*, as a more full explanation thereof. However the disposing of the Method will not alter the matter. And without prejudice to any mans judgement, I may pursue that Method, which to me seems most clear and genuine. Now therefore in this more *plenary Exposition of the Seventh Vial*, is foretold the final ruine and judgement, 1. *Of the great Whore* of Babylon. 2. *Of the Beast and false Prophet, with their Armies and adherents, warring against the Lambe and his Army.* 3. *Of the Dragon, that old Serpent the Devil and Satan.*

I. *THE JUDGEMENT OF THE GREAT WHORE OF BABYLON, is foretold and explained.* Concerning which note, 1 *The Preparatory to the Exposition.* 2 *The Exposition it selfe.* 3 *The event of the Exposition.*

I. **The Preparatory to the Exposition of the whores judgement**, tends to fit *John* for the receiving and understanding of it. Herein are contained, 1. An intimation of the Angel, and his speech to *John*, which showed *John* this mystery. 2. A brief description of the Whore by her ample dominion and spiritual whoredomes, whose judgement was now to be shown; *And there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgement of the great whore that sitteth upon many waters; with whom the Kings of the earth have committed fornication, and the inhabiters of the Earth have been made drunk with the wine of her fornication*, Ch. XVII. ver. 1, 2. 3. A particular specification of the place where this mystery was showed to *John*, being mean-while in the Spirit; *So he carried me away by the Spirit into the wilderness*, ver. 3.

II. **The Exposition it self of the great whores judgement**, contains in it, 1. *A punctual Representation of the Whore to be judged.* 2. *A Pathetical description of the Whore's judgement it self.* 3. *The victorial Triumphs and Gratulations of them in heaven, upon the judgement of the Whore.*

1. **A punctual Representation of the great whore that is to be judged** This Whore is represented, 1. *In an obscure Typical Vision.* 2. *In a more clear Interpretation of this Vision.*

(1) *In the* **Typical Vision** *of this Whore, are represented*, I. The monstrous beast whereon she sits, which Beast is described by his 1. Colour, Regal, yet cruel and bloody. 2. Blasphemies, *viz.* Antichristian idolatries, most approbrious and reproachful to God, &c. as was [k] formerly evidenced. 3. Seven heads. 4. Ten horns: which two last are hereafter interpreted; *And I saw a woman sit upon a Scarlet-coloured beast, full of names of blasphemy, having seven Heads and ten Hornes*, ver. 3. So that this is the very Beast I formerly described in *Chap.* 13. II. Her luxurious, meretricious Array and Ornaments; *And the woman was arrayed in purple and Scarlet colour, (like the Beast she sate upon,) and decked with Gold, and Precious Stones and Pearls.* By her whoredomes she had obtained all these costly deckings; and for winning the greater credit and custome to her whoredomes she was thus gaudily and glitteringly attyred. *Popery* is a sumptuous gaudy glittering Religion. III. Her intoxicating Cup, whereby she amorously allures and inchants her Lovers to spiritual lewdnesse with her; *Having a Golden Cup in her hand, full of abominations and filthinesse of her fornication*, ver. 4. An [m] alluſion to the custome of whores, who in golden Cups are wont to give amorous draughts to their Lovers, to provoke and inflame their love and lust. Now what religion in the world hath outwardly more specious, curious [a] golden pretences: but inwardly more abominable cursed Heresies, blasphemies, superstitious idolatries? shining Gold without, deadly poison within. IV. Her Whore's name. Touching which note, 1. Where it was written, *viz. On her forehead*, intimating she was an eminent notorious Whore indeed; *And upon her forehead was a name written.* An alluſion to the ancient custome of Stews and Brothel-houses, that on or over the doors of their Cels or Chambers, were wont to write the names of the whores, as [o] *Tertullian*, [p] *Seneca* and others intimate. But if the whore was famous indeed, her name and praise was written not only on her Cell, but on her forehead. 2. Her name it self describing in great part her natures; *MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS* (or, *FORNICATIONS*) *ABOMINATIONS OF THE EARTH*, ver. 5. This name showes, (1) That this Whore is *Babylon*: not proper, but *Mystical Babylon*. (2) That this *Mystical Babylon* is the Mother and most notorious Author of all the abominable idolatries, those spiritual whoredoms in the whole world. This can intend no other but *Rome*. V. Her extream cruelty and bloody tyranny against the Saints, emphatically expressed by her *being drunk therewith*, she had swallowed so much; *And I saw the woman [q] drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus.* This whole Vision is amplified by the events thereupon ensuing, which gave occasion to the interpretation of this Vision following, *viz.* 1. *Johns* extream admiration at the strangeness of the Vision of the Whore; *And when I saw her, I wondred with great admiration*, ver. 6. 2. The Angels proffer and promise to tell *John* the mystery or mysterious meaning both of the woman, and of the Beast that carryeth her; *And the Angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carryeth her which had the seven Heads and ten Horns*, ver. 7.

[k] See on Rev. 13. 1, 5, 6.

[l] Compare the description in Rev. 13. 1 to 11. with this here.

[m] Jos. Medon Com. Apoc. part. 2. de *Babylone mystica*. See Prov. 7. 10. &c.

[a] This **golden Cup** is the Popes golden Titles, wherewith he hath hitherto commended to the world the wine of his fornication, viz. **POPE, Father of Fathers, Pastor of Pastors, Most Holy Father, His Holiness, Christs Vicar, Peters Successour, The Head, Husband and Foundation of the Church, Prince of Priests, Apostolical Universall Bishop, Governour of the City and of the world**, &c. But within the Cup, are godlesse opinions, blasphemous bewitching abominations, and

and Romane Pollutions, wherewith the whore hath inebriated the Christian world. *D. Pareus in Apoc.* c. 4.

o —Sub ipsis libidinum januis, sub ipsis libidinum titulis. *Tertul. l. de Pudicit.*

p Meretrix vocata es, in Communi loco steristi, super positus est Cellæ tuæ titulus.—Nomen tuum prætendit in fronte, pretia stupri accepisti, & manus quæ Diis dat ura erat sacra, capturas tulit. *Sen. Controver. 2. lib. 1.*

q This Metaphor from drunkennesse, denotes the height and extremity of her bloodinesse. Witnesse Antichrists butcheries of the Saints under the names of *Waldenses, Albigenses, Leonists, Wickleviſts, Huſſites, Lutherans, Hugonites*, &c. condemn and destroy by Antichrist, as heretiques, because they would not drink of *Rome's* whorish Cups. All Ecclesiastical Histories and Martyrologies, since Antichrists Rise and Reign, fully declare this whore's bloodinesse, especially in her Spanish inquisition. See *Foxes Acts and Monuments*. Consider especially the late **Irish Massacres**, designed and acted by **bloody thirsty Papists** to the utmost cruelty in *Ireland. Anno Dom.* 1641. &c. scarce to be paralleld or exemplyfied in any story. See *Dr. Jones Remonstrance of the state of the Rebellion in Ireland.* And *the Declaration of the Commons of* England *assembled in Parliament, touching the Rise and Progress of that Rebellion, Ordered to be published.* July 25. 1643.

[2] *In the* more cleare **Interpretation** *of this Vision*, The Angel explains, 1 *The mystery of the beast Carrying the Whore.* 2 *The Mystery of the Whore her self.* I. **The Mystery of the Beast**, is interpreted; *In the Whole*; And *in the parts of the beast.* 1. The Beast, **In whole**, is interpreted; (1) **Partly** according to his mani-forme state, or fourefold forme and condition of this one and the same Beast; *The Beast that thou sawest*, 1 *Was, And* 2 *Is not, And* 3 *Shall ascend out of the bottomless pit. And* 4 *Go into Perdition.* This very interpretation it self, seems to be a Riddle and a Paradox, that needs a further interpretation. To omit varieties of mens opinions, sundry whereof rather obscure then clear this present description: This seems plainly to be the sense. As the *Whore* is after interpreted to be the r *great City which reigneth over the Kings of the Earth*, viz. **ROME**, for what other City did in *Johns* time so reign? So the **Beast** that carries this whore, what can it be but the *Roman-Empire?* which though for substance it was one, *One Beast*, yet for States conditions and manner of Governments was multifarious or maniform, as here described, viz. This *Beast* the *Roman-Empire*, **was**; that is, before *John's* time when this Revelation was given, it was, but in another forme and state then in *Johns* time. i. e. s governed by *Kings, Consuls, Dictators, Decemvir's and Tribunes.* All which were past in *Johns* time. **And is not**; That is, This Beast the Roman-Empire is not in *Johns* time, under those or any of those five manners of Governments; but under a Sixth, viz. of *Cæsars*, and those both Heathenish and Christian. This the Sixth head of this Beast that ruled in *Johns* days, viz. the Heathenish Cæsars; they became not Christians till *Constantine.* Yet the whore sits not upon this Beast, as under any of these formes or states of Government: But on the Beast under another forme, which should rise up after them Six, as then not in being. *And is not*; viz. the Beast under the *Pontifician*, or *Papal* Government. **And shall ascend out of the bottomless Pit**, and **go into Perdition**; That is, saith t *Mede*, *That forme of the Beast, in which she shall carry the whore, shall be the last forme of the Beast, beyond which he should not prolong his life* Now what form of this Beast shall *ascend out of the bottomless pit*, (or as the Gr. signifies, *out of the Abysse*)? This word *Abysse* may be taken, either for the *Abysse of the sea*, or *for the Abysse of Hell*: now take it in whether sense you will, it agrees to that forme of *Beast* that carries the whore. For that *Beast ariseth out of* the Abysse of the u *sea, having seven heads and ten horns*, also out of the Abysse of hell, for the x *Dragon* Satan, *gives him his Power, and Seat, and great Authority.* The *Cæsars* Heathen and Christian were the Beasts *sixth Head* or forme: The Beast at last under the *Christian Cæsars*, received by the barbarous nations a deadly wound, the Empire beginning to be divided about *Anno Dom.* 456. &c. into ten parts or Kingdoms, viz. of 1. *Britons*, 2. *Saxons*, 3. *Franks*, 4. *Burgundions*, 5. *Wisigoths*, 6. *Suevues and Alanes*, 7. *Vandals*, 8. *Alemannes*, 9. *Ostrogoths*, 10. *Gracians.* As z *Mede* hath observed out of a *Sigonius.* This distracted state and forme of the *Beast* under these ten Kingdomes, at least, though really and in substance the same with that under the *Cæsars*, yet seems to be another distinct power, and as it were the b *Seventh King*, which was to *continue but a short space*, but is indeed the same with the *Sixth*, viz. the *Cæsars.* The Roman-Empire thus torne into ten, at last (by the subtility of the *Dragon*, and the *False Prophet*, the two born'd Beast *Antichrist*,) is re-collected, and all these ten united as in one Empire under the Pope as Head and Monarch thereof, and so c *his deadly wound was healed*; and this is the *Pontifician* or *Papal head*, (the onely forme of the Beasts State and Government, which bears the whore.) This *Pontifician Head*, or forme of the Empires Government, (in respect of that changed and miserably dilacerated *Cæsar-ship*, which was as the *Seventh*,) seems to be as it were the d *Eighth head* or *King*, but really and indeed is but the *Seventh* and last head of the *Roman Beast*: and this *Papal head goeth into Perdition*, and in him the Romane Empire shall be utterly abolished. (2) **Partly** according to the worlds wonderment after this Beast, (whereby its evident that this is the self-same *Seven headed* and *Ten-horn'd Beast*, which was formerly described in the e thirteenth chapter? *And they that dwell on the Earth shall wonder*, (*whose names were not written in the Book of life from the foundation of the World.*) *when they behold the Beast that was, and is not, and* f *yet is*: or rather as the complutense Copy reads it, *and yet is at hand*; for so it notably agrees with the former description in the beginning of this verse; *The Beast* ——*was, and is not, and shall ascend out of the bottomless pit.* Or it may be thus explained, retaining the ordinary reading, *The Beast that was*, (i. e. The Romane

r Rev. 17. 18.

f Thus *Mede*, *Pareus*, *Forbes*, expound it.

t Id est, species illa quâ meritricem bajularet, Bestiæ novissima foret, ultra quam vitam suam non produceret. *v. 8. Jos. Med in Com. Apoc. Part.* 2 *de Babylone mystica.*

u *See* Rev. 13. 1 *and what is there spoken upon the text.*

x Rev. 13. 2.

y Rev. 13. 3.

z *Jos. Med in Com. Apoc. Part.* 1. *de Sigil. Fab.* 2

a *Sigon. de Occidental. Imper. lib. X. and XI*

b Rev. 17. 10.

c Rev. 13. 3. 12, 13, 14, 15, 16.

d Rev. 17. 10, 11

e Rev. 13. 1, 3, 4

f Gr. Καὶ πάρεσται. *Ven. Complut.* & παρέσται.

mine Empire that was under Five former sorts of Governours.) *And is not,* (i.e. is not as yet under the seventh or last forme, or sort of Government, viz. the Pontifician or Papal.) *And yet is* (i.e. under the sixth forme or *Cæsars*, at present in *Johns* time.) *ver.* 8. *Thus the Beast in whole is interpreted.* 2. The Beast is interpreted **In his parts**, viz. *His seven Heads*, and *His ten Horns*, what they are: an emphatical intimation of the singular wisdom required to the true discerning of these mysteries, being first premised; *And here is the mind that hath wisdom.* (1) **The seven heads** of the Beast are interpreted to be *seven Mountains* and *seven Kings*, that by this double accommodation the interpretation might be more sure. *Partly* to seven Mountains; *The seven heads are seven Mountains, on which the woman sitteth*, ver. 9. That is, these seven Heads are seven Hills upon which Rome is builded, viz. the *Capitoline*, *Palatine*, *Celian*, *Aventine*, *Æsquiline*, *Viminal* and *Quirinal* Mount. For the honour of which seven Mountains, saith *Pareus*, an Annual Festival was observed on the *third of the Ides of December*, either in memory of *Romulus* builder of the *Seven-mountain-City*, or of *Servius Tullius*, who to *Romulus* 4 Mountains added three more, seven in all. *Partly* to be 7 Kings, that is, 7 Orders, Kinds, or Forms of Governors or Governments of this Romane Kingdom or Empire, whereof Rome was the Imperial Seat; *And there are seven Kings*, (viz. seven orders or sorts of Rulers, 1 **Kings**, 2 **Consuls**, 3 **Tribunes**, 4 **Decemvirs**, 5 **Dictators**, 6 **Cæsars**, 7 **Pontificians** or **Popes**.) *five are fallen*, That is, in *Johns* dayes the first five, viz. Kings, Consuls, Tribunes, Decemvirs and Dictators;) *And one is* (That is *Cæsars*, then in being, in *John's* time,) *And the other is not yet come*, (that is, the dilacerated state of the Cæsar-ship or Cæsarean Empire into ten Kingdomes at the least by the Barbarians, as was before intimated: This was as it were a *seventh head*, but was indeed but of the *sixt*, being the same in substance with the *Cæsars*, but was not come in *Johns* time, and was but to *continue a short space*, till the *Dragon* and *False Prophet*, had re-united and so healed this wounded and dilacerated state of the Empire: therefore it is added,) *and when he cometh, he must continue a short space*, ver. 10. *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition*, ver. 11. That is, the Romane Empire, that was under *five Heads* or Formes of Government before *John's* time, and under the *sixth Head* of *Cæsars* in *John's* time, (which *Cæsars* were changed as it were into another and *seventh Forme*, in its dilacerated state of the *Ten Kingdomes*.) *yet is not*, that is, in *Johns* time is not yet brought under the last Head or Forme, viz. the *Papal which is the eighth* (that is in respect of the change of the Cæsar-ship into *ten Kingdoms*, which seemed to be as a *seventh*, but was indeed only part of the *sixth Head*) and this *Papal Head is of the seven*; that is, he is indeed the last and *seventh Head* or Forme of this *Beast*, (in the course of which *seventh Head* he carrieth the Whore,) and in this state of Forme the Beast shall utterly be destroyed. *Thus of the seven Heads and their Interpretations.* (2) **The Ten Horns** of the Beast are interpeted to the *Ten Kings*, or *ten Kingdomes*. viz. Those ten fore-mentioned Kingdomes, into which the Empire of the *Cæsars* was divided by that deadly wound of the Barbarian-Nations, which *Ten Kings*, or *Kingdomes* were not yet sprung up in *John's* time, but into which afterwards the Body of the *Romane Beast* in the Course of his last head should be dilacerated, by the deadly wound of the *Cæsarean Head*: and which ten Kings should unanimously give all their power to the Beast, for his restitution and reparation, under the Government of his *seventh* and *last Head*, (for unto this *seventh Head* only, and not to any of the six fore-going, these *ten Horns* belong.) Now these ten Horns are interpreted and described: 1 *Partly* by their Constitution, as hath been now explained; *And the ten Horns which thou saweſt, are ten Kings, which have received no Kingdome as yet: but receive power as Kings one houre with the Beast. These have one minde, and shall give their power and strength unto the Beast*, ver. 12, 13. 2 *Partly* by their Hostile persecution against the Lambe in his Members; *These shall make war with the Lambe*, viz. by making Warre with the Saints, and overcoming them 42 moneths, as was k before declared. 3 *Partly*, by their overthrow by the Lamb Christ and his Saints at last, which overthrow is confirmed, both by the Lamb's Regal power, and by the Saints three victorial properties; *And the Lamb shall overcome them: For, he is Lord of Lords, and King of Kings; And they that are with him, are Called, and Chosen, and Faithful*, ver. 14. *Hitherto of the interpretation of the mystery of the Beast carrying the Whore.* II. **The Mystery of the whore her self carried by this Beast**, is interpreted. Herein note, *Her Ample Dominion, Her utter Destruction, and Her notable Designation.* 1. Her Ample Dominion over people of many Nations and Languages, signified by the Waters where the Whore sitteth; *And he saith unto me, The waters which thou saweſt, where the whore sitteth, are peoples, and multitudes, and Nations and tongues*, v. 15. 2. Her utter Destruction and judgement (which the Angel promised to tell *John*) is described, (1) By the Instrumental means of her destruction, viz. The ten Hornes upon the Beast (2) By the degrees of her Destruction from these ten horns; *And the ten horns which thou saweſt upon the Beast, these shall hate the Whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire*, ver 16. These degrees of their destroying her, shall be their 1 *Hatred of the Whore* with whom they committed Fornication; 2 *Deserting of her*, betaking themselves to Christs pure worship; 3 *Denuding her*, or making her naked, both by *Words* laying open her filthy and abominable whoredoms, idolatries, &c. and also by *Deeds* withdrawing their respective Revenues from her which were wont to be given her; 4 *Eating of her flesh*, not only by retaining to their own use her rich incomes, but also by opposing and persecuting her, which in Scripture language is as l *Eating of ones flesh* 5 *Burning of her with fire.* When? The punctual time cannot particularly be determined, but it hastens apace, and cannot be far off, if the *Fourth Vial* be now running, and the *fifth* as hath been

g See *Tho. Godwin's Roman Antiquit. lib.* 1 § 1. c. 1. n. 10.

h D *Pareus in Apoc.* 17. 5.

i Rev. 12. 3.

k Rev. 13. 5, 7.

l Job 19. 22. Psal. 27. 2. Carnes nostras illi manducant qui nos persequuntur. *Aug. in Lx. Tom.* 8.

been showed shall be poured m upon the Throne and *Seat of the Beast*. Let the Saints strive mightily with God, and pray the Whore into flames, for her ruine approacheth: and some of those Kingdomes helped to raise up the Whore, shall be as ready to pull her down in Christs due time. [3] By the Principal Cause of her destruction, Gods Providential dispensation according to his word, who can as easily make these ten Hornes unanimous to her Ruine as they were to her Rise and Reign; *For God hath put in their hearts to fulfil his will, and to agree and give their Kingdome unto the Beast, until the words of God shall be fulfilled*, ver.17. 3. Her notable Designation. The Holy Ghost so clearly indigitates, and as it were names her, that he that runs may read, and not mistake, that this Whore is ROME, the known Metropolis and Royal Seat of the Roman Empire, and n Papists themselves confesse it; *And the woman which thou sawest in that GREAT CITY, which reigneth over the Kings of the Earth*, ver.18.

m Rev. 16. 10, 11.

n Scriptores qui aliter interpretati fuerant, veritate ipsa coguntur nobis facere ROMAM esse hanc urbem fornicariam, vastandam & evertendam. *Ribera in cap.17.§.20,22.*

Babylon urbs illa magna, sedens super 7 montes, & habens imperium super reges terræ, est ROMA. Necque enim alia Civitas est, quæ Johannis tempore imperium habuerit super reges terræ, quam ROMA; & notissimum est supra septem montes ROMAM ædificatam esse. *Bellarmin. lib.2. de Pont.Rom.cap.2.*

Thus of the punctual Representation of the Great Whore and of the Beast that carryeth her, and this both by **Vision** *and by* **Interpretation of that Vision**. *Next consider the* **Pathetical description** *of the Whores judgment at large, which was but afore briefly touched.*

2. **A Pathetical Description of the whore's judgment it self.** Now, the *Woman* or *Whore* being interpreted to be *that great City*, &c. in the close of the former chapt. her judgment is here set forth, not under the notion of a *Whore* as she hath been described, but of that great **City Babylon**, though afterwards in Rev. 19. 2. The heavenly ones praise God for *judging the great Whore*. This judgment of *Babylon* is published by three voices from heaven of three Angels, *viz.* 1. *The first declaring the inevitable certainty of her Ruine.* 2. *The second delineating the Grievousnesse and extremity of her destruction.* 3. *The third, under the Type of a stone like a great milstone cast into the Sea, representing the violence, finalnesse, and irrecoverablenesse of her Overthrow.*

[1] *The first voice from Heaven declares the certainty of Babylon's Ruine.* Here consider, I. The Angel that uttered this voice, who is described 1. By the Place whence he came; *And after these things I saw another Angel come down from Heaven.* 2. By the Power wherewith he was furnished; *Having great Power.* 3. By his singular glory wherewith he was adorned; *And the earth was lightned, with his glory.* This is for the refreshing of the Saints, but terrifying of Christ's and their enemies, Ch. XVIII. v.1. II The voice it self that he uttered, is set forth; 1. According to the manner of it with great fervency, that all, yea even secure *Babylon* her self might hear; *And he cryed mightily with a strong voice, saying.* 2. According to the Matter of it, which containeth a declaration (1) Of *Babylons* certain ruine, and the threefold woful events thereof; *Babylon the Great is fallen, is fallen: And is become the Habitation of Devils, And the hold of every foule spirit, And a Cage of every unclean and hateful bird.* By these expressions is intimated *Babylons* as certain ruine, as if she were fallen already: and the phrase is doubled to augment the certainty. Yea, her horrible ruine even to desolation; for Devils, evil spirits and doleful birds haunt those desolate places, v.2. (2) Of the Causes of this her certain and dismal ruine, *viz.* 1 *Partly*, her idolatrous fornications with the Kings and Nations of the earth; *For all Nations have drunk of the Wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her.* 2 *Partly*, her luxurious and wicked Merchandize, of Pardons, Indulgences, &c. touching the Consciences and Soules of men, as after is expressed; *And the Merchants of the Earth* (i.e. her Prelates, Abbates, Priests, &c.) *are waxed rich through the abundance of her delicacies*, ver.3.

CH. XVIII.

[2] *The second voice from Heaven*, (probably of an Angel also, though not mentioned: or of God or Christ, because he saith, *Come out of her my people*) *delineates the grievousness and wofulness of Babylon's Ruine.* Herein are contained 1 *An Exhortation to Gods people in Babylon.* 2 *A Lamentation of Kings, Merchants and Marriners for Babylon.* 3 *An invitation of Heaven and heavenly ones to exult over Babylon.* I. **The Exhortation to Gods people in Babylon** is twofold, viz. *To depart from her: To Retaliate double unto her.* 1. To depart from her; *And I heard another voice from heaven, saying, Come out of her my people.* This Exhortation is urged by divers Arguments, [1] From the peril of their fellowship with her sins; *That ye be not partakers of her sins.* [2] From the danger consequently of being involved in her judgments; *And that ye receive not of her Plagues.* v.4. [3] From the justice of God now approaching to take speedy vengeance upon her for her great and c crying abominations; *For her sins have reached unto Heaven, and God hath remembred her iniquities*, v.5. 2. To reraliate unto her as Gods instruments, not *unjust private revenge*, but *just publick punishments.* These punishments are, (1) Emphatically exaggerated by various vehement expressions: All intimating that her sins were grown to such an height, that no punishments could be sufficient for her; *Reward her even as she rewarded you, and double unto her double according to her works: In the Cup which she hath filled, fill to her double. v.6. How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her.* (2) Notably urged *Partly*, from her extream pride and security; *For she saith in her heart, I sit a Queen, and am no Widow, and shall see no sorrow*, ver. 7. *Partly*,

c *Compare* Gen. 4. 10. *and* 18. 20, 21. *herewith.*

ly, from the Sudden, Manifold, and Destructive judgments, which the strong God shall bring upon her for this her pride and security; *Therefore shall her plagues come in one day, Death, and Mourning, and Famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her*, ver. 8. II. **The Lamentation for Babylons fall**, is principally of three sorts of People, viz. *of Kings, of Merchants, of Marriners.* 1. **In Kings Lamentations for Babylons fall**, Consider, (1) The Impulsive Cause thereof, *viz.* deprivation of their Idolatrous and Luxurious communion with her; *And the Kings of the Earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her.* (2) The Occasion of their sad Laments; *when they shall see the smoak of her burning*, ver. 9. (3) The Manner of their Laments, with frightful fears, and doleful cries; *Standing afarre off for the fear of her Torment, saying, Alas, alas, That great City Babylon, that mighty City: for in one hour is thy judgment come*, ver. 10. 2. In the **Merchants** (*viz.* Indulgentiaries, Penitentiaries, and such like Pontifician Merchants) **Lamentations** for Babylon's fall, Consider, (1) The Impulsive or Moving Cause of their Lamentation, *viz.* The Decay of Babylons Trade, and ceasing of her Pontifician Gaines; *And the Merchants of the Earth shall weep and mourne over her, for no man buyeth her Merchandize any more*, v. 11. This decay and losse of Babylons gainful Trade is aggravated; *Partly* by a large **Bill or Catalogue of her Commodities** and Merchandize wherewith both shee and her Merchants were enriched, from all Countries round about. In all which there seems to be an Allusion to the Description of [d] *Tyre's rich Merchandize* from all Countries, which merchandize was ruined in her destruction: So here (as e *Brightman* conjectures) are expressed the Commodities brought to *Rome* from *Spain, Italy, Sicily, Germany, England, France*, &c. for her sophisticate wares of Merits, Superrogations, Bulls, Indulgences, Pardons, Masses, and such like base counterfeit Papal Toyes; *The Merchandize of Gold and Silver, and precious Stones, and of Pearles, and fine Linnen, and Purple, and Silk, and Scarlet, and all Thyne* (or *sweet*) *Wood, and all manner of Vessels of Ivory, and all manner of Vessels of most precious Wood, and of Brasse, and Iron, and Marble, and Cynamon, and Odours, and Ointments, and Frankincense, and Wine, and Oyle, and fine flower, and Wheat, and Beasts, and Sheep, and Horses, and Chariots, and Slaves* (or *Bodies*), *and* f *Soules of men*, ver. 12, 13. *Partly*, by *Romes* utter Deprivation of all her delicacies wherewith she and her creatures luxuriously glutted themselves, set forth in an *Apostrophe*, or Turne of Speech unto *Babylon*, or *Rome*; *And the fruits that thy soule lusted after, are departed from thee: and all things which were dainty and goodly are departed from thee, and thou shalt finde them no more at all*, ver. 14. Thus of the Moving Cause of her Merchants Lamentation. (2) The Doleful Manner of their Lamentations for *Babylon's* fall, with frightful fears, and condoling cryes, because of her Destruction most lively aggravated by paralleling all her former glory, with the sudden annihilation of that glory; *The Merchants of these things which were made rich by her, shall stand afarre off, for the fear of her torment, weeping and wailing, and saying; Alas, alas, that great City, that was clothed in fine linnen and Purple, and Scarlet, and decked with Gold, and precious Stones, and Pearles: For in one hour so great riches is come to nought*, ver. 15, 16, 17. 3. In the *Pontifician* **Marriners Lamentations** *for Babylon's fall*, Consider; [1] The Enumeration of these Mourners, four sorts being reckoned up; *And every ship-master* (*viz.* Cardinals Patriarchs, Arch-bishops:) *And all the Company in ships* (*viz.* Partners in gaines, as Cardinals familiars and Domesticks:) *And Saylers* (*viz.* Bishops, Abots, Guardians, Priors, that ply in the Romish Vessels:) *And as many as Trade by Sea* (*viz.* the whole rabble of the Popish Clergy, Canonicals, Regulars, Moncks, Jesuites, Capuchins, &c. who promote and devoure the Romish gaines.) [2] The Pathetical Representation of their Lamentations for her sudden desolation, both by the occasion and manner thereof, with fears, cryes, exclamations, casting dust on their heads, weeping and wailing: These are more perplexed then Kings or Merchants, their profits, paunches, kitchens, &c. being more neerly touched; They *stood afarre off, and cryed when they saw the smoak of her burning, saying, What City is like unto this great City? And they* [h] *cast dust on their heads, and cryed, weeping and wailing, saying; Alas, Alas, that great City, wherein were made rich all that had ships in the Sea, by reason of her costlinesse: for in one houre is she made desolate*, ver. 17, 18, 19. *Thus of the Lamentations of* Babylons *friends at her fall.* III. **The Invitation of Heaven and heavenly ones to exult and triumph at Gods vengeance upon her in their behalfe**: This is laid down in an Elegant *Apostrophe*, or Turning of his Speech unto them; *Rejoyce over her thou Heaven, and yee Holy Apostles and Prophets, for God hath avenged you on her*, ver. 20. By *Heaven* here some understand the Church; Some think is signified the Singular and extraordinary matter of joy. By *Prophets and Apostles*, some conceive are intended the true professours and followers of the Prophetical and Apostolical Doctrine and Faith, especially such as for the same have beene persecuted and slaine under the Altar by the Beast and the false Prophet of *Rome*.

[3] *The third voice from heaven, as it were seals up Babylon's violent, final and irreparable overthrow.* Here, I. The Angel, to the greater terrour of *Babylon*, is described to be, *A mighty Angel.* II. The Ruine of Babylon, is by this Angel, *Figured out, Explained, Aggravated and Confirmed.* 1. **Figured out** under the Type of a stone like a great milstone cast by him into the Sea, where there's no finding it, whence no fetching it; *And a mighty Angel took up a stone like a great Mil-stone, and cast it into the Sea.* 2. **Explained**, in the application of this Type to *Babylon*; *saying, Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all*, ver. 21. 3. **Aggravated** by the miserable Events ensuing upon her destruction, *viz.* Her utter losse and total deprivation of all the comforts of a flourishing and inhabited City. As [1] Of Joy and Melody; And

d Ezek. 27. 1. to 26.

e *Brightman on Rev.* 18. 12. *&c.*

f *Souls of men* are set to sale, being for great sums of mony 1. Indulged in many notorious abominations. 2. Acquited from many horrid crimes. 3 Ransomed and redeemed out of Purgatory, &c.

g *Sic D. Pareus in Apoc.* 18. 17.

h *As in* Esth. 4. 1, 3. Job 2. 8. and 42. 6. Jer. 6. 26. and 25. 34. Lam. 3. 16. Dan. 9. 3. Jona. 3. 6.

the voice of Harpers, and Musicians, and of Pipers, and of Trumpeters, shall be heard no more at all in thee. [2] Of all sorts of Tradesmen; *And no Crafts-men, of whatsoever craft he be, shall be found any more in thee.* [3] Of food and provision for sustenance; *And the sound of a Mill-stone shall be heard no more at all in thee*, ver. 22. [4] Of lights to dispel the disconsolate darknesse of the night which takes up one half of the time of our lives; *And the light of a Candle shall shine no more at all in thee.* [5] Of marriage for propagating of issue, and perpetuating of posterity; *And the voice of the Bridegroom and of the Bride shall be heard no more at all in thee.* 4. Confirmed by divers Reasons of this her miserable destruction, *viz.* (1) Her sordid gaines and Popish merchandize; *For thy Merchants were the great men of the Earth.* (2) Her spiritual Witchcrafts deceiving all Nations; *For by thy Sorceries were all Nations deceived*, ver. 23. [3] Her bloody cruelties against the Saints; *And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth*, ver. 24.

Hitherto of the **Punctual Representation** *of the Great Whore to be judged: And of the* **Pathetical Description** *of her final and dreadful judgment. Next follow the* **Victorial Triumphs** *of the Heavenly ones at this judgment of the Whore.*

3. **The Victorial Triumphs and Gratulations of them in Heaven, upon the judgment of the Great Whore.** These Triumphant Gratulations are, 1. *For the judgment of the Great Whore.* 2. *For the Dominion of God, and the Marriage of the Lamb.*

[1] *In the Gratulation for the Judgment of the Great Whore*, Consider, I. **The Place where it was**, viz. *In Heaven*, shall we think it was in the Empyrean Heaven, the Heaven of Glory? There's no need so to interpret it; and both the Gratulation it self, and the Series of things following seem rather to intend it of the Church, often in this Book called *Heaven*, and especially in the Vision described, *Rev.* 4. to which this Gratulation hath special reference. II. **The Victorial Gratulation it self** which is, *Partly* of much People: *Partly* of the four Beasts and twenty four Elders. I. Of **much People**, that is, of a confused multitude of all sorts of People, that shall then be converting in the Church upon earth; *And after these things, I heard a great voice of much People in Heaven, saying.* In the Peoples Gratulatory Song are contained, (1) The Proposition of the Praise ascribed to God; *Alleluja, Salvation, and Glory, and Honour, and Power unto the Lord our God.* Ch. XIX. ver. 1. The first word *Allelujah* is an Hebrew word (הללו-יה) which signifies, *Praise-yee-the-Lord.* But why is the Song partly in *Hebrew*, and not at all in *Greek*? [k] *Brightman* thinks it is because the Church of the Gentiles shall provoke the Jewes to embrace the faith of Christ, when once Antichrist is destroyed, whose idolatry was an impediment to their Conversion. But for as much as this word, (wherewith many Psalmes are begun and ended,) is commonly used both among Hebrews, Grecians, Latines, &c. as an incitement to praise God, [l] *Pareus* thinks there's no mystery in it. (2) The Confirmation or Reason of this Praise given to God, from the righteousnesse of Gods judgments, in judging the great Whore, both for her wicked idolatries and persecuting cruelties against the Saints; *For true and righteous are his judgments, for he hath judged the great Whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand*, ver. 2. (3) The Conclusion of the Peoples Song of Praise, with repetition, because of the Perpetuity of the Whores torment; *And again they said Allelujah, and her smoak rose up for ever and ever.* Or we may read it adversatively, thus; *Praise-yee-the-Lord: but let the Whore burne for ever*, ver. 3. . **Of the four Beasts and twenty four Elders**, (whose mystery was [m] formerly explained,) who by Prostration, Adoration, and Harmonious Congratulation, do seal up the Former Praises of much People; *And the four and twenty Elders, and the four Beasts fell down and worshipped God that sate on the Throne, saying, AMEN, Allelujah*, ver. 4.

[2] *In the Gratulation for the dominion of God and the Lambs marriage now come*; Consider, I. The Divine Invitation or Command, requiring this Gratulation from all his servants and fearers; *And a voice came out of the Throne, saying, Praise our God, all yee his servants, and yee that fear him both small and great*, ver. 5. II. The multitude of triumphant rejoycers, upon this Command, whose voices were like the sound of many waters, and mighty thunders: *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying.* III. The Triumphant Song of Praise which they sung to God. 1. In respect of his Dominion now manifested and appearing; *Alleluja, for the Lord God OMNIPOTENT REIGNETH*, ver. 6. This seems Parallel to that in the I. **Prophecy**, wherein [n] assoon as the *City* (*viz.* Rome) *fell*, in the close of the *sixth Trumpet*: presently the seventh Angel sounds, and the voices in Heaven say; *The Kingdomes of this world are become our Lords and his Christs*, &c. 2. In respect of the Lambs marriage now come, which is *Amplified*, (1) *Partly* by the Preparednesse of the Church the Lambs wife for the marriage; *Let us be glad and give honour to him, for the marriage of the Lamb is come, and his wife hath made her self ready*, ver. 7. (2) *Partly* of her marriage Garments freely given her by Christ; *And to her was granted, that she should be arrayed in fine Linnen, clean and white: For the fine linnen is the righteousnesse* (or [o] *Justifications*) *of Saints*, ver. 8. (3) *Partly* by the blessednesse of the Marriage-guests. The certainty whereof, is intimated, both by the Angels commanding *John* to write the same: And also by the Angels Testimony touching the Divine verity of them; *And he saith unto me, write, blessed are they which are called unto the Marriage-supper of the Lamb. And he saith unto me, these are the true sayings of God*, ver. 9.

Hitherto of the **Preparatory** *to the Exposition of the Whores Judgment: and of the Exposition of the* **Whores Judgment** *it self. Now finally of the* **Event** *that this Exposition had upon John.*

III. The

i So *Brightman on Rev.* 19. 1.

CHAP. XIX.

k *Brightman on Rev.* 19. 1.

l *D. Pareus in Apoc.* 19. 1.

m *See on Rev.* 4. 4, 6, 7, 8.

n *Rev.* 11. 13, 14, 15, 16, 17.

o So *Brightman on Rev.* 19. 8.

III. **The event which the Exposition of the whores judgement had upon John**, concludes this mystery of the final judgement of the Whore. Here note, 1. *Johns* Preparation to worship the Angel, being so wonderfully taken with what he had revealed to him. 2. The Angels Prohibition of *John*, and refusal of his worship, *Partly* because Divine Worship was not due to him, being but Johns fellow-servant in testifying the Prophecy of this Revelation: *Partly* because Divine Worship is Gods peculiar due; *And I fell at his feet to worship him: And he said unto me, see thou do it not: I am thy fellow-servant, and of thy brethren that have the Testimony of Jesus; Worship God: for the Testimony of Jesus is the spirit of Prophecy*, ver. 10.

Hitherto of **The Judgement of the Whore**: *Next of the* **Judgement** *of the* **Beast** *and* **false Prophet.**

II. THE JUDGEMENT OF THE BEAST AND FALSE PROPHET, *together with their Armies and adherents, warring against the Lambe and his Army, is foretold and more fully declared.* These Adversaries were all mustered together under the *Sixth Vial*, in t Armageddon: Now this *Seventh Vial*, (the exposition whereof is yet continued) describes the event of the *battel* in Armageddon. u *Some* interpret this Vision of the last judgement: x *Some* of the Conversion and glorious Calling of the Jews: y *Same* of the spiritual victory which Christ shall obtain by his Word. z *Some* understand it of Christs final victory, not only *spiritually* but *corporally*, over the *Beast* and *False-Prophet*, (now chafed and enraged at the destruction of the whore) and this by some remarkable and dreadful dispensation of his Providence, and that before the General Judgement come. And this seems most agreeable to the Series of the Text ensuing. Now here are set forth, 1. *The preparation to the Battel.* 2. *The events of the Battel.*

t Rev. 16. 13. 14. 16.
u So *Arethas, Pareus.*
x *Brightman.*
y *Napier.*
z *Forbes.*

1. *In the preparation to the battel*, are described Christ's, and the Beast's Preparations against each other, as the two grand Adversaries and Generals of the Field. I. **In Christs Preparation**, are declared, 1 **His Majesticall and victorious coming forth to Battel**, even out of *Heaven open*, sitting on a *white Horse*, an Emblem of Victory, Triumph and Joy, which seems here to intimate Christs victoriousnes over his enemies, to the increase of new joyes to his people; *And I saw Heaven opened, and behold a white Horse, and he that sate upon him, &c.* 2. **His admirable perfections** wel-becoming so glorious a Captain. viz. (1) Truth and faithfulnesse in all his Promises and threats, though he seem to delay long; *And he that sate upon him was called faithful and true.* (2) Justice in judging and warring; *And in righteousnesse he doth judge and make war*, ver. 11. (3) Piercing quicknesse to find out, and take revenge upon his enemies; *His eyes were as a flame of fire.* (4) Victoriousnesse: *And on his head were many Crowns*, denoting his many and singular victories: yea the Crowns of these a Kings, against whom he now goes forth to fight, were in effect his already. (5) Unsearchablenesse of his Name, Nature and wayes; *And he had a Name written which no man knew but himself*, ver. 12. Written, for Permanency: but known only to himself, for the secrecy and mysteriousnesse of his state, counsels and wayes; as b *Forbes* noteth. (6) Severity of revenge upon his enemies, having his c garments even soaked and steeped in their blood, and particularly in the blood of the Whore lately by him judged and executed; *And he was cloathed in a Vesture dipt in blood.* As coming from a bloody slaughter. (7) Infinite wisdom, knowing all the secrets of God, and making known his pleasure to us, as man makes known his will to man by a word; *And his name is called, THE WORD OF GOD*, ver. 13. This denomination of Christ, d *The Word*, is peculiarly found in *Johns* writings; and affords a notable Argument that *John* the beloved Disciple penned this Book. *Thus of Christs Perfections and glorious Properties.* 3 **His Armies**, heavenly, pure, and victoriously triumphant in and with Christ; *And the Armies which were in heaven, followed him upon white Horses, clothed in fine linnen, white and clean*, ver. 14. 4. **His weapons of War**, or **Manner of fighting**; gradually described; viz. e Smiting with the Sword of his Mouth, Ruling with his Rod of Iron, and treading his foes under his feet, that they shall not be able to rise up against him; *And out of his mouth goeth a sharp sword, that with it he should smite the Nations*: viz. (His word, either punishing them according to the tenour of it: or subduing them unto the obedience of it,) *And he shall f rule them with a rod of iron: and he treadeth the Winepresse of the fiercenesse and wrath of Almighty God*, ver. 15. 5. **His puissant Name**, acquired by his Martial Atchievements, publishing him to be Lord and King Paramount; *And he hath on his Vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS*, ver. 16. g *Some* think this name is written. *On his vesture*, for Perspicuity, that all may clearly discern it: *On his thigh*, for the Perpetuity and Eternity of his Dominion, none being able to deprive him of it. h *Some on his vesture*, for manifestation to all: *On his Thigh* or *feet*, not only to note that Christs meanest, surpasseth mans highest power; but especially to intimate that this is the time when his Church shall have dominion with him. i *Some* thus; *On his Vesture*, manifesting now his victories to all; *On his thigh*, because now all the world shall testifie their subjection to Christ, and swear him Homage. For men do not only k wear their *Sword on their thigh*: but especially their strength is by Scripture placed in their *loins and thighs*; and hence it was a token of subjection & servitude to l *put the hand under the thigh*, which Custome *Aben-Ezra* witnesseth to have continued still among the *Indians* and *Ethiopians* till his time. 6. **His Herauld**, or **Trumpet**, not so much proclaiming open war with the Beast, as inviting all that delight in prey, to come and take the spoile: the Conquest of the Beast being certain. This Herauld is described, (1) By his Person, being an *Angel.* (2) By his station, which was strange. *In the Sun*; And *I saw an Angel standing in the Sun.* Intimating the bright, clear and Sun-like light which then shall be evident to all touching Antichrists destruction.

a *Rev.* 19. 19.
b *Forbes on Rev.* 19. 12.
c *Compare herewith Isa.* 63. 1. *to* 7.
d *Joh* 1. 1. 14. 1 *Joh.* 1. 1.
e *Thus with Mouth and hand he fighteth, and with feet down trampleth all* Forbes on Rev. 19. 15.
f See *Psal.* 2. 8. 9
g D. Pareus in Apoc. 19. 16. *Mr.* Reynolds on *Ps* 110.
h *Thomas Brightman on Rev.* 19. 16.
i *Forbes on* Rev. 19. 16.
l *Ps.* 45. 3.
d *Gen.* 24. 2, 3, 9. and 47. 29

tion. (3) By the loudneſs of his Proclamation, able to make the deafeſt heat; *And he cryed with a loud voice.* (4) By the tenour of his cry, which (under the allegory of all Fowls or Birds of prey invited to feed and fill themſelves with the fleſh and carkaſſes of the ſlain,) intimates the great and extream ſlaughter of the Beaſt and his Armies by Jeſus Chriſt; inſomuch that all that were addicted to take, the ſpoyle ſhould prey upon them, being now certainly and ſpeedily to be deſtroyed; *Saying to all the Fowls that fly in the midſt of heaven, Come and gather your ſelves together unto the Supper of the Great God: That ye may eate the fleſh of Kings and the fleſh of Captaines, and the fleſh of mighty men, and the fleſh of Horſes and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great,* ver. 17, 18. Thus *of Chriſts Preparation to the Battel.* II. In the Beaſt's Preparation are laid down, 1. His adherents and Armies. 2. Their muſtering and gathering together for Warre. 3. The adverſaries againſt whom they prepare to fight; *And I ſaw the Beaſt, and the Kings of the Earth, and their Armies gathered together, to make warre againſt him that ſate on the Horſe, and againſt his Army,* ver. 19. This their gathering together was in *Armageddon*, and that by the diligence of the *Frogs*, as was formerly declared in the *ſixth Vial*, The beaſt being enraged after *Rome's* Deſtruction.

2. *In the Events of the Battel* (The Battel it ſelf not being at all mentioned, but only the Beaſts intentions and preparations to fight againſt Chriſt and his Army, for the Beaſt and his Adherents are entrapped and enſnared, eaſily and ſuddenly foyled by Chriſt,) Conſider, 1. The dreadfull Calamity that joyntly befell the *Beaſt that carryed the Whore* and the *Falſe Prophet*, the Reſtorer of the Beaſt for carrying of her. (Which *Falſe Prophet* is deſcribed here both by his Miracles wrought before the beaſt, and by his deceiving of the Beaſts vaſſals and worſhippers thereby, ſo that this is the m *Two horn'd Beaſt.*) This their calamity conſiſts, 1. In their joynt apprehenſion; *And the Beaſt was taken,* (Gr. n *taken-in-ſnares, entrapped, enſnared*) *and with him the Falſe-Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beaſt, and them that worſhipped his Image.* 2. In their joynt Execution, and that in moſt dreadful manner, like *Corah, Dathan*, and *Abiram* ſwallowed up alive of the pit, or like *Sodom* and her Cities burnt up alive; *Theſe both were caſt alive into a lake of fire burning with Brimſtone.* As they were joynt-partners in wickedneſs, ſo they are now joynt-partakers in the woful reward of their wickedneſs, v. 20, 21. The General Slaughter of all their whole Army, all are put to the ſword, & the fowls invited filled with their fleſh, enriched with their prey; *And the remnant were ſlain with the ſword of him that ſate upon the Horſe, which Sword proceeded out of his mouth. And all the Fowls were filled with their fleſh,* ver. 21.

m Rev. 13. 12, 13, 14.

n The word ἐπιάσθη He was entrapped, *or* ſnared, implyeth in it, as an *eaſie victory*, for the part of him that rideth on the *White* Horſe: ſo a *ſudden and unexpected foyle* to the Beaſt and his followers. *Forbes on* Rev. 19, 20.

The beaſt is taken; being as it were catched in ſnares, and entangled before he be aware of it, as wild beaſts are taken, which run into the Nets or Gins, ere they know where they be. So much doth the word *Epiaſthe* intimate, that ſignifieth to *take*. And indeed we know that the *Lord raineth down ſnares upon the wicked*, as it is, *Pſal.* 11. 6. whereby their feet are taken in ſuch places, where they leaſt of all feared any ſuch matter. *Thom. Brightm. on* Rev. 19. 20.

Hitherto of the **Judgement of the Whore, Beaſt and Falſe Prophet**, *and their Adherents. Laſt of all comes to be conſidered the* **Doom and Judgement of the Dragon** *himſelf that ſet them all on work againſt Chriſt and his Church.*

VII. Vition.

III. THE JUDGEMENT OF THE DRAGON, *that old Serpent, the Devil and Satan, that hath incited and uſed as his inſtruments, the Whore, Beaſt, Falſe-Prophet, and their followers, to oppoſe and perſecute the Lambe and his Saints*: comes now in the laſt place to be conſidered of. Touching this Judgment of the Dragon, Conſider 1. *The Inchoation of it*, in his Binding. 2. *The Relaxation of it*, in his Looſing. 3. *The Conſummation of it*, in his final Damning. The particulars contained herein are o moſt Abſtruſe and myſterious; to be too poſitive and definitive about them and the myſteries intended in them, would argue too much boldneſſe and Temerity. And learned Expoſitors are much unſatisfied about the interpretation of them. p *Some* conceive, all that is here ſpoken till the Dragon's deſtruction in *ver* 10. to be only A *Summary Repetition* or *Recapitulation* of the affairs and whole ſtate of the Church, from the primitive times almoſt to theſe times: How the Dragon was chained up after the tenth perſecution for a 1000 years, The Church mean-while obtaining a Spiritual Reſurrection and Kingdom with Chriſt, till after the 1000. years Satan was let looſe and brought in new enemies, *Gog and Magog*, againſt the Church, to his and their deſtruction. q *Some* contrariwiſe are of opinion that this Chapter is not a *Repetition*, but a *Continuation of the Revelation* touching future events to the Church till the Judgement-day. And that the Series and Current of the Context duly conſidered ſeems ſo to carry it. After times probably will better underſtand theſe Myſteries. But to the Text, touching the *Dragons Judgement.*

o A man may ſee by the Commentaries of the Interpreters, how greatly they are puzled and toyled in the interpretation of this Chapter: but above all the reſt the Popiſh Commentors do moſt pitifully vex themſelves therein, as to whom it is like an intricate Maze and Labyrinth, whence there is no winding of a mans ſelf out. *Thom. Bright. on* Rev. 20. 1. p So Pareus, Brightman, Forbes, Napier interpret it. q So Mede expounds it.

1. The

1. **The Inchoation of the Dragons Judgement**, is laid down in his binding for a thousand years. Here consider, 1. *The Dragons inchoate destruction.* 2. *The Churches Contemporary State and condition mean while.* I. Touching **The Dragons inchoate Destruction**, or **Binding**, are considerable. 1. The Agent by whom the Dragon was bound, *An Angel*, r supposed to be Christ, because his Heavenly Authority and Mighty Power under the Emblem of a *Key* and *Chain* are so notably described; *And I saw an Angel come down from Heaven, having the Key of the bottomless pit, and a great Chain in his hand*, Chap. XX. ver. 1. 2. The actions of the Angel about the Dragon, are divers, *viz.* (1) Apprehending of him; *And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan.* (2) Binding of him, the term of his bondage being expressed; *And bound him a thousand years*, ver. 2 (3). Imprisoning of him, which is set forth, *Partly*, By the place wherein he imprisoned him; *And cast him into the bottomless pit. Partly*, By his secure manner of proceeding with him; *And shut him up, and set a Seal upon him.* As sometimes it was with *Daniel* in the Lions Den, or with *Christs Body* in the Sepulcher. 3. The End or Intention of this Judicial process with the Dragon, *viz.* *That he should deceive the Nations no more till the thousand years should be fulfilled.* Which is amplified by a Prediction of the Dragons release for a little season afterwards; *And after that he must be loosed for a little season*, ver. 3. II. Touching **the Churches State and condition during this thousand years restraint of the Dragon**, are observable. 1. The Reviving. 2. The Enthroning. 3. The Reigning of two sorts with Jesus a thousand years, *viz.* *Partly*, Martyrs who suffered for Christ. *Partly*, Others who kept themselves pure from Antichristian defilements and idolatries; *And I saw Thrones, and they sate upon them, and Judgement was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a* s *thousand years*, ver. 4. This state of the Martyrs and pure Worshippers is amplified three wayes, *viz.* (1.) By the opposite condition of the rest of the dead; *But the rest of the dead lived not again until the thousand years were finished.* (2) By the Denomination given to this condition of the Revived Martyrs, &c. *This is the FIRST RESURRECTION*, ver. 5. (3.) By the happiness and holiness of all that have part in this first Resurrection, *Partly*, in respect of their Exemption from the second Death: *Partly*, in respect of their Inauguration to be Priests and Kings with Christ; *Blessed and Holy is he that hath part in the first Resurrection: On such the second Death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years*, ver. 6. These thousand years seem Contemporary to the thousand years of the Dragons Restraint. And the state of the *New Jerusalem's coming down from God out of Heaven*, is thought by some to be an happy condition of the Church in this life *contemporary* to them Both.

2. **The Relaxation of the Dragons Judgement**, is set forth in his loosing again out of Prison for a little time. Touching which, note, I. The time or term when this Dragon shall be thus looled; *But when the thousand years are expired, Satan shall be loosed out of his prison*, ver. 7. II. The subtile practises of the Dragon thus released, seducing and instigating new enemies against the Church. Here 1. The Enemies seduced, are described, (1.) By the extent of places whence they shall be gathered, *from all the four Quarters of the Earth.* (2.) By their Denomination, *Gog* and *Magog.* (3.) By their Number, *as the sand of the Sea.* 2. The intent of this seducement is specified, for battel against the Saints; *And he shall go out to deceive the Nations, which are in the four Quarters of the Earth,* t Gog *and* Magog, *to gather them together to battel: the number of whom is as the sand of the Sea*, ver. 8. This seems to allude to that in *Judg.* 7. where the Midianites like *Grasshoppers* for multitude, and whose Camels were as *the sand of the sea* for number, pitched against *Israel* in the Plain, and were destroyed by *Gideon* and his three hundred holding forth burning Lamps, breaking Pitchers, and sounding Trumpets. III. The Events ensuing upon these practises of the Dragon, are of two sorts: 1. The Hostile acts of these seduced enemies against the Church, *viz.* (1.) *Partly*, Going up every way against them; *And they went upon the breadth of the Earth.* g The *utmost parts of the Earth* are promised Christ *for his possession* at last. (2.) *Partly*, Surrounding them on every side; *And encompassed the camp of the Saints about, and the Beloved City.* By *Beloved City* h some understand *The New Jerusalem*, the Metropolis of this New Kingdome of Christ and the Saints, which, like the Tabernacle in the Wilderness, is pitched in midst of the Saints Camp. By *camp of the Saints*, the Nations of the saved ones that shall walk in the light of the New Jerusalem. This seems to allude to the practises of them in *Sodom*, wherein all young and old from all Quarters compassed *Lots* house, *Gen.* 19. who were devoured by fire and brimstone rained upon them from God out of Heaven. 2. The righteous Acts of God as it were by his own immediate hand, against these enemies, for the Rescue, and in the Quarrel of his Church; *And fire came down from God out of Heaven, and devoured them*, ver. 9.

3. **The Consummation of the Dragons Judgement**, is declared in his final damning. Here the Dragons final doom is, 1 *Described.* 2. *Confirmed.* I. *Described* and aggravated. 1. By the cause of his damnation, his *deceiving the Nations*, especially after his letting loose. 2. By the place of his execution. 3. By the company damned with him, *The Beast and False Prophet.* They sinned together, and shall burn together. 4. By the extremity, easelessness and endlessness of all their torments; *And the Devil that deceived them was cast into the lake of fire and brimstone, where the Beast and False prophet are, and shall be tormented day and night, for ever and ever*, ver. 10. II. *Confirmed* by the lively

r So Pareus in Apoc. 20. 1. Forbes on Rev. 20. 1.

CHAP. XX.

s Touching this thousand years Reigne of the Martyrs and Confessors with Christ. See D. Pareus in Apoc. 20. 4. and Jos. Med. Com. in loc. Forbes. Brightman and D. Joan. Prideaux Lect. XIII.

t Touching this Gog and Magog, see the various opinion of Writers, in D. Prideaux. Orat. III. D. Pareus in Apoc. 20. 8. Brightm. Forbes, Napier, also on the place.

g Psal. 2. 8.

h Jos. Med. in Com. Apoc. Part. 2. de Gogo & Magogo.

lively representation of the General and last judgement, annexed immediately to the Damning of the Dragon. i Nor as if the Day of judgement should then immediately follow, or as if the particular time thereof were here determined: but to intimate the full destruction of the Dragon and other Enemies of the Church which should hold on till Christs final coming to judgement: As in *Daniel* 7. A Throne is erected, and one sitteth thereon for judging the Beasts there mentioned, Enemies of the Church; And the faithful that they might apprehend their adversaries full overthrow, but their own perfect deliverance, are called in *Dan.* 12. to the meditation of the last and full degree thereof in the general Resurrection. To that here seems to be an allusion. Now in this *Hypotyposis* or lively Adumbration of the **Last and General Judgement** compendiously declared, consider, 1. The Majestical enthronement of the Judge upon his Tribunal or Judgement Seat, emphatically *Amplified*; *Partly*, By the glory and greatness of his Throne: *Partly*, by the power of his presence, *Heaven and Earth fleeing away*. How then shall the wicked stand before him, or look up at that day? *And I saw a great white Throne, and him that sate on it, from whose face the Earth, and the Heaven fled away, and there was found no place for them*, ver. 11. 2. The Order and Manner of his Judicial Proceedings, (1.) By his Convening of all before his Tribunal that were to be judged; *And I saw the Dead, small and great, stand before God.* (2.) By his final Dooming or Sentencing of all that were thus convented before him. In passing of which Judicial Sentence, note, 1. The matters of Fact according to which they shall be judged, *Their works.* 2. The Evidence produced for Conviction and proof of these Matters of Fact against them, *viz. Partly*, the *Books opened*, i. e. Gods Book of Remembrance: And the Records or Books of their own Consciences. *Partly*, the *Book of life*, i.e. The Record of Gods Everlasting Decree of Election. In all this seems to be a notable allusion to that of *Daniel*, k *The Judgement did sit, and the Books were opened.* And both that and this to the usual process of Humane Courts of Judicature, wherein Judges proceed upon persons according to Matters of Fact alledged and Proof, which Allegations and Proofs are Booked down and Recorded; *And I saw the dead small and great, stand before God: And the Books were opened: and another Book was opened, which is the Book of life: and the dead were judged out of those things which were written in the Books, according to their works*, ver. 12. This Judicial process is *Amplified* by A Prolepsis, or Prevention of an Objection. **Objection.** *But how shall all the Dead, that are in Sea, Grave, or under any other sorts of death be thus convented before God?* **Answ** Sea, Death and Grave, shall all of them unanimously surrender and deliver up their dead at Gods command and coming to judge; *And the Sea gave up the dead which were in it: and death and hell* (or, *the Grave*) *delivered up the dead which were in them: and they were judged every man according to their works*, i.e. The Judicial Sentence was pronounced according to their works, ver. 13. 3. The Execution of the Judicial Sentence, by inflicting the fiery Torments of the Second Death, that is, Eternal Death. The Objects upon which the Judgement shall be inflicted, are *Things*, or *Persons*. (1.) **Things.** *viz.* Death and Hell, or the Grave; *And Death and Hell* (or *Grave*) *were cast into the Lake of fire. This is the Second Death.* As if it were said, There shall be no Torment any longer that shall vex men, either in Death or in the Grave, but only in the Lake of fire, where the Reprobates die for ever, ver. 14. (2.) **Persons** *viz.* All Reprobates; *And whosoever was not found written in the Book of life, was cast into the Lake of fire*, ver. 15.

Thus, of the **Third General Branch** *of this* II. Prophecy, *viz. The deliverance of the Church at last out of all her distresses and persecutions, by Gods righteous Judgements in the Destruction of her afflicting and persecuting enemies, The Beast, False Prophet, Dragon, and their adherents, with Death, Grave, and all Reprobates. Next in order is the* **Fourth and last General Branch**, *touching the happy state and condition which the Church shall enjoy upon this her Deliverance.*

4. *Finally,* **The happy state and condition of the Church upon her Deliverance from her Enemies, by their just Ruine and Destruction**, is most magnificently and gloriously represented to us in the last Branch of the II. PROPHECY, touching the *New Heaven, and the NEW Earth, and NEW JERUSALEM descending from God out of Heaven*; and this comes now to be considered. Now though this *Vision* be here reported after the Description of the *Last and General Judgment*, and some thereupon conceive it to be a Description of the Churches Eternal Felicity in Heaven and Glory: yet m such as interpret it of the Churches happy state in this World upon her Deliverance from, and the Destruction of her grand Enemies, *viz.* of the great Whore, The Beast, The False Prophet, whose Destruction was *Consummate*, and of the Dragon also whose Destruction was *Incheate*, do conceive this *New Jerusalems state* to Synchronize or be contemporany with the 1000 years of the Dragons being bound, and of the Martyrs and Pure-worshippers Dominion with Jesus Christ. *Vid. Jos. Med. Calv. Apoc. Part* 2. *Synchr. IV. V. VI.*

This happy state of the Church is described *from Ch.* 21 1. *to Ch.* 22. 6. As all interpreters that I have seen, do with unanimous consent acknowledge. But touching the Kind or sort of Happiness here described, they do not so harmonicusly accord. They chiefly are of three Opinions herein. 1. *Some* interpret all this Vision meerly of the Eternal and Glorious happiness which the Church shall enjoy in Heaven with God and Jesus Christ in immediate Vision and fruition. And r most Expositors go this way. 2. *Some* s expound it of the Churches happy condition in respect of the *Conversion of the Jews*. The Church of the Gentiles was t an *Heavenly Jerusalem* before, but many corruptions were intermixed in her condition: but when the Jews shall be converted, there shall be such a New face of all things in the Church, and they shall be so pure and holy, that in respect of the

i To this effect *Forbes* on *Rev* 20. 11.

k Dan. 7. 10 Of these **Books**, and especially the **Lambs Book of Life.** See D. *Prideaux. Orat. IV.*

l So *Brightman* on *Rev.* 20. 14.

m *Jos. Med. in Com. Ap. Part.* 2. *de mille Anis Tub.* 7. *p.* 273 *edit. Cantabrig.* 1649.

r Thus this *Vision* is interpreted by *D. Pareus, Junius, Piscator, Diodate, Napier.*

s Thus *Tho. Brightman* expounds it.

t Heb. 12. 22.

the heavenly Jerusalem of the Gentilish Church, this shall be as it were *A New Jerusalem*. 3. Some, without restriction or reference to the Jews Conversion, understand it indefinitely of that u happy Spiritual state which the Church, upon her enemies destruction, shall enjoy here in this world, before she be translated from Earth to Heaven. And divers considerable x *Reasons*, drawn especially from the Nature of this Vision, are propounded for strengthening of this Interpretation, a brief taste whereof is here presented in the *Margin*, and may more fully be discovered in the Authors themselves. In this difference of learned mens judgements, it is not easie determinately to fix a mans thoughts. For mine own part, I ingenuously acknowledge I have long been somewhat dubious and divided in my thoughts which of these Expositions to pitch upon, nor am I at present so fully resolved as to have no hesitancy at all thereabouts: yet all things deliberately considered, and the foresaid and like *Reasons* pondered, I rather incline to their Opinion (recited in the third place) who interpret this of the Churches *Happiness Spiritual*, rather then *Eternal*: Of *Grace* in this world, rather then of *Glory* in the world to come. Now if so happy a Condition may befall the Church in Earth: What, and how surpassing shall her happiness be in Heaven it self?

u *Jos. Med. quo supr. Forbes on Rev.* 21. & 22. *Arethas apud Oecumen.* also, expounds this whole *Vision* in such sort, as he seems to incline to this way. x *Divers Reasons are summarily couched together by* Forbes. *Take them in his own words.*

Now, albeit the Church her Condition be here set down Hyperbolically (as would appear) for any state that ever she shall here attain to: yet, if we consider, I. How not only the most precious things in Nature, are too abject to express the Dispensation of Grace, (specially now in the highest degree) But also, II. That here is painted out unto us, 1. A Jerusalem coming down from Heaven: 2. The Tabernacle of God, wherein God will sojourn with men, (1) Having a wall against invasion, (2) Founded on the Doctrine of the Apostles, (3) Gates for Receiving in Nations and Kings, coming to walk in her light, and bringing thither their Glory: (4) Having to this end the Ministry of Angels, even Pastors of Churches; 3. And that all the Measuring of this City, is by the Ministery of man, called to be an Angel, and Instructed for that with a Golden Reed; 4. As also that all the Dispensation of God towards the City, is by the Lamb the Mediator, who in the world to come *giveth up the Kingdome to God, that he may be all in all*, 1 Cor. 15. 28. III. And finally, That here nothing is so magnifickly spoken, which the Prophets before have not almost in the same terms uttered, of the Estate of the Church here in Grace: We will easily perceive that no such thing is here meaned, as whereto most part of Interpreters have drawn it: But even by this amassing together of all the Goodly Promises in the Prophets, of the Church her Graceful and Peaceable state, To let us see that at this time shall be the full performance, never any more to be disturbed, and so therein **The Mystery of God to be finished**; Nothing now Resting to be either expected or wished, but that *The Lord Jesus come quickly*, *Forbes on Revel.* 22. § 4.

Now this happy state of the Church is 1. *More Summarily and Generally Propounded.* 2. *More Plenarily and Particularly Expounded.*

I. **More Summarily and Generally The Churches future Happiness is Propounded,** 1. *Partly by Vision.* 2. *Partly by Voice, tending to explain and confirm the Vision.*

1. **By Vision** The Churches happiness is represented, 1 *in respect of the New World.* 2 *In respect of the New Jerusalem in the world.* 1. In respect of the New World, or New face of the whole Universe. The World is altered at the Churches alteration, whose Receptacle and Habitation it is, and it becomes *New*, 1. By alteration of things that Remain; *And I saw a New Heaven, and a New Earth: for the first Heaven and the first Earth were passed away.* Scripture by y *New Heavens* and *New Earth*, being wont to express Great Changes in the world. There shall be after the Destruction of the Whore, Beast and False-Prophet, such a wonderful shaking and change of all things in the world, that it shall be as a New World, New Heaven and Earth. 2. By Abolition of that which shall be taken away; *And there was no more Sea*, Ch. XXI. ver. 1. By *Sea*, which is wont to rage and swell tempestuously, z Scripture is wont to signifie the raging stirs, tumults, commotions, &c. of enemies, people or Nations: Now by *there being no more Sea*, the Holy Ghost sheweth the quiet state of things no more subject to trouble or inquietation as formerly. Not, saith a *Forbes*, as if henceforth the Church should be altogether free of all evils, (which cannot fully fall here) but never again shall either *Deceit of Darkness*, or *Hostile invasion*, trouble her. But her last evil, amidst both plenty and peace, shall be *Security*. 2. In respect of the New Jerusalem, the Renewed Church in this New World, and for whose sake the world is renewed. She is here Described, 1. By her Holiness; *And I John saw the Holy City*. 2. By her Newness; *New Jerusalem*. Not only *New* in respect of that Old Jerusalem under the Law gendring to bondage, in which sense the Christian Church was always *New*: but *New* in comparison of her former sad afflicted state, her enemies being destroyed. The name of *Newnesse* is a Note of her transformation into a more joyful state, saith *Andreas*. 3. By her Heavenliness, or Divine descent; *Coming down from God out of Heaven*. viz. of Gods Building and Beautifying. 4. By her Bride-like Preparedness for Christ; *Prepared as a Bride adorned for her Husband*, ver. 3.

y *See* Isa. 65. 17. & 66. 22.

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z *See* Psal. 46. 2, 3, 6. & 89. 9, 10. Isa. 57. 20. Ezech. 26. 3. *Forbes on Rev.* 21. 1.

2. **By Voice**, tending to Explain and Confirme the former Vision. This voice is two-fold, *viz. More Generally, from Heaven*: *More Specially, from the Throne.* 1. The Voice from Heaven, declares the Churches Felicity, 1. In respect of the presence or enjoyment of all Good, *viz.* in the Cause and Fountain of Good. That is, (1) Gods Covenant Relation to them. (2) Gods Co-habitation by his Gracious presence with them; *And I heard a Great Voice out of Heaven, saying: Behold,*

the b *Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them*, and be *their God*, ver. 3. 2. In respect of the Absence, or removal evil, which is Confirmed from the passing away of former things, *viz.* the Churches Distresses and Persecutions under the Dragon, &c. then c *she cryed, was in paine*, her members d *slain for the testimony of Jesus*: but now these, or like miseries are past, and shall trouble her no more; *And God shall wipe away all tears from their eyes; And there shall be no more Death, neither sorrow nor crying, neither shall there be any more paine: for the former things are passed away*, v. 4. 11. The voice of him that sits upon the Throne, *viz.* God himself, further confirms and explains this happy state of the Church, which to carnal men may seem incredible: But Gods Testimony is infallible. Gods voice to this purpose is threefold, and all Emphatical. 1. His **First Voice** is pronounced indefinitely without Particular Directing it to any one. Herein he proclaimes himself to be the Author of this New world; *And he that sate upon the Throne, said, Behold, I make all things New*. And can any thing then be too hard for this God? He that made all things of nothing, can he not easily make all things New? 2. His **Second Voice**, is particularly directed to *John*. And commands him to write and record these words as true and faithful; *And he said unto me, write: for these words are true and faithful*, v. 5. 3. His **Third Voice**, particularly also directed to *John*, Declares, the Consummation or Accomplishment of the Churches Deliverance and Happy state upon her Enemies Destruction, according to the Prophets Predictions. The Mystery of God herein being now finished; *And he said unto me, IT IS DONE*. This her Happinesse is *Confirmed, Described, Illustrated*. (1) *Confirmed*, from the Eternal Nature of God, who foretelleth all things, performes them in due time, orders them to their proper ends, and will at last endlesly blesse his people; *I am Alpha and Omega, the Beginning and the End*. (2) *Described*, *Partly* by the Nature of this Happinesse, consisting in, 1 Having the Fountain of the Water of Life: 2 Inheriting all things: 3 Enjoying the Covenant-Relation to God. *Partly*, by the manner of Conveyance, *viz. Free-gift*. *Partly*, By the Subjects on whom it is Conferred, *viz.* On the thirsty earnest Desirers, and on Conquerours; *I will give unto him* e *that is athirst of the Fountain of the Water of Life freely. He that overcometh shall inherit* f *all things: And* g *I will be his God, and he shall be my son*, v. 6, 7. 3. *Illustrated* by the contrary, miserable condition and damned state which shall befal all Reprobates, especially the worshippers of the Beast and vassals of Antichrist, who are here chiefly intended and ranked in *eight several sorts*, all of them describing in a special manner their corruptions; *But the Fearful, and unbelieving, and the abominable, and Murderers, and Whore-mongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake which burneth with fire and brimstone: which is the second death*, ver. 8.

II. More plenarily and particularly the **Churches future happinesse** or happy state is **Expounded**, and this in a Vision to *John*. Here Consider, 1 *The Preparation of* John *for the Vision*. 2 *The Description of the Church, and her happy state as presented in the Vision*. *I.* The Preparation of *John* for perceiving and beholding of the Vision. In this Preparation note, 1. Who prepared *John* thereto, viz. one of the *Seven Vial-Angels*: probably the same h Angel who showed him formerly the *judgment of the great Whore*. 2. How he prepared him, *viz.* (1) *Partly*, By Word, calling him to him, and promising him to show him the Bride, the Lambs wife; *And there came unto me one of the Seven Angels, which had the seven Vials full of the seven last Plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lambs wife*, v. 9. Elegantly saith i *Andreas*, he calls the *Bride*, the Lambs wife. For when Christ was slain as a Lamb: then he espoused her to himself by his own Blood. For as a Rib was taken from *Adam* sleeping, of which the Woman was formed: So Christ sleeping on the Crosse by voluntary Death, by the blood that was poured out of his side the Church: was constituted, and joyned to him who suffered for us. (2) *Partly*, by Action, carrying him in the spirit to an high Mountain; *And he carried me away in the Spirit to a great and high Mountaine*. He carried *John* to behold the judgment of the great Whore k into the *Wilderness*, perhaps because she lay in covert from vulgar view, or rather because now her judgement would bring her into a Wilderness-state of howling woe: But he carries him into a *great high Mountain* to view the Bride, the Lambs wife; either because they that obtain a true sight of the Bride, must ascend high, or because her state now to be represented was great and highly exalted, she being no longer in her Wilderness-troubles, but in her *Mountain-triumphs*. *II.* The Description of the Church and her happy state, as represented to *John* in Vision. And she is showed here in the height of Magnificence and stateliness, far transcending the utmost glory of all the Kingdoms of this world. Spirituals surpass all Temporals. Oh what glorious things are here spoken of thee thou City of God, thou joy of the whole earth! Now the New Jerusalem is displayed, 1. *In her self*. 2. *In her Accessories*. In both Sumptuously, gloriously.

1. **In her self**, the New Jerusalem is displayed, According to 1 *Her Glorious Beauty*. 2 *Excellent Fortification*. 3 *Accurate Symmetry or Proportion*. 4 *And precious Materials*. *I.* **Her Glorious Beauty** throughout, Consists 1. In her Goodly Greatnesse. 2. In her amiable Holinesse. 3. In her heavenly Descent or Original. 4. In her Divine Glory. 5. Her orient light, which is 1. *Of a Divine pleasantnesse*, therefore compared to a *Jasper* whereby formerly l God was resembled: and 2 *Of*

b The Manner of Gods presence is expressed in the words σκηνὴ & σκηνώσει, which, together with this, That God is said *To be with us*, show clearly, that all this discourse is of the Dispensation of Grace here: and not of that estate when *we shall be alwaies with God*, after *we have met him in the clouds*, to that effect *Forbes on Rev.* 21. 3.

c *Rev.* 12. 2. d *Rev.* 13. 7, 15. *and* 14. 13. *and* 6. 9, 10.

e Isa. 55. 1, 2, 3.
f Mat. 6. 33. 1 Cor. 3. 21, 22, 23. 2 Cor. 4. 15
g Jer. 31. 33. Heb. 8. 10.

h Rev. 17. 1, 2, 3 He that had inflicted a plague on them that deserved it: now demonstrates the happiness of the Church.
Andreas in Ap. c. 67. apud Chry. Tom. 2. in N. T.
i *Andreas in Ap. c. 67. apud Chrys. Tom. 2. in N. T.*
k *Rev.* 17. 3.

l *Rev.* 4. 3.

2 *Of a Chrystalline clearness*, having no secret hidden covert defilements and Abominations in her as the Whore, but being throughout beauteous and sincere, as it were with transparent purity; *And he shewed me that great City. The Holy Jerusalem, Descending out of Heaven from God. Having the Glory of God, And her light* was *like unto a stone most precious, even like a Jasper stone, clear as Chrystal*, verse 10, 11. II. **Her Excellent** and **strong Fortification** consists in a Wall about the City. This Wall is described by the *Constitution, Gates*, and *Foundation* thereof: 1. By the *Constitution* and fabrick of it; *And had a Wall great and high.* Therefore now no more to be trod under foot by the Gentiles, but secure from enemies, and above all dangers. 2. By the Gates of it, for admission and entertainment of all true Israelites indeed. Which Gates excell (1) For their number, which is Patriarchal and Apostolical; *And had twelve Gates* (2) For their Keepers, which are vigilant Angels; *And at the Gates twelve Angels*: viz. Evangelical Ministers directing and conducting the commers into the Holy City, and to the Tree of Life Jesus Christ. (3) For their Inscriptions or Emblems written or graven upon them; *And names written thereon, which are* the names *of the twelve Tribes of the children of Israel.* intimating, both assurance of admittance, and direction for entrance, to all the spiritual *Israel* of God, *verse* 12. (4) Finally, for their uniform Order, viz. *On the East three Gates, On the North three Gates, On the South three Gates. And on the West three Gates*, ver. 13. This seems to allude to the Type of the City in m *Ezekiel*, and to the form of the twelve Tribes encamping about the Tabernacle in the Wilderness, three Tribes Eastward, &c as hath n formerly been evidenced: And this seems to intimate, That this New Jerusalem shall be a receptacle for all true Israelites indeed from all the four corners of the world. *Andreas* saith, o *The Quadripartite figure of the Gates, and their threefold explication, signifies the knowledge of the most holy and adored Trinity diffused through the Quadripartite world.* 3. By the foundations of the Wall, which both in their *Number* and *Names* inscribed upon them relate to Christs twelve Apostles: as upon whose Doctrine alone the New Jerusalem is builded, and wherein her chief strength lies, viz. in being bottomed by their Doctrine on the Rock Christ, the p only foundation; *And the Wall of the City had twelve foundations, and in them the names of the twelve Apostles, of the Lamb*, verse 14. III. **Her Symmetry**, or **Proportion** is most exact and accurate. Here consider, 1. The Measurer, viz q The Angel that talked with God. Who, thinks r *Forbes*, is a Type of those Ministers which then God shall stir up and furnish with excellent graces, to measure and Minister in his Church. 2. The measuring Instrument, *viz.* A Golden Reed. A Geometrical measure, *golden*, both for the honour of the Angel measuring, and City measured, saith s *Arethas*. 3. The things measured, *viz.* City, Gates, and Wall, formerly only the t inner Court was measured, the outward left unmeasured, as to be trodden under foot by Gentiles: but now no more such treading down; all must be measured, nothing is cast out, every thing in the Church must be according to Rule and Measure; *And he that talked with me had a golden Reed to measure the City, and the Gates thereof, and the Wall thereof*, verse 15. This is an Allusion to Architecture, wherein the truth and exactness of the whole Fabrick is tryed by Rule and Measure. And it seems to have respect to that in u *Ezekiel*. 4. The Figure of the City; And the City lieth four-square, and the length is as large as the breadth, Equi-lateral, or having all sides equal, keeping exact proportion, firm, solid, stable against all Essays. As x *Writers* joyntly observe, this cubical solid Figure denotes the Churches firmness and immovable stability in all points. 5. The measure of the City and Wall (1) Of the City; *And he measured the City with the Reed twelve thousand furlongs*, (or, as some Copies read, y 144000 *furlongs*) *the length, and the breadth, and the height of it are equal*, ver. 16. (2) Of the Wall; *And he measured the Wall thereof, an hundred forty and four Cubits, according to the measure of a man, that is, of the Angel*, verse 17. The measure of this New Jerusalem, and the *Wall* thereof, is most exact and mysterious. It seems to have special Relation to and Harmony with the z Number of the Lambs Virgin-company, *viz.* 144000. which number is only built and raised upon twelve by Multiplication: so this New Jerusalem is only built upon the twelve Apostles Doctrine, and in all parts and proportions measured thereby, and conform thereto. This Mystery of the *Measure of the New Jerusalem*, as also in what sense it is said to be, *According to the measure of a man, that is the Angel*; See more fully discussed and cleared by a Mr. *Forbes*, and b Mr. *Potter*, both their Treatises being in English. *Thus of her accurate and comely proportion.* IV. **Her Costly and Precious Matter** or **Materials**, concern *The Wall, City, Foundations of the Wall, Gates, and Street of the City.* 1. The Matter of the Wall; *And the building of the Wall of it was of Jasper.* By c *Jasper* God was formerly represented: This Wall was all of this one Matter and lustre, God alone being the Defence and strength of his Church. d *Andreas* thinks this *Jasper* denotes the Blessed and un-fading life of the Saints. 2. The matter of the whole City, *And the City was pure Gold, like unto clear glass*, verse 18. The e Whore was curiously trimmed, and her Cup guilded, but within full of abominations: But this City not *guilded*, but *pure Gold, transparent as Chrystal.* Denoting her singular preciousness and purity, no impurity or corruption being hid or concealed in her. 3. The matter and garnishment of the Walls foundations, all manner of precious stones. Twelve precious stones according to the number of the XII Apostles being enumerated; *And the foundations of the City were garnished with all manner of*

m Ezek. 48. 30.
n *See the Type of the Tribes camping about the Tabernacle*, in Numb. §. V.
o *Andreas in Apoc. c. 67. apud Io. Chrysost. Tom. 2. in N. T.*
p Mat. 16. 18. 1 Cor. 3. 11.
q Rev. 1. 9.
r *Forbes on Rev. 21. 15.*
s *Arethas in Apoc. c. LXVII. apud Oecumen. Tom. 2.*
t Rev. 11. 1, 2.
u Ezek. 40. 3. &c.
x *Andreas quo sup. Ioachim. Camerar. in Apoc. 21. 16. apud Bez. in Annot. N. Test. Forbes on Rev. 21. 16.*
y Her measure is 144000. furlongs in all dimensions. For this is the undoubted true reading (σταδίους χιλιάδας δώδεκα) according to the Complutensian, *Montanus* and the Plantinian Copies. Ignorance of the mystery hath made men think the last (δώδεκα) to redound. *Forbes on Rev. 21. 16.* z Rev. 14. 1.
a *Mr. Forbes on Rev. 21.* b *An Interpretation of the number 666. by Fran. Potter. B. D. ch. 3, 4, 5, 6, 7, 8, 9.* c Rev. 4. 3. d *Andreas in Apoc. c. 67. apud Chrysost. Tom. 2. in N. Test.* e Rev. 17. 4.

*precious ſtones. *The firſt foundation was Jaſper, The ſecond Saphir, The third a Chalcedony, The fourth an Emerald, The fifth Sardonix, The ſixth Sardius, The ſeventh Chryſolite, The eighth Beryl, The ninth a Topaz, The tenth a Chryſophrajus, The eleventh an Hyacinth, The twelfth an Ametbyſt*, ver. 19,20. Some ſingular Myſtery ſeems hereby to be intended, which as yet Interpreters do not ſo fully underſtand. [f] *Some* think, theſe twelve precious ſtones are applyable to the twelve Apoſtles, and deſcribing the Nature and Properties of theſe rich ſtones do accordingly accommodate them ſeverally. [g] *Some* conceive, hereby are intimated the variety of precious gifts and graces in the Apoſtles and Evangelical Miniſtry, building one and the ſame Jaſper-wall, and preaching not themſelves, but God. [h] *Some* interpret theſe twelve ſtones of the Properties of thoſe eminent perſons that ſhall be inſtrumental in the Jews Converſion. 4. The matter of the twelve Gates; *And the twelve Gates were twelve Pearls, every ſeveral Gate was of one Pearl.* [i] Though theſe Gates be twelve in number, for receiving all the twelve Tribes of the true Spiritual Iſrael, and open to all the four corners of the world, yet they are every of them of one Pearl, even JESUS CHRIST the only *door of the ſheep*, and *way to the Father*. 5. The matter of the ſtreet; *And the ſtreet of the City was pure gold, as it were tranſparent glaſs*, implying the preciouſneſs, integrity and purity, not only of the Body of the City, but even of the Courſe, Commerce and whole way of the Saints therein, *ver.* 21.

Hitherto of the New Jeruſalem and her beauty as conſidered **In it ſelf.** *Next* **In her Acceſſories.**

2. **In her Acceſſories.** *viz.* In thoſe ſupplyes from without her ſelf, making up her beauty and glory both full and durable, this new *Jeruſalem* is further diſplayed. Theſe acceſſory felicities, are; I. The ſingular Spiritual Preſence of God in Chriſt, in the Purity, Truth and Spiritualneſs of Goſpel-worſhip. This Preſence of God in Chriſt affords two grand Priviledges. 1. That God and the Lamb are the Temple, ſo that no external Pædagogy, like that of the Law in a typical Temple, or Ritual worſhip ſhall be needful: and therefore conſequently the Convert Jews ſhould not expect any ſuch thing; *And I ſaw no Temple therein: for the Lord God Almighty and the Lamb are the Temple of it*, ver. 22. If the City, Walls, Foundations, Gates, and Street, be ſo exceeding precious, as hath been ſhowed: what can proportionably be imagined to be the Temple of that bliſsful City, but God and the Lamb? And that City that's ſo ſpecially crowned with the Preſence of God and the Lamb, may deſervedly be called [k] **Jehovah Shammah**, that is, *THE LORD IS THERE*. 2. That God and the Lamb are the light of it. So that great plenty of ſpiritual light, influence and grace, flow from this bleſſed Preſence of God in Chriſt; *And the City had no need of the Sun, neither of the Moon to ſhine in it: for the Glory of God did lighten it, and the Lamb is the light thereof*, ver. 23. There's no need of external Luminaries, where the myſtical Sun of Righteouſneſs ſhines, ſaith [l] *Andreas*. Not that there ſhall be then no need of Scriptures, Ordinances, or Church-officers to preach and inſtruct the Church. For theſe things muſt [m] continue till the end of the world, and therefore till then the Church will need them. But there ſhall be ſuch an increaſe and confluence of [n] knowledge and grace in compariſon of former times, that the Saints ſhall ſeem as it were, not to have ſuch need of them. II. The Conflux and great Reſort of the Nations and Kings of the earth to this *Jeruſalem*, ſhining forth with ſuch divine ſplendour. This Conflux and Reſort of the Nations is *Partly* Deſcribed; *Partly* Amplified. 1 Deſcribed by the effects or events of their coming thither, *viz.* [1] The Nations of them that ſhall be ſaved ſhall walk in its light; *And the Nations of them which are ſaved ſhall walk in the light of it.* viz. They ſhall not only walk to the light, but walk in the direction of the light thereof. [2] The Kings of the earth ſhall contribute to the happineſs of this City, becoming Citizens therein; *And the Kings of the earth ſhall bring their glory, and honour into it*, ver. 24. The like alſo ſhall the Nations themſelves do; *And they ſhall bring the glory and honour of the Nations into it*, verſe 26. 2. Amplified by the ſecurity of all that come to be Cirizens here. And by the Purity of the Commers and Citizens. *Partly* by the Purity of all Commers They ſhall have continual Peace and Tranquillity in it, and be abſolutely ſafe and free. [1] From all open force by day; *And the gates of it ſhall not at all be ſhut by day.* [2] From all ſecret fraud by night; *For there ſhall be no night there*, ver. 25. So that the gates ſhall never need to be ſhut for fear of enemies, The Beaſt and Falſe-Prophet, &c. being deſtroyed: but ſhall ſtill lye wide open to receive all upright Commers. *Partly* by the Purity and integrity of all that come to be Citizens here. They ſhall not defile it with Paganiſh or Antichriſtian lies, idolatries or abominations. Theſe ſhall never any more prevail; *And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a Lye: but they which are written in the Lambs Book of Life*, verſe 27. III. The abundant plenty of all things for neceſſity and delight. This abundance is *Synechdochically* comprized under the **Water of Life**, againſt Thirſt; And the **Tree of Life**, againſt Hunger; both, for ſuſtaining the life and comforts of the Citizens. 1. This **Water of Life** is deſcribed, [1] By the plenty of it, A *River*. [2] By the Purity of it, *A pure River. clear as Chryſtal*. [3] By the virtue of it, *Water of Life*. Not only becauſe it ſtill lives or flows; but becauſe it enlivens them that drink it: [4] By the fountain, or Original whence it flows; *from God and the Lamb*; *And he ſhewed me a pure River of Water of Life, clear as Chryſtal, proceeding out of the Throne of God and of the Lamb*, Chap. XXII. ver. 1. This ſeems to allude either to the pleaſant [o] Rivers that came through Paradiſe: or to the [p] waters in *Ezekiel*, flowing out of the Temple. But this River of water is here ſo ſet forth as it far ſurpaſſed them both. *Some* by this *River*, underſtand [q] the moſt plentiful doctrine of Chriſt, which ſhall make them live to whom

[f] *Andreas quo ſupr. vid. etiam D. Pareus in Apoc. 21. 19, 20.*
[g] *Forbes on Rev. 21 §. 17.*
[h] *Brightman on Rev. 21.19, 20.*
[i] *So Forbes on Rev. 21. §. 19.*

[k] Ezek. 48. 35.
[l] *Andreas in Apoc. c. 67. apud Chryſoſt. Tom. 2. in N. T.*
[m] Mat. 28. 18, 19, 20. 1 Cor. 11. 26. Eph. 4. 11, 12, 13.
[n] Iſa. 11. 9. Jer. 31 34. Iſa. 30. 26.

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[o] Gen. 2.
[p] Ezek. 47. 1, 8, 9.
[q] *Thom. Brightman on Rev. 22. 1.*

whom it flows. But r *Others* seem better to interpret it of the plentiful Communication of the *Spirit*, with all his enlightning, enlivening, sanctifying and comforting operations. And Scripture is wont to signifie the Spirit and his endowments by s *Waters*, t *Well of Waters*, u *Rivers of living Waters*. And this interpretation is the rather confirm'd, in that this *River is said to proceed out of the Throne of God and of the Lamb*: for x the *Spirit proceedeth from both the Father and the Son*. 2. This **Tree of Life**, is described, (1) By its Situation, much like the y Tree of life in the midst of the Garden of *Eden*. *In the midst of the street of it, and of either side of the River* was there *the Tree of Life*. So called, because as it ever *lives*, so it ever *enlivens* them that eat it. But how can this one Tree be *on either side of the River? Answ.* The Greek may thus be rendred, *In midst of the street of it, and of the River* flowing *here and there, the Tree of Life*. As if the Tree were placed in the midst, so as the River divided into two Armes, should embrace it on both sides; as z *Brightman* observeth. Or, it extendeth its Roots and Branches to both sides of the River, for supply on every hand, as a *Pareus* noteth. Jesus Christ is the Tree of Life, who is the spiritual meat and medicine of his Elect. (2) By its fruitfulnesse. The fruit is for food commended here, *Partly* for the great variety of it: In Christ is wonderful variety against all nauseousnesse; *which bare twelve manner of fruits*. *Partly* for the constancy and frequency of it; *And yielded her fruit every moneth*, viz. Twelve times in a year. So that the fruit of this Tree seems to have a constant Spring, a continued Harvest. Christ shall then be still renewing his fruits of life on his Church. (3) By its Medicinablenesse: *And the leaves of the Tree were for the healing of the Nations*, ver. 2. *viz.* Christ shall cure all spiritual sores and maladies of the Nations that shall come into this City. He is Physick, as well as food. IV. Finally, the Perpetuity of this City, and its happinesse serves to complear all its beauty and glory. This is demonstrated in that, 1. The evil that might oppose or corrupt the happinesse of it shall be quite removed, *And there shall be no more curse*. 2. The good that causeth and continueth its happinesse, shall be there continually enjoyed. The Throne of God and Christ shall not be translated thence, as it hath been from *Jerusalem*, and other places; *But the Throne of God and of the Lamb shall be in it*. 3. Hence the manifold felicity of the Citizens in it, shall by this Presence of Gods and the Lambs Kingdome be perpetuated, *viz.* (1) Their habitual service of Christ; *And his servants shall serve him*, ver. 3. (2) Their more clear vision of God in Christ, then ever before; *And they shall see his face*. They shall converse familiarly with God as it were face to face. (3) Their open and evident character, evidencing that they are perpetually devoted to God and to the Lamb; *And his name shall be in their foreheads*, ver. 4. (4) Their divine light of joy and consolation from God, so that they shall neither have any more night of darknesse and sorrow, nor need any more supplies of Candle-light, or Sun-light of inferiour refreshments, *And there shall be no night there, and they need no Candle, neither light of the Sun, for the Lord God giveth them light*. (5) Their perpetual Reigne; *And they shall reign for ever and ever*; *viz.* Their Reign shall be begun on earth, and be continued without interruption, till it be consummated in heaven it self, *ver.* 5.

Hitherto of the **Churches** *happy state upon her enemies destruction, and of the glory of the New Jerusalem. And here endeth* THE BODY *or* SUBSTANCE *of this Book of the Revelation. Next, of the* CONCLUSION *of the whole Book.*

THE GENERAL CONCLUSION of this whole Book of the REVELATION tends singularly to Commend this Book and to Confirme the Authority of it. This Conclusion is propounded *Dialogue-wise*, divers Persons being brought in as Speakers, each of them speaking twice: *viz.* Jesus Christ, The Angel, and *John*. It is full of Majesty and Emphaticalness. Now, the Authority of this Book is confirmed, and the excellency of it is commended most notably, *viz.* *III.*

1. *By the Angel that revealed it to* John. The Angel confirmes and commends this Book. 1. From the truth and faithfulnesse of the things therein revealed; *And he said unto me these sayings are faithful and true*. 2. From the Author of this Revelation. 3. From the approach of the time for the accomplishment of things revealed; *And the Lord God of the Holy Prophets sent his Angel to shew unto his servants the things which must shortly be done*, ver. 6.

2. By *Jesus Christ*, Christ confirms and commends this Book. 1. From his speedy coming, when every thing in it shall be fully compleated; *Behold, I come quickly*. 2. From the happy effect of this Book, upon them that keep the sayings thereof; *Blessed is he that keepeth the sayings of the Prophecy of this Book*, ver. 7.

3. By *John himself*. *John* confirms and commends this Book. 1. From the certain manifestation of the Matter of this Book to him; *And I John saw these things and heard them*. 2. From the wonderful operation and impression they had upon *John*. He was so exceedingly taken and affected with them, that he was ready to have worshipped the Angel that revealed these things to him, had not the Angel forbidden such worship as undue to himself, and only due to God; *And when I had heard and seen, I fell down to worship before the feet of the Angel, which shewed me these things. Then saith he unto me, See thou do it not: For, I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the sayings of this Book: worship God*, ver. 8, 9.

4. By *the Angel the second time*. Now the Angel confirmes and commends this Book. By commanding *John* not to seal it up in secrecy, that being left open it might be known; *And he saith unto me, Seal not the sayings of the Prophecy of this Book*. This Command he urgeth. 1. From the approach of the accomplishment of these sayings; *For the time is at hand*, v. 10. 2. From the double effect that this Book left open and un-sealed, will have, [1] On the Bad, the enemies of Christ, they

r *Andreas in Apoc. c. 68. apud Chrys. Tom. 2 in N. T. Napier on Rev. 22. 1. D. Pareus in Apoc. 22. 1.*
s *John 3. 5. Isa. 55. 1.*
t *John 4. 10, 14.*
u *John 7. 37, 38, 39.*
x *John 15. 26.*
y *Gen. 2. Rev. 2. 7.*
z *Brightman on Rev. 22. 2.*
a *D. Pareus in Apoc. 22, 2.*

shall thereby be accidentally irritated to and hardened in evil; *He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still.* (2) On the Good, the Members and Elect of Christ, they shall thereby be confirmed and encouraged in their goodness; *And he that is righteous, let him be righteous still: and he that is holy, let him be holy still*, ver. 11.

5. By *Jesus Christ the second time.* Here Jesus Christ confirmes and commends this Book, 1. From the instant approach of his coming, to render reward to both good and bad, according to their works, as is testified in this Book; *And behold I come quickly, and my reward is with me, to give every man as his work shall be*, ver. 12. 2. From his Eternity described in three several Expressions; *I am Alpha and Omega, the beginning and the end, the first and the last*, ver. 13. *Alpha* is the first, and *Omega* the last letter in the Greek Alphabet: here metaphorically applyed to Christ, and exegetically explained by the expressions annexed to it. Now if Christ be the beginning and end; As he gives beginning to the Prophecy of this Book by Revealing it: so he is able to bring this Prophecy to an end, by accomplishing all things revealed in it. 3. From the blessed Reward of them that truly perform the Commandments of Christ in this Book, *viz.* (1) A Right to the Tree of Life. (2) An Admittance thereupon through the Gates into this City the New Jerusalem; *Blessed are they that do* [b] *his Commands, that they may have right to the Tree of Life, and may enter in through the Gates into the City*, ver. 14. This their admittance into the City is illustrated by the opposite exclusion, or shutting out of all the wicked, especially those that were guilty of the Abominations reigning in and under Antichrist; whereof six sorts are Enumerated; *For without are Dogs*, (*viz.* those that bark and snarle at the Truth's of Christ) *and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a lye*, ver. 15. How notoriously do all these sorts of Miscreants, especially abound and swarm under the Antichristian Papacy? 4. From the Benevolent affection of Christ to the Churches, testified in Revealing the Mysteries of this Book to them by his Angel; *I Jesus have sent mine Angel to testifie unto you these things in the Churches.* Therefore they should delight to read, understand and observe them. The Person of Christ revealing the Mysteries of this Book is described, (1) According to the Truth of his humanity, as descending lineally according to the flesh from *Davids* Royal family; *I am the Root and Off-spring of David.* Therefore the true Promised Messiah, in whom all the Promises are *Amen.* (2) According to the splendour and Majesty of his Deity, (as [c] *Pareus* thinks) that, (like the *Morning starre* brighter then the rest of the Stars, and fore-going the Sun-rising,) out-shines all other lights illuminating us in this world, and manifests himself to us here in this world before the Sun-rising of Eternal Glory; *And the bright and morning Star*, ver 16. 5. From the earnest desires and longings of the Bride the Church after Christs coming to accomplish the Prophecies and Promises of this Book for her and to her. These are laid down abruptly, but pathetically; *And the Spirit, and the Bride say, Come.* That is, either the *Spiritual* Bride, expressing *one thing by two*, figuratively. Or, The *Spirit* saith Come, by enabling the Bride to say, *Come.* As [d] the Spirit intercedes for us, by enabling us to pray for our selves. This desire of the Bride after Christs coming is *Amplyfied*, (1) By an invitation thereupon to all that shall hear this Prophecy to imitate the Bride in like longings for Christs coming to fulfill this Prophecy in destroying all his enemies, and advancing his Churches happiness; *And let him that heareth, say, Come.* (2) By a Direction to all thirsty souls, what they shall do till Christ come, *viz.* Whosoever thirsts, whosoever truly will, should come to Christ by faith and take a fore-draught of the water of life freely: till Christ come and fulfil all compleatly; *And let him that is athirst come: And whosoever will, let him take the water of life freely*: viz. Christ and his Spirit, *ver.* 17. 6. From the perfection and inviolable compleatnesse of this Book, to which no Addition, from which no Substraction or Diminution is to be made, but under severest penalties of seeling the Plagues, or loseing the Priviledges mentioned in this Book; *For I testifie unto every man that heareth the words of the Prophecy of this Book, If any man shall add unto these things, God shall add unto him the Plagues that are written in this Book: And if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of life; And out of the Holy City, And from the things which are written in this Book.* ver. 18, 19. Hence, By this Book the whole Canon of the New Testament is conceived to be closed up and compleated: And that after these Books the Church is no more to expect any New Scriptures. 7. Finally from the instant approach of Christs coming promised according to the Brides desire; This Christ testifies, and ratifies in his own words, as if he were coming already; *He which testifieth these things, saith, surely I come quickly, Amen.* ver 20.

6. Finally, By John *this book seems to be commended the second time*, and that two wayes, *viz.* 1. By his fervent Prayer and desire, as in the name of the whole Church, Answering, and as it were Eccho-ing again to Christs Promise of his speedy coming to fulfil the things revealed in this book; *Even so come Lord Jesus*, v. 20. O blessed coming and desirable to the Bride and to all the Elect! Then all curse, teares and sorrow shall be removed: Then all enemies to the Lamb and his Bride shall be trodden under foot and subdued: Then the Marriage and compleat enjoyment of the Lamb shall be consummated and [e] God in Christ fully enjoyed for ever, which is far best of all. To that end let every true Israelite indeed pant and breath out with *John* after the Lords appearing, and cry with As *Bernard* excellently sets it out, Saying

Præmium est videre Deum, vivere cum Deo, vivere de Deo; esse cum Deo, esse in Deo, qui erit omnia in omnibus: habere Deum, qui est Summum Bonum. Et ubi est summum bonum, ibi est summa felicitas, summa jucunditas, vera libertas, perfecta charitas, aterna securitas, & secura aternitas: ibi est vera l[illegible]tia, plena scientia, omnis plenitudo & omnis Beatitudo. Sic

[b] Relativum αὐτῶν referrur non ad personam loquentis Christi: dixisse enim in prima τὰς ἐντολὰς μου mandata mea: sed ad τὸ ξύλον de quo ver. 7. *Beatus qui servat verba Prophetiæ hujus libri*: Hic repetit: *Beati qui servant mandata ejus* nempe *libri.* D. Pareus in Apoc. 22. 14.

[c] D. Pareus in Apoc. 2. 16.

[d] Rom. 8. 26, 27.

[e] This full enjoyment of God is the Height of all happiness.

Sic cum Deo Homo Beatus erit, in cujus conſcientia peccatum inventum non fuerit. Videbit Deum ad voluntatem, habebit ad voluptatem, fruetur ad jucunditatem. In æternitate vigebit, in veritate fulgebit, in bonitate gaudebit. Bernard. in Meditat. Devot. cap. 4.

him, *Even ſo Come Lord Jeſus*; and with the Church, elſewhere, f *Make haſte, O my beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices.* 2. By his Apoſtolical valediction (A tacit character of an Authentique Apoſtolical Epiſtle) to all the ſeven Churches of *Aſia*, to whom immediately this Book was written and directed in manner of an Epiſtle. In this Valediction note, (1) The Bleſſing wiſhed and prayed for, *Grace*. (2) The Fountain, or Mediatory Meane, of this Grace, *Jeſus Chriſt*. (3) The Parties from whom this bleſſing is deſired. *All* of the Aſian Churches; *The Grace of our Lord Jeſus Chriſt be with you all. AMEN.* ver. 21.

f Cant. 8. 16.

Poſtſcript.

THus (through the gracious Aſſiſtance of the bleſſed and only wiſe God,) I have endeavoured to magnifie him and edifie his Church, in opening and unlocking in ſome meaſure, according to the Poverty of my Talent, the rich and heavenly Cabinets of theſe ſacred Books. The Lord make theſe endeavours truly and continually uſeful to his people. And g *whatſoever I have herein ſpoken of his, let his acknowledge: what of mine own, let him and his paſſe by and pardon. Amen.*

As *Hierome* hath well obſerved. h *When we ſhall be made like Angels and be with Chriſt, Our learning by Books ſhall then ceaſe.* But whilſt we are here below, and i know but in part, ſee but as through a Glaſs darkly, Book-learning is neceſſary. *Timothy* himſelf is commanded k *to give attendance to reading.* For furniſhing with ſolid ſaving knowledge indeed, no Books in the world are comparable to theſe of the ſacred Bible. l *Its far better to read the Scriptures, then to gape after the increaſe and heaping up of Riches.* All wiſdome is but folly: all knowledge is but ignorance, that is beſides the Scriptures. True Bible-knowledge that's pure knowledge, learning and wiſdome indeed. As *Hierome* commending highly the Holy Scriptures, ſaid to *Paulinus*: So ſay I to thee, Chriſtian Reader, touching theſe Scriptures; m *I beſeech thee Dear Brother, to live amongſt theſe things, to meditate on theſe, to know nothing elſe, to ſeek nothing; think'ſt thou not thy ſelf dwelling in an heaven on earth in regard of them? ——Oh let us learn theſe things on Earth: the knowledge of which will perſevere with us in Heaven.*

g Domine Deus unus, Deus Trinitas; Quæcunque dixi in his libris de tuo, agnoſcant & tui: Si qua de meo, & tu ignoſce, & tui. Amen. *D. Auguſt. de Trinit. l. 15. c 28. Tom. 3.*

h Quamvis nunc ſcimus univerſa quæ Scripta ſunt, tamen ex parte cognoſcimus, & ex parte Prophetamus, & nunc per ſpeculum videmus in ænigmate: cum autem venerimus eſſe cum Chriſto, & ſimiles Angelis fuerimus. Tunc librorum Doctrina ceſſabit. *Hier. Com. in Lam. Proem. ad Euſeb. Tom. 5.* i 1 Cor. 13. 9, 12. k 1 Tim. 4. 13. l Multo eſſe Melius Scripturas legere, quam augendis & cumulandis opibus inhiare. *Hier. in Ep. ad Eph. Proem. Tom. 9.* m Oro te frater chariſſime, inter hæc vivere, iſta meditari, nihil aliud noſſe, nihil quærere; nonne tibi videtur jam hic in terris regni cæleſtis Habitaculum?—Diſcamus in terris, quorum nobis ſcientia perſeveret in cælo. *Hier. Paulino Tom. 3.*

Now unto him that ſitteth upon the Throne, the Father of mercies, and God of all Conſolation: And unto the Lamb JESUS CHRIST, the Faithful witneſſe; The firſt begotten of the dead; The Prince of the Kings of the Earth; The bright and morning-ſtarre; the Root and Off-ſpring of David, *that hath the Key of* David, *that openeth and no man ſhutteth, that ſhutteth and no man openeth, that hath alſo the Keyes of Hell and Death; The Lord of Lords, and King of Kings; The Temple and Light of the New Jeruſalem; And the Brightneſſe of his Fathers Glory; And unto the Holy Spirit of Truth, the Comforter: Be aſcribed all Wiſdome, Bleſſing, Honour, Glory, and Power for ever and ever. Amen.*

1 Tim. 1. 17.

Ἀφθάρτῳ Βασιλῆ [πάντοτε] δόξα Θεῷ.

FINIS.

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ALPHABETICAL TABLE,

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Hugo de Anim. l. 3. *In Sacra Scriptura quicquid docetur, Veritas; Quicquid præcipitur, Bonitas; Quicquid Promittitur, Fœlicitas est. Nam Deus Veritas est, sine fallacia; Bonitas, sine Malitia; Fœlicitas, sine miseria.*

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DIVINITY SCHOOL LIBRARY HARVARD UNIVERSITY

TO THE

RIGHT HONOURABLE

ARTHUR

Earle of Eſſex,

VISCOUNT MALDON, BARON OF HADHAM, MY MOST NOBLE LORD AND PATRON;

All Happineſſe for the Life that now is, and for that which is to come.

Right HONOURABLE, and my ſingular Good LORD,

AS God ſomtimes conducted his Iſrael, *from Egypt, through the Wilderneſs, to the Land of Promiſe, by his Heavenly* Pillar of Cloud in the Day-time, and of Fire in the Night-ſeaſon [a]: *So in all After-times He leads along his Elect*, From *their Myſtical Egypt of ſin and miſery*, Through *the Wilderneſſe of this wretched World*, Unto *their everlaſting* Reſt *in Heaven, by his Cœleſtial Pillar of ſupernatural Light*, THE HOLY SCRIPTURES [b].

THE HOLY SCRIPTURES *are of ſuch unparallel'd worth, that they incomparably tranſcend all other Books and Writings in the World, in all manner of Perfections and Excellencies* [c]. *For*, Their Author, *or Principal Efficient*, *is* The onely wiſe God: *who is infinitely* over all bleſſed for ever, Amen. All Scripture being *inſpired of God; and ineffably, as it were, breathed by the Holy Ghoſt* [d]. *Whereupon the great Doctor of the Gentiles* [e] *ſtiles them*, The Oracles, the Word, of God [f]: The Word of Chriſt [g]: The Saying of the Holy Ghoſt [h]; The Sacred Letters [i]; The Holy Scriptures [k]; *&c. And hence the Ancients have honorifically magnified the Holy Scriptures, under the notions of*; The Book of God:

a Exod. 13. 20, 21, 22.

b Pſal. 119. 105. 2 Pet. 1. 19.

c Pſal. 19. 7, 8, 9, 10, 11. and 119. throughout

d *Compare* 2 Tim. 1 17. Rom. 9. 5. *with* 2 Tim. 3. 16 & 2 Pet. 1. 20, 21

e Διδασκαλ. & ἐθνῶν. 1 Tim. 2. 7.

f Rom. 3. 2. Heb. 4. 12.

g Col. 3. 16.

h Act. 28. 25. Heb. 3. 7.

i ἱερὰ γράμματα. 2 Tim. 3. 15.

k Rom. 1. 2.

God [l]; The Divine Ballance [m]; The Sanctuary of the Scriptures [n]; The Epiſtle of the Omnipotent God unto his Creature, where the Word of God doth ſound, and the Heart of God is learned [o]; Invitatory Letters ſent unto us from our Country Paradiſe, whereby our King CHRIST invites us to the Heavenly Country [p]; &c. *Theſe* Scriptures *then, muſt needs be moſt Divine, Holy, Heavenly, Pure, Perfect, Wiſe, Sure, Infallible, Deſirable, and every way moſt excelling, whoſe immediate Author is the* Living God.

l Auferantur de medio chartæ noſtræ: procedat in medium codex Dei, &c. *Aug. Enarrat. in Pſ.* 57. *Tom.*8.

m Non afferamus ſtateras doloſas, ubi appendamus quod volumus, & quomodo volumus pro arbitrio noſtro, dicentes, Hoc grave, hoc leve eſt: Sed afferamus Divinam ſtateram de Scripturis Sanctis, tanquam de Theſauris Dominicis, & in illa quid ſit gravius appendamus, &c. *Aug. de Baptiſm. contra Donatiſt. l.*2. *c.*6. *Tom.*7.

n Sanctuarium Scripturarum. *Aug. de Civit. Dei lib.*10 *c.*32 *ſub fin. Tom.*5.

o Quid eſt Scriptura Sacra, niſi quædam Epiſtola Omnipotentis Dei ad Creaturam ſuam, in quâ verba Dei ſonant, & Cor Dei diſcitur? &c. *Greg. in lib.*4. *Epiſt* 84. *ad Theod. Medic.*

p Scripturæ Divinæ quaſi Literæ de Patriâ noſtrâ nobis tranſmiſſæ ſunt, Patria enim noſtra Paradiſus eſt, &c. *Aug. ad Frat in Eremo Serm.*56. *p.*1410. *A. Tom.*10. *Baſil.*1569.

Their Penman, *or Inſtrumental Efficients, were Perſons extraordinary and extraordinarily acted,* viz. *Kings, Prophets, Apoſtles, and other Apoſtolical perſons; All,* Holy men of God, *and as* moved (φερόμενοι carried) by the Holy Ghoſt [q]. *As, Moſes,* King in Jeſhurun [r]; *David,* King of *Iſrael, the* man after Gods own heart [s]; *Solomon,* King of Jeruſalem, *the wiſeſt of all the Kings before or after him* [t]; *And all of them Royal Prophets. Daniel, A Great Prince, a man* of an excellent Spirit, *and eminent in expounding of Secrets* [u]; *John, Chriſts boſom-Diſciple, whom he peculiarly* loved *above all the reſt* [x]; *Paul, that* ſelect veſſel *unto Chriſt, who had been* caught up into the third Heavens, which is Paradiſe, and there heard unſpeakable words, which it is not poſſible for man to utter [y]. *Theſe, and ſuch like holy men, were God's Amanuenſes, to draw up and pen his ſacred Records; and they have performed this ſervice, Truly, Faithfully, Fully, Impartially, Worthily, and in all reſpects exactly.*

q 2 Pet.1.20 21
r Deut.33 4,5.
s 1 Sam.6.20. Act.13.22.
t Eccleſ.1.1. 1 King.3.12.13.
u Dan. 5.11.12. and 2.48 and 6.1.2.3.
x Joh.13.23. and 20,2. and 21. 20.
y Act.9.15. 2 Cor.12.3,4.

The Subject-Matters *revealed in Holy Scriptures, are, Doctrines, moſt Divine* [z]; *Prophecies, moſt certain* [a]; *Laws, moſt* holy, juſt, and good [b]; *Covenants betwixt God and man, moſt Gracious* [c]; *Promiſes,* moſt great and precious [d]; *Priviledges, moſt ſweet* [e]; *Providences, moſt wonderful* [f]; *Antiquities, moſt incomparable* [g]; *Hiſtories, moſt obſervable* [h]; *Ordinances, moſt comfortable* [i]; *and Comforts, moſt unutterable* [k]; *And* herein (*ſaid One*) whatſoever is taught, is truth: whatſoever is commanded, is goodneſs; whatſoever is promiſed, is Happineſs [l]. Here, *are revealed The moſt profound and hidden myſteries. The* Myſtery of God; *one indiviſible Eſſence, ſubſiſting in three diſtinct Perſons,*

z Joh.7.16.17. a 2 Pet.1.19. b Rom.7.12, c Eph.2.12. Gen.15.18. and 17.2.&c. Deut.5.2. 2 Sam. 7. with Pſal.89.1.2.3. &c. Heb.8.10. 11.12. d 2 Pet 1.4. e Gal. 4.4,5,6. Rom.8.16,17. f Pſ.77.10. to the end. Neh. 9.7. to 32. g Gen.1. and 2. and 3. &c. h Pſ.105. &106. i Rom 15.4. k Pſ 94. 19. 1 Pet.1.8.

l Quicquid in eis docetur, veritas eſt: quicquid præcipitur, bonitas eſt: Quicquid promittitur, fœlicitas eſt. *Hugo de S. victore, de Scriptur. & Scriptur. l.*1 *c.*1.

Father,

Father, Son and Holy Ghoſt [m]; *The* Myſtery of Chriſt; *Two Natures of God and Man, infinitely differing, hypoſtatically united in one Perſon, God-man* [n]. *The* myſtery of the Goſpel [o]; How *Chriſt alone ſaves* [p]; How *Faith alone juſtifies* [q]; How *Grace alone glorifies* [r]. How *Gods Truth, threatning Death in caſe of mans diſobedience, is fulfilled:* How *Gods juſtice incenſed by mans ſin, is fully executed; and yet how the ſinner is eternally ſaved,* viz. *by the ſatisfactory ſufferings of Jeſus Chriſt as the Sinners Surety* [s]. How *the Innocent, layes down his life for the Nocent; The guiltleſs, for the guilty; The Shepherd, for the Flock; The Captain, for his Souldiers: The Phyſitian, for his Patients; The King, for his Subjects; The Creator, for his Creatures; and God, for man: And how he expects but their* Faith and Love *for all.* How *Chriſt was promiſed and veyled under the Old Teſtament: Exhibited and unveyled under the New* [t]. *So that the whole Scriptures are but as the heavenly* Star *leading to Chriſt: and the* Spiritual ſwadling-clothes *enwrapping the bleſſed child JESUS. The* Myſtery of the Churches marriage-union *with Chriſt: Whence,* we are members of his body, of his fleſh, and of his bones. This is a great Myſtery [u]. Here *are graphically deſcribed, Man's Creation, in uprightneſs* [x]; *Man's Corruption, by undutifulneſs* [y]: *Man's Reſtauration, by Chriſt* [z]: *And Man's Glorification, with Chriſt* [a]. *Here are* plain Truths, to feed us: and obſcure Truths to exerciſe us [b]. *The Scriptures are as it were another* Canaan, flowing with milk and honey: *with* milk, *for nouriſhment; with* honey, *for refreſhment; with* milk, *for meat; with* honey, *for medicine.* They are, *ſaid* Athanaſius, the food of the ſoul [c]. Here *are Laws and Leſſons, For Kings and Subjects; for Noble and Ignoble; for rich and poor; for wiſe and unwiſe; for bond and free; for ſtrong and weak; for young and old; for husband, wife, Parent, child, Maſter, Servant, and for all of whatſoever degree, condition, capacity.* Here's *the* meaſure of Faith, the Cenſure of manners and errours, and the Compaſs ſhowing the way to Heaven [d]. *What is there not in theſe rich* Digeſts [e], *& comprehenſive* Pandects [f] *of the H. Scriptures.*

The ends *and uſefulneſs of the Divine Records are moſt Noble and Excellent. For they are profitable,* 1 For Doctrine, *to learn us all Divine Truths, neceſſary to be known and believed unto Salvation.* 2 For Conviction, *to refute all Errours and Hereſies repugnant to Divine*

m Col. 2. 2. 1 John 5. 7.
n Col. 2. 2. 1 Tim. 3. 16. John 1. 14.
o Epheſ. 6. 19.
p Acts 4. 11, 12
q Rom. 3. 28. Gal. 2. 16.
r John 3. 3, 5. Heb. 12. 14.
s Gen. 2. 17. 1 Tim. 2. 5, 6. 1 Pet. 2. 22, 23, 24, 25. Rom. 3, 25, 24, 25, 26. Pſal. 85. 10.
t Heb. 13. 8.
u Eph. 5. 23, 29 30, 31, 32.
x Gen 1. 26, 27. Eccleſ. 7. 29.
y Gen. 3. 6, 7. Rom 5. 19.
z Gen. 3. 15. Rom. 5. 8, 9, 10, 17, 18, 19.
a Joh. 14. 2, 3. and 17. 24. 1 Theſ. 4. 17.
b In omni copiâ Sanctarum Scripturarum, Paſcimur, apertis, exercemur obſcuris: ibi fames pellitur, hic faſtidium. *Aug. de verb. Dom. Ser.* 11. *p.* 41. B. *Tom.* 10. *Baſil.* 1569.
c Τροφὴ ψυχῆς ἡ γραφή. *Athan. Dial.* 2. *contra Maced.*
d Fidei menſuræ, morum & errorum, Cenſura, & ad cœlos viam monſtrans
Cynoſura. *Jo. Gerh. Loc. Com.* 1. *de Script S.* c. 1. § 10. *Inſtitut. l.* 1. *c.* 15. & *Beda lib. de* 6 *ætatibus.*
e Digeſta. *Tert. adverſ. Marc. l.* 4. *c.* 3.
f Pandectæ. *Caſſiodor.*

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PROVERBS

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TO THE

WORTHY, AND MY MUCH HONOURED FRIEND, FRANCIS VAUGHAN Esq; And one of his MAJESTIES Justices of Peace for the County of SOMMERSET, Grace, Mercy, and Peace.

SIR,

IT *is well observed by* Bernard; That there are two great evils which extreamly militate against the Soul, *viz* The superfluous Love of a mans self, and the vain Love of the World. The two first Books of *Solomon* do obviate these two Pests: The PROVERBS, by the weeding-hook of Discipline, paring off the superfluities of corrupt and sinful Manners: and ECCLESIASTES, by the Light of Reason, demonstrating the vanity of all earthly things, and preferring the fear of God with keeping his Commandments, before all [a]. *And I may further add, When the Dotage of self-love is subdued, whereunto* THE PROVERBS *tend: and when the Idolizing of the vain vexing World is suppressed, and in stead thereof the* Fearing of God *with* Keeping his Commandments *embraced, which in* ECCLESIASTES *is intended then a man shall be notably prepared for that Holy Communion with* JESUS CHRIST, *which in the choicest* SONG OF SONGS *is described.*

Sharp and learned Hierome *in his Golden Epistle to* Paulinus *gives this brief character of* Solomon *and his three Books contained in Gods sacred Volume:* Solomon Pacificus, & amabilis Domini, Mores corrigit; Naturam Docet; Ecclesiam jungit & Christum, sanctarumq; nuptiarum dulce canit Epithalamium [b]. *Surely the Book of* Proverbs, *which is most sententious, is an Holy bundle of wise moral Adages or Aphorismes:* Ecclesiastes, *which is most Argumentative, is a clear Discovery of this worlds vanity and vexation: The* Song of Songs, *which is most mysterious and therefore not permitted among the Jews to be read of any under thirtie years of age* [c], *is a most sweet Allegorical adumbration of the spiritual endearments and mutual loves betwixt Christ and his Church.*

a Cum enim duo sint mala, quæ vel sola vel maxime militant adversus animam, vanus, sc. Amor mundi, & superfluus sui: Pesti utrique duo illi libri obviare noscuntur, alter saeculo disciplinæ prava quæque in moribus & carnis superflua resecans, alter luce Rationis in omni gloria mundi fucum vanitatis sagaciter deprehendens, veraciterque distinguens à solido veritatis. Denique Universis humanis studiis ac mundanis desideriis prætulit Deum timere, ejusque observare mandata. *Bern. sup. Cantica Serm.* 1.

b *Hier. Paulino. p.* 9. *Tom.* 3. *Basil* 1553.

c Aggrediar Ezechiel Propheram: cujus difficultatem Hebræorum probat traditio. Nam nisi quis apud eos ætatem Sacerdotalis Ministerii, id est, tricesimum annum impleverit, nec Principia Geneseos, nec Cantica Canticorum, nec hujus voluminis exordium & finem legere permittitur: ut ad perfectam scientiam & mysticos intellectus plenum humanæ Naturæ Tempus accedat. *D. Hier. Proem. in* 1. *lib. Com in Ezech. Tom.* 5.

In

In the Song of Songs, *Solomon is eminently* Typical: *In the* Proverbs, *Solomon is admirably* Prudential: *In* Eccleſiaſtes, *Solomon is exemplarily* Penitential. *In the* Song, *he diſcovers the ardent vehemency of his ſpiritual Affections: In* Proverbs, *the tranſcendency of his heavenly wiſdome: In* Eccleſiaſtes, *the integritie of his Penitential Retractations. The* Proverbs *tend, to make us wiſe;* Eccleſiaſtes, *to render us good;* The Song of Songs, *to repreſent us Bleſſed. The* Proverbs *are as the Outer Court of the Temple:* Eccleſiaſtes *as the Sanctuary or Holy-place: But the* Song of Songs *as the Holie of Holies. In acts of Moralitie, men of all ſorts meet, as in the* Outer Court: *In truth of Repentance onely Gods ſpiritual Prieſthood appears, as in the* Holy-place: *In perfection of love to Jeſus Chriſt they onely are ſwallow'd up who inhabit the true* Holy of Holies, Heaven *it ſelf.*

These three Excellent Books, Penned by the wiſeſt of Kings [d], *and* beloved of the LORD [e], *are moſt worthy of your ſerious and frequent peruſal. And to my conciſe* Lucubrations *thereupon, which poſſibly may adde ſome light thereunto, I make bold to prefix your Name, and preſent them to your ſervice; That ſo I may thankfully expreſs both to your ſelf and others, in what high account I have your* Courteous [f] Deportment *and* Civilities *towards me and mine. And I heartily do wiſh the choice influences of theſe three ſacred Books may abundantly fall upon you and yours: From* Proverbs, *A Conflux of ſpiritual Wiſedome* [g]; *From* Eccleſiaſtes, *an utter contempt of all theſe vain vexing ſublunaries, in compariſon of the Fear of God and keeping of his Commandments* [h]; *and From the* Song of Songs, *An heavenly frame of ſpirit enflamed with the ſincere love of* JESUS CHRIST. *So ſhall you* learn on Earth, what you ſhall not unlearn in Heaven, *which is the earneſt Deſire,*

d 1 Kings 3.12, 13.
e 2 Sam. 12.25.
f 1 Pet. 3.8.
g 1 Prov. 1.1. to 10.
h Eccleſ. 12. 2. with 12.13.
Piſcamur in terris, quorum nobis Scientia perſeveret in cælo. *Hier. Paulino p. 9. Tom. 3.*

SIR,

Of your much Obliged Friend,

and Servant in the LORD,

FRAN. ROBERTS.

Wrington, Nov. 2. 1664.

Proverbs.

§. I. Order.

THus of the DOCTRINAL Book compiled especially by King *David*, viz. *The Book of PSALMES.* Next consider we of those *Doctrinal Books* which were penned by King *Solomon*,[a] the wisest of Kings, and a special [b] *Type of Jesus Christ, the Lord of Lords, and King of Kings.* **King Solomon's** Books (according to the several Doctrines and Subject-matters contained in them) are either, 1. *Proverbial*, as *PROVERBS.* 2. *Penitential*, as *ECCLESIASTES.* 3. *Nuptial*, touching the Espousals of *Solomon* and *Pharaoh*'s daughter, the *Type*; of *Christ* and his *Church*, the *Truth*; as *SONG OF SONGS*, or *CANTICLES.* Of all the Books which *Solomon* wrote, these three onely are received (said [c] *Augustine*) as Canonical.

a 1 King. 3. 12. and 4. 29.

b See Ps. 45. throughout, and Cant. 3. 6. to 11.

c Post hunc regnavit eidem populo universo *Solomon* ejus filius, qui ut supra dictum est, patre suo vivente cœpit regnare. Hic bonis initiis malos exitus habuit: Quippe secundæ res, quæ sapientium animos fatigant, magis huic obfuerunt, quàm profuit ipsa sapientia, etiam nunc & deinceps memorabilis, & tunc longè latèque laudata. Prophetâsse etiam ipse reperitur in suis libris, qui tres recepti sunt in authoritatem Canonicam: *Proverbia, Ecclesiastes, & Canticum Canticorum.* Alii verò duo, quorum unus *Sapientia*, alter *Ecclesiasticus* dicitur, propter eloquii nonnullam similitudinem, ut *Solomonis* dicantur, obtinuit consuetudo. Non autem esse ipsius non dubitant doctiores, &c. *Aug. de Civ. Dei, l.* 17. *c.* 20. *Tom.* 5. *Videatur etiam ibid Lud. Vives.*

§. II. Time.

It is hard to say certainly at what *time* these several Books were penn'd by *Solomon.* Some are of opinion, that *Ecclesiastes* and *Canticles* were written in *Solomon's* old age after his Repentance. Probably it may be thought, (as the matter of the Books intimate) *Canticles* was penned in his younger [d] years, when his affections were more warme, active, lively in Spirituals, in sweet experimental communion with Christ: *Proverbs*, in his ripe, manly age, when his prudence and parts were at highest, most clear, grave, solid, setled: And *Ecclesiastes* in his old-age, after all the vain courses wherein he had so miserably lost himself, whereupon he penned these his *Penitential Retractations.*

d *Mercerus* thinks *Solomon* penned *Canticles* in his old age. *J. Mercer. præfat. in Job ad init.*

§. III. Name.

I. Solomon's *Proverbial Book* is called the *PROVERBS OF SOLOMON*; because though it contain other's Proverbs, yet most are *Solomon's.* In Hebrew, משלי שלמה *Mishle Shelomoh*, viz. either *Similitudes*, or *excelling sentences, that for their wisdome, weight, excellency, overcome and bear rule over the rest*; from *mashal*, which notes *dominion.*

§. IV. Penman.

This Book was penned, probably, not by one, but by divers: and that not at one, but at several times. *Solomon* penned the [e] nine first Chapters, in that Order as they are,

e *T. Cartwright Com in Prov.* 10 1.

are, as also *c.* 10. to *c.* 25. *Solomon* was Author of the Proverbs also, from *c.* 25. to *c.* 30. But [f] *the men of Hezekiah King of Judah copied them out.* Probably, they collected them out of [g] other writings of *Solomon*, and ranked them in this Order wherein we now have them. [h] *Junius* thinks they extracted these *Proverbs* out of the Records of the Acts of *Solomon*, and digested them into a Body; most of these Proverbs appertaining to *Ethical* and *Civil* Administration.

The thirtieth chapter was penned by [i] *Agur* sonne of *Jakeh*. Of him we reade elsewhere no further mention in Scripture. He was [k] a Prophet, *His Proverbial Prophecy* is annexed to *Solomon's Proverbs*, perhaps because of mutual resemblance between them.

The 31. chapter contains the *Proverbial* Instructions, with which *Bathsheba* trained up *Solomon* (here called *Lemuel*,) in his tender years, which Instructions *K. Solomon* committed afterwards to writing; as [l] learned men judge.

f Prov. 25. 1.
g H. Alst. præ. Theol. l 2. c. 120 T. Cartw. com. in Prov. 25. 1.
h Jun. Annot. in Prov. 25. 1.
i Prov. 30. 1.
k Prov. 30. 1.
l From Jun. Annot. in Prov. 31. 1. & T. Cart. com. in loc.

§. V. Scope.

The *Scope* of this Book of *PROVERBS* is, To instruct men in deepest mysteries of all true wisdome and understanding, the height and perfection whereof is, *The true knowledg of Gods will*, and *the sincere fear of the LORD.*

To this end this Book is filled with choice succinct Sententious *Aphorismes*, *Adages* or *Proverbs*, compendiously comprizing in themselves distinct Doctrines, Duties, &c. of piety to God, Equity and Charity to man, and of Sobriety towards our selves. Hence [m] Augustine—*The Book of Proverbs rightly understood, is almost all of force to informe pious manners.*

m Ac primum de proverbiis, qui liber si bene intelligatur ad mores pios informandos pene totus valebit. *Aug. spec. p.* 918. *B. Tom.* 3. *Basil.* 1569.

Other Books of Scripture, like a curious web of silk or gold, have a *Methodical contexture* in them, one thing being so enterwoven with, and depending upon another, that they cannot be opened, or understood, without one another. But this Book, for the greatest part of it, like an *Heap of pearls*, a costly *Box of Gold-rings*, or rich *Cabinet of Jewels* and *precious-stones*, is without all such contexture or dependance, every *Proverb* making an entire sense of it self, without others.

§. VI. Principal Parts.

In the Book of PROVERBS consider, 1. The *General-Preface* to the whole Book. 2. The *Substance of the Book* it self.

I. The GENERAL PREFACE to the whole Book of *Proverbs* in the nine first chapters, which hath a methodical texture and coherence in it self; wherein note, 1. The *Inscription.* 2. The *Proposition.*

CHAP. I.

I. The **Inscription**, containing, 1. The title denoting the name and principal Penman of this Book, *Ch.* I. *ver.* 1. 2. The Scope or intent of the Book, *ver.* 2. *to* 7.

II. The maine **Proposition** contained in this whole Preface laid down, 1. More *Generally.* 2. More *Particularly.*

1. *More Generally*, and Summarily, *viz.* 1. In the fear of the *LORD* as the head and root of all; 2. In wisdome and Instruction, as the Members or Branches thereof, *ver.* 7.

2. *More Particularly*, these things are opened and urged in all that followes, *viz.* 1. Doctrines of true wisdome in *c.* 1, 2, 3, 4. 2. Doctrines of Prudence for obtaining and retaining true wisedome, in *chap.* 5. *and* 6. 3. Confirmation of all these Doctrines both of Wisdome and Prudence in *ch.* 7, 8, *and* 9.

I. **Doctrines of true Wisdome**, are divers, *viz. I.* That wisedome and instruction is to be hearkened to, and held fast, *chap.* 1. *ver.* 8. This is urged upon divers grounds, as, 1. The commodity of wisdom, *ver.* 9. 2. The Discommodity and mischief of foolish sinful wayes, *ver.* 10. *to* 20. 3. Wisdom's loud and earnest invitation of all to accept it, *ver.* 20. *to the end of the chap.* 4. Manifold alluring promises, to such as duly incline to and search after wisdome, *Chap.* II. *throughout.*

CHAP. II.

II. That true wisdome consists in our true fear, faith, and obedience to the LORD, denying our own understanding, sense, and carnal studies, *Chap.* III. 1. *to* 13. Which therefore are urged, 1. By promises to, and praises of this wisdom, *ver.* 13. *to* 27. 2. By threatnings and dispraises of the contrary, *ver.* 27. *to the end of the chap.* 3. By *Solomons* own inviting example, *Ch. IV.* 1. *to* 5. 4. By many sweet benefits promised to this wisdome, *ver.* 5. *to* 14. 5. By the great disparity betwixt the condition of the godly wise, that fear God, &c. and wicked fools that fear him not, &c. *ver.* 14. *to the end of the chap.*

CHAP. III.

II. **Doctrines of Prudence**, for gaining and retaining true wisdom. Herein *Solomon*, *I.* Dissuades from divers evils opposite to true wisdom; as 1. From pursuing carnal lusts after strange women,

CHAP. IV.

men, *Ch V. throughout.* 2. From imprudent and inconsiderate Acts or Offices, *Chap.* VI. 1. *to* 6. 3. From sloth, and sluggish negligence in Duties, *ver.* 6. *to* 12. 4. From wickedness in departing from well-doing, *ver.* 12. *to* 20. II. Perswades to the contrary studies and endeavours, *ver.* 20. *to the end of the chap.*

III. **Confirmation of all these Doctrines** both of Wisdome and Prudence, 1. From an example or instance of a foolish young man, whom *Solomon* himself had observed to be brought to misery by whorish enticements, *Chap. VII. throughout.* 2. From the Testimony of God, and his Eternal wisdome, *viz.* the Son of God, admirably describing himself as most desirous to be accepted, and if accepted able to make all sufficiently happy, *Chap. VIII. throughout*, and *Chap. IX. verse* 1. *to* 13. illustrated by the opposite folly of being ensnared with strange women, *ver.* 13. *to the end of the chap.*

THE SUBSTANCE of the Book it self contains certain compendious *Adages*, select *Proverbs*, full of wisdome and knowledge, wholly independent on one another; and therefore it's a vain thing to think to find any *Order* or *Method* among them. Only we might easily reduce and refer them to several Heads or Ranks, and so *bring some method to them.* n Some thus Methodize the *Proverbs.*

The PROVERBS contain either,

I. **Ethicks**, or **Morals**, viz. Matters appertaining to Moral vertues, especially to the 4 cheif cardinal vertues. 1. *Prudence.* 2. *Justice.* 3. *Temperance.* 4. *Fortitude.*

II. **Politicks**, *viz.* Matters belonging to Civil Polities, the Governours and Government thereof. Here are many things concerning, 1. *Kings.* 2. *Counsellours of State.* 3. *Subjects.*

III. **Oeconomicks**, *viz.* Matters appertaining to Domestical or Family-Relations, as 1. *Husbands* and *Wives.* 2. *Parents* and *Children.* 3. *Master* and *Servants.*

Some o refer the *Proverbs* to the *Decalogue*, shewing the mutual Relation betwixt the *Proverbs* and the *Decalogue*, in distinct Tables, *partly* refering the several *Proverbs* to the several *Commandements*, *partly* applying the several *Commandements* to the several *Proverbs.* Both which wayes are very useful.

Now these *Proverbs* were either

1. **Solomons** own *Proverbs*, 1. Written and digested by himself. As all those *Proverbs* from *Chap. X. verse* 1. *to Chap XXV verse* 1. 2 Written by himself (probably scattered in other his writings) but collected and copyed out by the men of *Hezekiah King of Judah*; likely at *Hezekiah's* command As those *Proverbs* from *Chap XXV.* 1. *to Ch. XXX verse* 1.

2 **Other** Proverbs of like nature by way of *Appendix* annexed to Solmons, *viz.* 1. *Agur's* Proverbs (called his **Prophecy**) *Chap. XXX. throughout.* 2. *Solomon's Mother's* Proverbs (*viz.* Bathsheba's) which she taught *Solomon.* Which *Solomon* by guidance of Gods spirit wrote. *Chap. XXXI. throughout.*

CHAP. V.
CHAP. VI.
CAHP. VII.
CHAP. VIII.
CHAP IX.
II.

n *Tous* J. Diodat *in Anal. of the Prov.*

o *Tous* Cartw. *in Tab post comment. in Proverb.*

CHAP. X. to
CHAP. XXV. to
CHAP. XXX.
CHAP. XXXI.

Ecclesiastes.

§. I. Order, and Name.

II. SOLOMON's *Penitential Book* is **Ecclesiastes.** Touching the **Order** of it, *See before the* Proverbs. As for the Name of it, The Hebrews call it דברי קהלת *Dibre Kohelcth*, viz. THE WORDS OF THE PREACHER, as it is translated in our Bibles: or of the *CONGREGATOR*, or *Gatherer-together*, as the Hebrew imports from קהל *Kahal*, to *Congregate*, *Gather together*, or *Assemble.* And (as a *Mercerus* notes) this Root properly intends the Congregating of men, not of other things. The *Hebrews* commonly conceive, *Soloman* is here called the *Assembler*, *Congregator*, or *Gatherer togerther*; because he so gathered wisdom together. But rather, because *Solomon* uttered his words openly in an *Ecclesiastical Assembly* gathered together, Preached to an Assembly, &c. as *Buxtorfius*, b *Mercerus* after *Midras*, think. Hence that of *Solomon's* c *assembling the Elders together at the bringing up of the Ark*, is alledged. And upon like grounds our Translators seem to have translated it, *Preacher*; because *Solomon* assembled the people together, that he might speak or

a *J. Merc. ante Com. in Eccles.*

b *J. Merc. ubi sup.*

c 1 Kings 8. 1. &c.

preach heavenly wiſdome unto them. In the *Heb.* this word is not in the *Maſculine*, but in the *Feminine Gender*; and ſo may be tranſlated exactly, *The Congregatrix*, or the *Preachereſſe*. But why ſhould this word be thus given to *Solomon* in the Feminine Gender? *Anſw.* 1. Not (as [d] ſome think) becauſe *Solomon* penned this Book being now very old, when his ſtrength was languiſhing and weak like a *womans*, (though he wrote this Book in his old age.) 2. Nor as any peculiar Dialect of this tongue, uſing this word ſometimes femininely, as [e] סופרת *Sophereth*, a Feminine word aſcribed to a man. 3. But either in reference to that *wiſdome* which was in *Solomon*; as if not ſo much *Solomon*, as *Wiſdome it ſelf*, ſpake here, which in the *Proverbs* is brought in as ſpeaking; or in reference to Solomon's *ſoule*, which was his better part. Both which come much to one, thinks that learned [f] *Mercerus*, and [g] *Buxtorfius*. In Greek, ἐκκλησιάστης. As in Latine, *Eccleſiaſtes*; in Engliſh, *the Preacher*: becauſe *Solomon* being furniſhed with extraordinary Wiſdome, upon his own manifold ſad experience touching the vanity of all things in this World, beſides the Religion and the ſincere fear of God, preacheth the ſame to the Church for the inſtruction and warning of all Gods people by his own example.

d *As Merc. noteth in Com. in Eccleſ.* 1. 1.

e Ezra 2. 55.

f *J. Merc. ante com. in Eccleſ.* g Participium, fœmininum קהלת *congregans Congregatrix*, ſcil. Anima; nempe Salomonis Eccleſiaſticum ἐκκλησιάσης ſic dicitur, propterea quod congregaret cœtus Eccleſiaſticos publicos, ſcribit R. Abraham in lib. *Tzeror hammor*, id eſt, *Faſciculus Myrrhæ. Jo. Buxtorf. Lexicon. Heb. in verb.* קהל

7. 28. alias ſemper genere maſculino uſurpatur pro perſona integra congregantis cœtum Eccle-

§. II. Penman and Time of writing.

That *K. Solomon* was *Penman* of this Book, is evident by the Hebrew Title prefixed *The words of Eccleſiaſtes*, [or, *the Preacher*] *ſon of* David, *King in Jeruſalem*, Now *David* had no ſon *King in Jeruſalem*, but *Solomon*. The ſtile alſo, and manner of expreſſion throughout the Book confirms the ſame, becauſe the Author of this Book reciting his experiments with the creature, ſpeaks of them in the [g] *firſt perſon*, as his own ſad experiments: which were peculiar to *Solomon*, as the things themſelves evidence.

g *Eccleſ.* 1. 12. *to the end of the chap. and chap.* 2. *throughout, &c.*

Solomon ſeems to to have writen this Book in his extream old-age, as one of his *laſt acts*, 2 Chron. 9. 29.) For the Subject-matter of the Book plainly intimateth, it was penned both after *Solomons* fall, and after or upon his riſing again by Repentance which was towards his latter end. Learned [h] *Writers* alſo conſent herein.

h *J. Merc. comment. in Eccleſ.* 1. 1. *Jo. Diod. Arg. of Eccleſ. Fran. Jun. Annot. in Eccl.* 1. 1.

§. III. Scope.

Scope of this Book, is plainly to demonſtrate wherein Mans true happineſs conſiſts. viz. 1. *Negatively*, [i] not in enjoyment of any natural ſublunary created excellency whatſoever: all worldly things, honours, pleaſures, riches, accidents, ſucceſſions, &c. all humane affaires, ſtudies, counſels, affections, &c. being (through ſin) not permanent, but tranſient; not ſatisfying, but altogether vanity in themſelvs, and vexation unto us: And therefore we ſhould not ſet our hearts inordinately upon thoſe falſe imaginary felicities, but rather content our ſelves with a comfortable tranſitory enjoyment of tranſitories, without crakings, covetouſneſs, or other ſelf-diſquietings, providently managing our affaires, and regulating our actions and affections in wiſdome in midſt of all the changes and revolutions of the World. 2. *Affirmatively*, In the enjoyment of God, in his true fear and obedience; Meditating ſeriouſly of *Death*, and the future *Judgement*, as the onely Antidotes againſt worldly enſnarements.

i *Compare Eccl.* 1. 2. *with Eccl.* 12. 13. 14.

So that this Book is, though moſt obſcure and difficult in it ſelf, (for [k] ſome think it *the obſcureſt among all* Solomons *Books, yea among all the Books of Scripture*) yet moſt neceſſary and uſeful to the Church of God. How much may we gain by *Solomon's* Fall, and by his Riſing again, both inſinuated in this Book? I. *By his Fall*, we may learn 1. That higheſt *wiſedom* cannot ſecure us from lapſing, if the Lord a little leave us to our ſelves. 2. That worldly *Proſperity* is a far more dangerous temptation and ſnare, then *Adverſity*. *Solomon* more miſcarrying in *that*, then *Job* in *this*. How hard is it to be Great and Good at once! II. *By his Riſing*, and Repenting, we may ſee,

k Dubium non eſt, quin inter Salomonis libros immo vero meâ quidem ſententia inter omnia ſacra ſcripta liber hic longè ſit obſcuriſſimus. *J. Merc. ante. com. in Eccl.*

1 That

1 That though the Saints fall, they fall not away, they riſe again. 2 That upon Penitential Returns to God, grievous offenders ſhall finde favour with God. 3. That God is faithful and will not ſuffer one of his elect to periſh. III. *By both his Fall and Riſe*, The Church hath gained this excellent Book of *ECCLESIASTES*, which ſhe knows not how to ſpare, and which (had not *Solomon* ſo fallen and riſen again) ſhe never had enjoyed.

§. IV. Principal Parts.

To this end, conſider in this admirable Book, 1. *The Inſcription.* 2. *The Subſtance of the Book.*

Inſcripiton, deſcribing the Author's Perſon, Parentage, Regal Dignity, *Chap. I. verſe* 1. II.

Subſtance of the Book it ſelf. Teaching wherin mans ſupream good and chief happineſs conſiſts. And this, 1. *Negatively.* 2. *Affirmatively.* CHAP. I.

I. NEGATIVELY, He ſhews where mans true bleſſedneſs is not to be found, *viz.* I.

1. **Generally**, not in any meere natural ſublunary treaſure in this World. For, 1. All theſe are extreameſt vanity, *verſe* 2. 2. All humane labour is fruitleſs, *verſe* 3. 3. Man himſelf is more mutable and changeable, then the Earth, the Sun, the Winds, or waters, *ver.* 4. *to* 8. 4. All things are troubleſome and inſufficient *ver.*8. 5. There's no new thing under the Sun; therefore there can be no new diſcovery of happineſſe more then heretofore, *ver.*9 *to.*11.

2. **Particularly**, True l happineſſe conſiſts, l True happineſs is not in

I. **Not in knowledge**, 1. Of all natural things, wherein *Solomon*, having many advantages, uſed much endeavour, *ver.*11.*to.*16. 2. Of all moral or civil actions, wiſdome or folly, *viz.* Virtue or vice, *ver.*16.17,18. 1. Knowledge

II. **Not in m Pleaſures** or ſweeteſt **Earthly Delights**, *Ch.II.v.*1.2. Where note, 1. His experiment made among all poſſible creature-delights, *v.*3.*to*10. 2. His content and joy in his delights, *ver.*10. 3. His ſentence upon all delights, that they are vanity and vexation of Spirit, *ver.*11. The inſufficiency of both wiſdome and pleaſures unto happineſſe, is upon review amplified; where, 1. A Prelation of wiſdom before pleaſure, *v.*12,13,14. 2. An evacution of them both as inſufficient unto happineſſe. *Partly* becauſe one event is to the wiſe and fooliſh. *Partly* becauſe Death ſtrips us of all, ſo that life it ſelf becoms hateſull, being diſappointed of content, *v.*15,16, 17. 3. A Declaration of that *evil* and *good* that may be found in theſe worldly things. **Evill**, *viz.* 1. Inevitable divorce from theſe things by death. 2. Inability to diſpoſe theſe things as one would after death. 3. Inequality betwixt the Predeceſſour and the Succeſſour. All effecting hatred of and deſpair in theſe temporals, *ver.*18.*to* 24. **Good**, *viz.* Contentment in preſent injoyments, which content us, *partly*, deſcribed and commended, *ver.*24,25,26. *partly* urged from Gods fore-appointment of all things and their viciſſitudes; in vain therefore to vex our-ſelves about any thing, but to be content with Gods diſpenſation, *Ch.*III.1.*to* 11. 2. From the beautifull ordering of all things by Providence, *ver.*11. 3. From the inevitableneſſe of Providence, *ver.*12,13,14. 4. From the conſtancy of Providence, *ver.* 15. m 2. Pleaſures. CHAP. II. CHAP. III.

III. **Not in n Higheſt Honours**, greatneſſe or Authority. Worldly greatneſſe without Spirituall goodneſſe making both ſuperiors and inferiours miſerable. This appeares, 1. *More Generally*, 2. *More ſpecially* and *particularly*. n 3. Honours & Greatneſs.

1. **More Generally**, In that ſuch greatneſſe is uſually attended with oppreſſion and injuſtice. This is by *Solomon*, 1. Experimentally obſerved, *ver.*16. 2. Cenſured, *Partly*, after the judgement of Gods ſpirit, that God will puniſh it, *ver.*17. *Partly*, after the iudgement of carnal Reaſon, which hence makes vile inferences, 1 To the overthrow of government and order among men; that ſeeing the oppreſſours and oppreſſed are in condition like brute beaſts, they ſhould be like them without Government, *ver.*18,19,20,21. 2 To Senſuality, *v.*22. 3. Reviewed more particularly. Where note, The grievous and helpleſſe oppreſſions of the poore under great ones, *Ch.* IV.*ver.*1. The evil conſequents hereof in inferiours, *viz.* 1 Wearieſomeneſſe of life, *ver.*2,3. 2 Idleneſſe and diſcouragements from diligence in their callings, *v.* 4, 5, 6. 3 Private ſelf ſeeking and immoderate ſcraping and ſhifting for the world, to the Ruine of Humane Society, *ver.*7.*to* 13. *Thus of the vanities of godleſſe greatneſſe in* **Generall** CHAP. IV.

2. **More Particularly**, In the ſtate of Kings who are in the height of greatneſſe. Here note the vanity, 1. Of *Fooliſh Kings*, below their meaneſt ſubjects, *ver.*13,14. 2. Of *all Kings* wiſe or fooliſh, their peoples affections to them being ſo inconſtant and oft thirſting after changes of Government, *ver.*15,16.

By way of **Antidote** againſt all theſe foure imaginary felicities and corruptions about them, here are in a *digreſſion*, 1. The Right manner of Religious exerciſes, *viz.* Sacrifices, *Ch.V.*1. Prayer, *ver.*2,3. Vowes, *ver.*4,5,6,7. 2. The ground of well-ordered duties, fear of God, *ver.*7. 3. The effect of Religion, it works Patience in the oppreſſed, *ver* 8. CHAP. V.

IV. **Not in o Riches and earthly Poſſeſſions**; whether more immediately neceſſary for life, or food and rayment, fruits of the earth; or more mediately neceſſary for procuring of theſe, *Money*, &c. Here, o 4. Riches.

1. *Food and Rayment* are preferred before *Money*, &c. In their general uſefulneſſe, and ſingular efficacy relieving our wants, *ver.*9,10.

2. Both are proved *vain*. From, 1. The enjoyment that others, even ſervants have of them, and perhaps more ſweetly then the owners themſelves, *ver.*11,12. 2. The dangers that Riches bring to their owners, *ver.*13. 3. Their uncertainty of abode with us while we live, *ver.*14. 4. Their certainty

CHAP. VI.

tainty of leaving us when we dye, *ver.* 15, 16. This vanity of Riches is amplyfied, *Partly* from the happinesse of a free and contented use of Riches, *ver.* 18, 19, 20. *Partly* from the misery of having Riches without the right use of Riches. For, 1. This is a common evil, *Chap. VI. ver.* 1. 2. This is a wosul vanity, a sore disease, *ver.* 2. 3. This makes such a man in a worse condition then an untimely birth, *ver.* 3, 4, 5, 6. 4. Such see no good of what they possess, live they never so long, *ver.* 6. 5. Riches satisfie only the body, are wholly unsatisfactory to the desires of the soul, *ver.* 7, 8, 9. 6. Riches are unable to protect against sin and sorrow, *ver.* 10. 7. Increase of Riches, increaseth vanity, cares, thoughtfulnesse, &c. Seeing mans life is short; and future events are unknown, *verse* 11, 12.

p Wherein mans true happiness consists.

Thus far mans happinesse hath been considered **Negatively**, *wherein it consists not.*

II. AFFIRMATIVELY, and *positively*, *Solomon* shewes p wherein mans true happinesse is indeed to be found in this life. 1. *Particularly.* 2 *Summarily.*

CHAP. VII.

1. **Particularly** in divers means or branches of true happinesse, *viz.* 1. A good name. 2. Death. 3. Sadnesse of heart, 4. Moderation, and 5. Wisdome.

1. **A good Name**, beyond wealth or pleasures, *Ch. VII. ver.* 1.

2. **Death**, better then life, *ver.* 1.

3. **Grief** and sadnesse of heart, better then pleasures, as may appear, 1. In sorrow occasioned by Funeral Solemnities, *ver.* 2, 3, 4. 2. In grief occasioned by Reproofes, *ver.* 5, 6.

4 **Moderation** and **Patience** better then proud oppressing greatnesse. Here note, 1. The faults of Greatnesse, Oppression, Bribery, *ver.* 7. 2. The Antidote against this, Patience of spirit, *ver.* 8. Urged, 1 From the hope of the end better then the beginning, *ver.* 8. 2 From the opposite vices, 1 ath Anger, and impatient murmurings, *ver.* 9, 10.

5. **Wisdome**, *viz.* True *godlinesse*, as the Mistresse; and *Civil Prudence* as the handmaid, of true happinesse. This wisdome is described, 1. *Comparatively* as better then Riches, *ver.* 11, 12. 2. *Positively*, by its parts, properties, or fruits; which are either 1 *Generall*, or 2 *Particular.*

GENERAL, *viz.* *I.* **Contentment** in prosperity or adversity, urged, 1 From the unalterablenesse of Gods work. 2. From the inevitablenesse of Gods Counsels, *ver.* 13, 14. *II.* **Constancy in goodnesse**, notwithstanding all hard measure incident to us or others for goodnesse. Here are, 1. A temptation propounded, *viz.* Unlike accidents to righteous and wicked, *ver.* 15. 2. Inferences thence, 1 *Carnal* and corrupt, that therefore we should be indifferent and politickly moderate both in righteousnesse and wickednesse, *ver.* 16. 2 *Gracious*, that notwithstanding we be resolutely and zealously constant in goodnesse, *ver.* 17, 18, 19. *III.* **Charity** towards others in covering their infirmities and injuries to us: opposed to jealousies, implacablenesse, &c. Urged, 1. From mans common frailty, *ver.* 20, 21. 2. From our own infirmities, *ver.* 22. *IV.* **The great difficulty of obtaining this Wisdome.** For, 1. *Solomon* found it hard in his experience, *ver.* 23. 2. The things necessary to be known to make one wise are profound, *ver.* 24. by reason of the great wickednesse and subtilty of heart 1 In one Sex, *viz* Women, *ver.* 25. *to ver.* 29. 2 In both Sexes, nor man nor woman being perfect as God made them, *ver.* 29. *V.* **True judgment and discretion** in wise ordering of a mans self and affairs. *Described* summarily by the 1 *Nature*, and 2 *Effects* of it, *viz.* Estimation and confident security, *Chap. VIII. ver.* 1. *Amplyfied* by divers particular Acts or fruits wherein wisdome frees from many temptations and inconveniences, which folly intangles in; As, 1. *Indiscreet Obedience to Kings*, which is urged, *ver.* 2. And the contrary disobedience is dissuaded by divers Arguments, *ver.* 3, 4, 5. 2. *In heedful prevention and prevention for future evils.* This is Amplyfied, *Partly*, by mans misery and ignorance of future events, *ver.* 6, 7. *Partly*, by mans impotency to help himself in extremities, as death, *Partly*, by mans sinful betaking himself to vain unlawful means for safety in danger, *ver.* 8. 3. *In having a right notion of the long prosperity and impunity of the wicked*; Who though they seem never so happy, yet in comparison of the godly they are most miserable, *ver.* 9. *to* 14. 4. *In passing due censure of the confusion that seems to be in the unequal administration of humane affairs.* Where note, 1 The unequal dispensation it self, which is as a temptation, *ver.* 14. 2 The judgment passed thereon, *Partly* by the **Flesh**, hence condemning Gods administrations for vanity, and commending sensuality, *ver.* 14, 15. *Partly*, by the **Spirit**, concluding three things, *viz.* That Gods Government of the World is so profound none can search it out, therefore none can justly censure it, *ver.* 16, 17. That all men, all actions, are guided by Providence though never so secret, *Chap. IX. ver.* 1. That Gods love or hatred is not discernable by outward events, *ver.* 1, 2. After this, the judgment of the flesh is again insisted upon more distinctly, where both the evil practises and opinions of carnal men in this regard, as also the occasions of both, are set down, *ver.* 3. *to* 13. 5. *In having a right apprehension of the contempt cast upon goodnesse in a low condition*, apt to deterre many from vertue and godlinesse; where note, 1 The contempt of goodnesse and wisdome, in a mean state, parabolically, or historically described, *ver.* 13, 14, 15. 2 The true censure and resolution passed thereupon; *viz.* That wisdome though in meannesse is to be preferred before strength, *ver.* 16. before proud commands of imperious Rulers, *ver.* 17. before all other means of security, *ver.* 18.

CHAP. VIII.

CHAP. IX.

Thus of properties or effects of wisdome more General.

CHAP. X.

PARTICULAR *Properties* or *Effects* of true wisdome, *viz.* 1. Towards our selves. *Partly*, in due carriage of our selves, that we blemish not our Reputation, *Chap. X. ver.* 1. *Partly*, by dextrous dispatch of all affairs, a fool dealing finisterly, *ver.* 2, 3. 2. Towards Superiours in the Common-wealth; wisdome keeps from unjust desires or enterprizes against them (though they be offensive, to our selves or others, *ver.* 4, 5, 6, 7.) by teaching us submission, and bridling all undutifulnesse, and rebelliousnesse, In **Deed**, *ver.* 8, 9, 10. In **Words**, *ver.* 11. *to* 16. (Here by way

way of digreſſion, Governours are admoniſhed againſt Injuſtice and Tyranny; the miſery and happineſs of Common-wealths being deſcribed in reſpect of the Rulers thereof, *ver.* 17, 18, 19.] In **Thoughts** and ſecret ſpeeches, *ver.* 20. 2. Toward Inferiours, *viz.* The poor, towards whom wiſdom teacheth us *Liberality*. **Liberality** is *propoſed, preſſed*, and *objections to the contrary anſwered*, as, Unſeaſonableneſs, No viſible means of recompence, *Chap. XI. 1. to 7.* 4. Towards God, in having due care of Gods true Religion and Worſhip; one ſingular means and part whereof is a right meditation of, and preparation for **Death** and **Judgement**. This is eſpecially urged upon two ſorts of men, *viz.* 1. **Voluptuous worldlings** whoſe malady and remedy are laid down, *ver.* 7, 8. 2. Young men, who preſuming of their age, put death, and conſequently godlineſs, far from them. Of them note, Their malady, uncontrouled voluptuouſneſs, *ver.* 9. The remedy againſt this, *viz.* meditation of the certainty of judgment, *ver.* 9. Reformation hereupon, *Partly* in eſchewing of evil, *ver.* 10. *Partly* in doing good, *Chap.* XII. 1. This is preſſed on young men, by great inconveniencies of *Old-age*, and *Death* which otherwiſe will come upon them. *v.* 1. *to* 8.

Hitherto of the Particular means of the happineſſe attainable in this life.

2. **Summarily** *Solomon* gives the ſumme of his judgment about true happineſſe, 1. That all ſublunaries are vanity, and no happineſs in them, as himſelf had beſt ability to judge upon greateſt experience, in this Book diverſly commended, *ver.* 8. *to* 12. 2. That **The true fear of God, and keeping his Commandements is the whole of man.** The performance of which is urged by the ſtrictneſs of Gods future judgment, *ver.* 12, 13, 14.

This Book is an undeniable Argument of *Solomons* Repentance after his Relapſe, and conſequently of his f Salvation.

CHAP. XI.

CHAP. XII.

f Queſt. **Whether King Solomon was eternally ſaved?** *See* this great Queſtion reſolved, and Arguments for it, and againſt it, conſidered; in §. *VII.* on 1 *Kings*, p. 86, 87.

Canticles,

OR,

SONG of SONGS.

§. I. Order, and Time.

III. *Solomon's* NUPTIAL BOOK (treating of the ſpiritual eſpouſals of Chriſt and his Church) is the SONG OF SONGS. Some of the *Hebrews* think a *Solomon* firſt wrote the *Canticles*; then the *Proverbs*; laſt of all *Eccleſiaſtes*; from that conjecture, That *youth* is moſt delighted with verſes and ſongs, *Riper-age*, in Proverbs, *Old-age* in publiſhing the vanities of things. But the Hebrew Doctors in a Tractate entituled *Bava-bathra* among the *Talmud* writings, (ſhewing the Series of all the Books of Scripture,) deliver; That *Proverbs ſhould be firſt, Eccleſiaſtes next, and Song of Songs laſt.* And in this order we have them placed in our *Bibles*. *Origen* fetches the order of theſe Books from the Order and Series of Diſcipline, *Ethicks* (which are firſt) being taught in the *Proverbs*; *Phiſicks*, in *Eccleſiaſtes*; *Theorick*, or Divine things, in *Song of Songs*.

a *J. Merc. Praef. Com. in Cant. pag.* 142. *a.*

§. II. Penman, and Authority of the Book.

That Solomon was **Penman** of this Book, is conſented to on all hands, and is evident in the inſcription of this Book b *The Song of Songs, which is Solomons: viz.* This Song is *Solomons* as the inſtrumental Author of it. The c Hebrewes think that according to his three names, *Solomon* penned three Books anſwerable, *viz.* Proverbs, Eccleſiaſtes, and Song of Songs. The *Chaldean Paraphraſt* thus expreſſes it; *Songs and Praiſes, which Solomon Prophet King of Iſrael ſpake.*

b Song. 1. 1.

c *Gloſſ. Ordinar. Hieronym. Prolog. in Prov.*

Among the Hebrewes (as d ſome obſerve) there never was doubt of the Canonical authority of this Book. Others have ſeemed to detract from the authority of it.

d *D. Parens in Adverſ. in Cant.*

1. *Becauſe it ſeems not to be written by inſpiration of the true* Spirit *of God, but rather from an amorous ſpirit betwixt* Solomon *and his wife* Pharaoh's *daughter.* *Anſw.* 1. The

dearest and sweetest Communion betwixt Jesus Christ and his Church or Members, is wont in other Scriptures to be set forth under that dearest, nearest, and sweetest relation and affection on earth, *viz.* Betwixt a Bridegroom and his Bride espoused to him; as in [e] *Isaiah*, [f] *Ezekiel*, [g] *Hosea*, [h] Epistles to the *Corinthians*, and to the [i] *Ephesians*. Shall we therefore say that this detracts from the Authority of these Books? No; Why then should this self-same Allegory detract from the authority of this Song? 2. *Solomon* being the wisest King, how uncomely were it for him, and inconsistent with his wisdome to expresse openly in a publique Song, his private conjugal love unto his wife, which is an unusual thing. 3. Many passages in the Song cannot properly be applyed to King *Pharaohs* daughter, as *Cant.* 1.6,8. *and* 5.6. *and* 8.1. And many things are ascribed here to the Spouse, that would rather be a womans deformity then Ornament. As, *An head like Carmel*; *Nose like the Tower of Lebanon*; *Neck, like the Tower of David*; *Eyes like Fish-pooles*; *Teeth like flocks of shorne sheep*: and she her self *black as the Tents of Kedar*, &c. *Pharoahs* daughter, King *Solomons* wife may in some particulars be intended as a shadow of the Church, as *Solomon* a Type of Christ: But the [k] principal thing intended, is that sublime heavenly mystery of dearest love and Communion with Christ and his Church.

e Isa.62.4. &c.
f Ezek. 16. 8. &c.
g Hos. 2. 19.
h 2 Cor. 11. 2.
i Eph. 5, 25, 30 31, 32.

k Ego sane Solomonem cum hæc scriberet, ita stilum suum & calamum temperasse puto, ut externas nuptias & terrestres non cogitaret, sed omnia sublimia, mystica, spiritualia & cœlestia. *Jo. Mercer. Præfat. Com. in Cant.*

The Hebrewes propose four things in Scripture not to be read, but by such as are come to [l] maturity, *viz.* 30. years of age, which is the age of the Priestly Ministry. *The beginning of Genesis*, wherein the Creation of the world is described; *The beginning of Ezekiel* wherein the Majesty of the Lord, and the Cherubins are set forth. *The end of Ezekiel from* c. 40, &c. Where the Fabrick of the New Temple is delineated; but especially this *Book of Canticles*, lest those that peruse this Book, before their affections be allayed and mortified, pervert the spirituals therein to a carnal corrupt sense and end. Yet the use of Holy Scripture, in any part thereof is not to be prohibited to any, (God [m] requiring them to be studied by all;) but the right use to be manifested to all, that all abuse may be prevented.

l *Origen. Præf. in Cant. Hieronym. Prolog. in Ezechiel.*

m Joh. 5.39. Col.3.16. Deut.6.6.to 10

2. *Because neither the name* יהוה Jehovah, *nor* אלהים Elohim *are found in this Book, the Authority of it seems to be lessened. Answ.* 1. Neither these Names, nor any thing equivalent to them are found in the Book of Esther, and yet thats counted by such *Canonical*. 2. Though the names of *GOD*, *LORD*, &c. are not here expressed, yet they are implyed in the title, *BELOVED*. The Churches [n] *beloved* being *God*, as Jewes think; or *Christ*, as the Christians do better expound it. 3. There was lesse occasion of expressing plainly the Name of *God* or *LORD* in this Book, wherein it was the aime of the Holy Ghost, under an external earthly marriage or contract, to describe the Spiritual Union, and Communion of *Christ* and his *Church*, as [o] *Mercerus* noteth.

n D. Paræus in Advers. in Cant.
o Cæterum in hoc libro nihil erat aliqui quod ullum Dei nomen poneret: quia figuris, similitudinibus & ænigmatibus semel omnia obtegere voluit, sub nuptiis externis cœlestem describens, & ineffabilem Christi cum Ecclesia sua conjunctionem, & arctum vinculum, amorem que eximium. *Jo. Mercer. Præfat. Comment. in Cant.*

§. III. Nature, Excellency, and Scope of this Book.

1. **Nature of this Book.** For the *General*, It is stiled *A Song*. *Songs* were usually tuned with voice, *Psalmes* with instruments musical. Both Songs and Psalmes imply the [p] choicenesse of the Subject handled, and therefore worthy to be remembred: and are usually arguments of joy and gladnesse in such as sing them, and of praises to them whom they concern; So *this Book* (saith [q] *Ainsworth*) *treating of mans reconciliation to God, and peace by Jesus Christ, with joy in the Holy Ghost, is called a* Song; *which therefore the faithful should learn to sing with understanding, making melody in their hearts to the Lord, when they feel themselves made partakers of his joy.*

p Jam. 5.13. Eph. 5.19. Exod. 15. Judg. 5. Isa. 26. 2 Sam. 22. Psal. 60. 1, 2, 3. &c.
q H. Ainsw. Annot. in Cant. 1.1.

But

But for the *particular* kind of this *Song*, whether it be 1 *Hiſtorical*, 2 *Prophetical*, 3 *Didactical* or *Doctrinal*, or 4 *Mixt*, is not ſo eaſily determinable. *Partly*, becauſe of the myſteriouſneſſe and difficulty of the Book. *Partly*, becauſe of the diſſenting Opinions of learned Writers hereabouts. *Some* [r] think herein is deſcribed the State of the Church of the Old-Teſtament from *Abel* to *Jeſus Chriſt*. *Some* of the New-Teſtament. *Some*, of both from the firſt promiſe, *Gen.* 3. 15. till the end of the world. *Brightman* and *Alſtedius* are of opinion, that in this Book is deſcribed the State of the Church from *David* to the end of the world. According to this opinion this Book is thus diſtributed by *Alſtedius*.

[r] *Hen. Alſted. Triſol. Prophet. in Iſag. in Cant.*

I. The Old Church is deſcribed, according to its condition.
1. Under Kings, from *David* to the Babyloniſh Captivity, *chap.* 1. *and* 2. *to ver.* 3.
2. In Captivity, *chap.* 2. *ver.* 3. *to* 14.
3. After Captivity, before Chriſt, *chap.* 2. *ver.* 14. *to chap.* 3. *ver.* 6. After Chriſts birth, *chap.* 3. *ver.* 6. *to chap.* 4. *ver.* 7.

II. The New Church is deſcribed, either as,
1 A firſt-borne ſiſter from Chriſts Reſurrection to the Jewes Converſion, *chap.* 4. *ver.* 7. *to chap.* 6. *ver* 9.
2. A younger ſiſter; comprehending the Church of Jewes and Gentiles to be converted, *chap.* 6. *ver.* 9. *to chap.* 8. *ver.* 11
3 Compleat of both Jewes and Gentiles, *chap.* 8. 11. *to the end.*

Moſt Writers, and thoſe of ponderous judgment, rank this Book, not amongſt the *Hiſtorical* or *Prophetical*, but amongſt the *Didactical* or *Doctrinal* Books. And, all things deliberately conſidered, cannot but incline to their judgment. For, 1. Though there ſeem to be in this Book ſome Hiſtoricall intimations of things formerly done, as in *Cant.* 1. 5, 6, 9. *and* 3. 7, 8, 9, 10, 11. yet they are very few; and thoſe ſhort and obſcure Allusions or Allegories, rather then direct Hiſtorical Narrations. And therefore they cannot rationally be thought ſufficient to denominate this Song *Hiſtorical*. 2. Though ſome paſſages herein are prophetical, as that touching the Church of the *Gentiles* to be founded and builded, *Cant.* 8. 8, 9. yet they are ſo few in compariſon of the whole Book, that hence it cannot be juſtly entituled *Prophetical*, any more then *Geneſis* is Prophetical, becauſe divers Prophecies are diſperſed therein. 3. If the ſeveral parts of this Book, which are counted Hiſtorical or Prophetical, in reference to ſuch and ſuch times, as is mentioned in this former diſtribution, be exactly conſidered, we may eaſily perceive what obſcure, difficult, impertinent, groundleſſe, harſh and forced applications they are. 4. The main bulk and body of the Song doth moſt naturally and genuinely deſcribe, (as *Auguſtine* [s] noteth) the mutual love of Chriſt and his Church under the Allegory of a *Bridegroom* and *Bride*, in a Doctrinal way. And therefore moſt properly this Book is to be counted *Doctrinal*, rather then *Prophetical* or *Hiſtorical*.

[s] Reſtat ille liber Solomonis, cujus, inſcriptio eſt, *Canticum Canticorum*. Sed de illo in hoc opus quid transferre poſſumus, cum totus amores ſanctos Chriſti & Eccleſiæ figuratâ locutione commendet, & Prophetica pronunciet altitudine: niſi quod in eo, quamvis ſit ad intelligendum difficillimus, perſſumus tamen facile advertere, quantam ſit divina illa, & divinitùs inſpirita charitas appetenda, quantique pendenda, &c. *D. Aug Specul. Tom.* 3. *p.* 939. *Baſil.* 1569.

2. **Excellency of this Book** is very great, in reſpect of *Author*, *Matter*, *Forme*, *and End* thereof. *I. Author* of this Book, (not to ſpeak of the principal efficient Author, the Holy Ghoſt from whom it hath its authority and chief excellency, but of the inſtrumental,) was [t] *Solomon*. *Solomon* was not onely the richeſt, and moſt peaceable of all the Kings, but alſo the [u] wiſeſt of all the Kings of the Earth, none before or after him like unto him, *And* [x] *all the earth ſought the face of* Solomon *to hear his wiſedome*. So that herein this Book excels, being penned by *Solomon* the wiſeſt of all the Prophets. *II. Subject-matter* of this Book, is not any vulgar or common points of Religion, but the moſt choice, ſublime, ſpiritual, heavenly myſteries of Holy Communion betwixt Jeſus Chriſt himſelf and his Church; Jeſus Chriſt being [y] *King of Kings*, and the *brightneſs of his Fathers Glory*: The Church being the choiceſt ſociety on earth, [z] *The Lambs wife*, the [a] *Holy Nation*, [b] *Gods peculiar treaſure above all people* in the earth. And Spiritual Communion betwixt them, with the choice delights of that Com-

[t] Cant. 1. 1. and 3. 11.
[u] 2 Chron. 9. 22. and 1 King. 4. 24.
[x] 1 King. 3. 12 and 4. 29, 31. and 10. 24.
[y] Rev. 19. 16. Heb. 1. 3.
[z] Rev. 19. 7.
[a] 1 Pet. 2. 9.
[b] Exod. 1

Communion, being the very Height and glory of all Practical Divinity. How excellent is this Book that treats of this transcendent Theame! III. *The forme* or *Manner* how these Mysteries are here represented to us, is in way of a *Song*; and that [c] *the Song of Songs*. It is a *Song*; therefore excellent: *Songs* being choice succinct pieces, grateful to the eare, helpful to the memory, and delightfull to the heart, working much upon the affections. It is the *Song of Songs which was* Solomons; *viz.* both the choicest and excellentest of all the *Songs* which *Solomon* penned, (which were [d] one hundred and five in all,) as Christ whom it concernes is *King of Kings*; and also the rarest and most admirable *Song* in all the Scriptures, (as [e] *Mercerus* noteth), this Song more fully and excellently setting forth the great mystery of Communion betwixt Christ and his Church then any other. This Song also is digested in forme of a *Dialogue* between Christ and his Church, as speakers; or of a *Tetralogue* betwixt the [1] *Bridegroom, Christ*; *The* [2] *Bridegrooms friends, viz.* Angels, Saints, Prophets, Apostles, and all the faithful Preachers of the Word of Christ. [3] *The Bride her self*, viz. the Church and faithful Members of Christ; *And* [4] *The Churches Companions* called the Daughters of *Jerusalem*, viz. All that follow the Church. These foure being brought in as speaking to one another, throughout this Song; the accurate discovery of whose several and respective speeches is none of the smallest difficulties in this Song. IV. *The End and Scope* of this Song is also singularly excellent, as after it will appear.

c Cant. 1. 1.

d 1 King. 4. 32.

e Canticum Canticorum intelligas non tantum inter Solomonis Cantica lectissimum, sed inter omnia Cantica, quæ unquam antehac scripta fuerant imò & deinceps scripta in Scripturis sacris (quanto magis in profanis) eminentissimum. Nam si cætera Scripturæ Cantica diligentiùs perpendas, singula fere in illis mysteria reperies: Et hic omnia tam veteris quam novæ legis mysteria sub figuris & similitudinibus tecta invenies; & quæ evenerunt, & quæ eventura sunt. *Jo. Mercer. Comment. in Cant.* 1. 1.

Upon consideration of the *Excellency* of this Book, it is that [f] some have called other Books of Scripture *Holy*, but this Book the *Holy of Holies*, or the *Sanctity of Sanctities*, as the perfection of the rest. Others [g] compare these three Books of *Solomons* writing to the three parts of the Temple of *Solomons* building, *viz. Proverbs* to the *Porch*, *Ecclesiastes* to the *Sanctuary*, or Holy place, but this *Song of Songs* to the *Holy of Holies*. Herein we have a lively Representation of the Spiritual State of Christs Spouse in this world, sometimes inclining to carnal *security*, sometimes lamenting under *spiritual desertions*, and sometimes conflicting with sharp temptations. Her own *blackishness and infirmities* are not concealed, her beauty and *Glory* derived from Christ are displayed, and her Carnal *blemishes* are improved as foyls with greater lustre to set off her spiritual beauty. Herein we have a lively portraiture of Christs incomparable amiableness and sweetness, as the most compleat, lovely, attractive piece in the whole world able to ravish into an extasie of Love the hearts of both Saints and Angels. Herein we have a wonderful discovery of that *great mystery*, that *Spiritual Paradise*, that *Heaven on earth. viz.* Sweet Communion betwixt Christ and his Church, in their heavenly Espousals, longing after each other with restless love-sick desires, embracing each other in clasping arms of ardent love, solacing and contenting themselves in mutual enjoyments with ravished delight, most jealously impatient of all disturbance, or interruption of their Communion, and most fervently panting after compleat fruition of each other in the *spicy mountains* of Heaven it selfe. *O blessed Book! O pleasant Eden! How full of sweetnesses art thou to experienced Souls, that have, and love, and live upon the Lord Jesus, and know what it is to lodge in his dearest Bosome? What pleasure take they in reading, understanding and meditating of thee; but especially in feeling in their own Soules these glorious things spoken by thee.*

f Cæteros Scripturæ libros Sanctos esse norant, hunc vero Sanctum Sanctorum, velut cæterorum apicem, hinc & hoc ei nomen solent tribuere, קדש קדשים Sanctitas Sanctitatum. *Jo. Merc. Præfat. Com. in Cant.*

g *Jo. Died. Arg. before* Canticles.

§. III. Scope.

§. III. Scope.

Scope of this Song, *is under the Metaphor or Allegory of Lovers upon Contract, and intending marriage, to shadow out to us, that sublime, Spiritual, happy Union and Communion betwixt Christ and his Church, which is incboate on this Life; more imperfectly with the Jewes, more perfectly with the Gentiles: and shall be consummate in the Life to come.*

This is carried on Dialogue-wise, betwixt *Christ* and his *Church*; His *Friends* and her *Damosels*, being the foure Speakers: especially the two first: as is the Custome of a *Bridegroome* and a *Bride*; as was formerly noted.

§. IV. Principal Parts.

Principal Parts of this *Song of Songs* are 1 *The Inscription*, 2 *Substance of the Song*, 3 *Conclusion*.

The Inscription, denoting the 1 Kind of writing, 2 Excellency, 3 and Penman of it, c. 1.1. I.

The substance of the Song, Streaming out a Torrent of Spiritual Love betwixt Christ and the Church laid down Dialogue-wise, in a familiar *Colloquy* betwixt, 1 Christ as the *Bride-groome*. 2 The Church as the *Bride*, and 3 The *Friends* of them both rejoycing in the marriage; All in a continued *Allegory*. Herein are particularly, II.

I. The ardent *Desires* of the Church after Christ, as impatient of his absence: with Christs acceptance thereof, *Ch.* I. *ver.* 2. *to* 9, CHAP. I.

II. The reciprocal invitatory *Commendations* of one another; and the mutual gratulations and contentment of Christ and the Church in one another, *ver.* 9. *to the end of Ch.* II. CHAP. II.

III. The Churches *renewed Desires* night and day, at Home and Abroad, in the City, in the Fields, (as it were) to bring Christ nearer to her self, *Ch.* III. 1. *to* 6. yea, rather to have her self brought immediately to the full enjoyment of Christ in Heaven, *v.* 6. *to the end.* CHAP. III.

IV. Christ most affectionately *praiseth* his Church in her Members, professing himself ravished with her Faith, Graces, and Spiritual Beauty, *Ch.* IV. 1. *to* 15. Which is amplified, 1. By the Churches self-denying, acknowledging all her Graces to come from Christ as the Fountain, *v.* 15. 2. By her Prayer for his influence to make her (as a Garden of Spices) more and more fruitful; and for his presence to accept her Fruit. *v.* 16. 3. By Christs satisfying her desires, coming into his Garden, accepting the Fruits thereof, and welcoming his Friends, *Ch.* V. *v* 1. CHAP. IV. CHAP. V.

V. The Churches *Spiritual Desertion*, in Christs withdrawing himself from her. Where are, I. *The Occasion of it*, Her carnal Security, *ver.* 2, 3. II. *The Manners of it*; withdrawing, yet leaving some quickning Grace behind him, *v.* 4, 5. III. *The Consequents of it*, in respect of, 1. The *Church* her self, *v.* 4, 5, 6. 2. The *Watchmen* abusing her, *v.* 7. 3. The *Daughters of Jerusalem*, whom she charged to signifie her distress to her beloved, *v.* 8. This charge is amplified. 1. *Partly* by the inquiry of the *Daughters of Jerusalem*, what Christ is? *v.* 9. 2 *Partly* by the Churches pathetical description of Christs transcendent excellencies, *v.* 10. *to the end.* 3. *Partly* by the enquiry of the daughters of Jerusalem after Christ, *Ch.* VI. *ver.* 1. 4. *Partly* by the Churches declaring to them where Christ was, *viz.* He was now returned and gone down into his Garden, *ver.* 2. 5. *Partly* by her affectionate complacency in Christ returned, *ver.* 3. CHAP. VI.

VI. Christs sweet and *consolatory deportment towards his Church after her Desertion*, and his return to her. Wherein, 1. He assures her she is as precious in his eyes, and as dear to his heart as ever, *ver.* 4. *to* 11. 2. He declares his desire of the spiritual *Spring* of the Churches Graces, after the *Winter* of her affliction, *ver.* 11. 3. He discovers the Rapture of his ravished affections, to her, most sweetly *Inviting* her to himself, *ver.* 12, 13. most highly *commending* her throughout, *Ch.* VII. *ver.* 1. *to* 8. and *Promising* his presence, and what he will do for her, that she may become most delightful to him, *ver.* 8, 9. CHAP. VII.

VII. Finally, the Church reciprocates her utmost affection to Christ, for his love. And this, I. More *Generally*, ver. 10. II. More *Particularly*, Her desire, 1. That Christ and she may go together to view their Husbandry, whether their plants did flourish and fructifie, *viz.* Whether the Gospel and fruits thereof did thrive, *ver.* 11, 12, 13. 2. That she may enjoy Christ most intimately and familiarly, *Ch.* VIII. *ver.* 1, 2, 3. 3. That the Daughters of Jerusalem may not disturb him, *ver.* 4. 4. That it may be considered, that she hath *forgone*, and *undergone* for Christs love, *ver* 5. 5. That Christ would give her a fuller 1 *Confirmation* of his love, *setting her as a Seal upon his heart*; And a fuller 2 *Manifestation* or evident assurance thereof, *Setting her as a Seal upon his Arme*, strengthening, sustaining, helping her, &c. and this because she bears to Christ an invincible and unquenchable love, *ver.* 6, 7. 6. That the *Gentiles* called *A little sister*, may be called and incorporated into the Church with the Jewes, *ver.* 8, 9, 10. This is amplified by Christs common care of both, as one Vineyard kept by himself, not by others, as *Solomons* was, *ver.* 11, 12, Christ teaching his Spouse her duty; CHAP. VIII.

Partly, *To her neighbours*, in publiſhing and bearing witneſs to his Truth; Partly, *To himſelf*, in Prayer and Thankſgiving, *ver.* 13.

III. *The Concluſion* of the Song, containing the Churches moſt ardent deſire after Chriſts Second coming, that the Marriage betwixt Chriſt and her ſelf may be compleatly conſummated in Heaven thoſe *Mountains of Spices*, ver. 14.

III. *THE PROPHETICAL BOOKS.*

THus far of Books *Hiſtorical* and *Doctrinal*; Now to the Books *Prophetical*. For diſtinction ſake they are called PROPHETICAL, becauſe the matter of them is principally *Prophetical*, though many *Hiſtorical* and *Doctrinal* paſſages are alſo inſerted in them all along; as there are many Prophecies of things to come diſperſed up and down the other Books, which yet are principally *Hiſtorical* and *Doctrinal*.

Rules or Directions for the better underſtanding of the Prophetical Books.

1. Conſider well the *ſeveral Times wherein the ſeveral Prophets flouriſhed and prophecied*, and compare their Prophecies with the ſtate of thoſe Times reſpectively, as they are formerly deſcribed in the *Hiſtorical Books*: this will lend much light to the clearing of thoſe Prophecies. *The ſeveral Times of their Prophecying, ſee in the following* Chronological Table.

2. The Prophets are wont to ſpeak of *things to come, as if they were already paſt or preſent*. As, *Iſa.* 53. *throughout*. Becauſe they are certainly determined upon in Gods decree, and are as ſure to come to paſs, as if they were already actually fulfilled.

3. Moſt commonly they are wont *in their threatnings againſt the wicked to intermingle Promiſes and comforts to the godly*: 1. *Partly*, that the godly may not be terrified with Gods ſeverity, who will put a difference betwixt the godly and the wicked; 2. *Partly*, to have a door of hope open even for the wicked if hey will repent. *And contrariwiſe uſually with their promiſes to the Godly, they interweave threatnings againſt the wicked*. 1. *Partly*, as a flaming Sword to keep off ungodly ones from falſe applying of the comforts to themſelves, which belong not to them; 2 *Partly*, to caution the godly againſt ſecurity, and that they *rejoyce with trembling*, Pſal. 2. 11.

4. *In foretelling or promiſing temporal mercies or deliverances, they are wont commonly to raiſe up their promiſes unto ſpiritual bleſſings and deliverances of the ſoul, and in threatning temporal puniſhments to the wicked, they are wont to proceed to threaten ſpiritual and eternal*. 1. *Partly*, becauſe temporal bleſſings and deliverances to the Jewes were types of *ſpiritual* and *eternal*, by Chriſt. 2. *Partly*, becauſe temporal judgments in this world upon the wicked are but earneſts and handſels of eternal vengeance in the world to come. 3. *Partly*, becauſe neither without ſpiritual bleſſings and deliverances Gods people can have ſufficient and ſolid conſolation; nor without eternal vengeance, can the wicked receive their proportionable compenſation

Therefore theſe temporals, ſpirituals and eternals, oft ſpoken of joyntly and more confuſedly, muſt be prudently diſtinguiſhed, that the ſenſe obſcured thereby may be the more cleared.

5. *When they ſpeak of the Kingdom, and benefits of Chriſt to be performed under the New Teſtament, they are wont to vaile thoſe Evangelical myſteries under Moſaical and Typical things in uſe in the Church under the Old Teſtament*. And therefore the meer letter of the Prophets expreſſions muſt not be terminated or reſted in, but the ſpiritual meaning, primarily intended, muſt be inquired into.

Theſe *Prophetical Books* are in all 16. (*Lamentations* being counted an Appendix to *Jeremiah*.) They may be conſidered two wayes. 1. According to the times of their prophecy, and writing. 2. According to their Order as ſet in our *Bibles*. They are not placed in our *Bibles*, in that Method and Order as they were at the firſt ſpoken and written by the Prophets.

1. *According to the times wherein they were firſt prophecied and written*. Theſe times are for moſt part diſcovered in the beginning of the ſeveral Propheſies, and of ſuch we may determine certainly: or they may be collected from other Scriptures, or the matter of the Propheſies, of which we cannot conclude altogether ſo clearly.

Theſe Times may be referred (as the *Hiſtorical Books*) to three principal periods, *viz.* 1. *Before*, 2. *Neer* or *under*. 3. *After* the Babyloniſh Captivity. And if in theſe three Periods, we parallel theſe *Prophets* with thoſe *Hiſtorical Books*, they will notably help to clear and explain one another.

A

A Chronological Table of the Order of Times wherein the Prophets Prophecied:

Somewhat differing from the Order wherein they are placed in our Bibles.

I. BEfore the tranſportation of the Jewes into Babylon's Captivity; and in the dayes of Jeroboam ſon of Joaſh King of Iſrael, and of Uzziah, Jotham, Ahaz, Hezekiah, and Joſiah, Kings of Judah; theſe Prophets Prophecied. *Viz.*

1. *JONAH*, (called *Jonas*, *Mat.* 12. 39, 40.) He prophecied before or about the beginning of the Reign of *Jeroboam* ſon of *Joaſh* King of *Iſrael*, who *reſtored the coaſt of Iſrael from the entring of Hamath to the ſea of the Plain, according to the word of the Lord God of Iſrael, which he ſpake by the hand of his ſervant Jonah the ſon of Amittai, the Prophet, which was of Gath-hepher*, 2 *King.* 14. 25. Which was before or about the beginning of *Jerobeams* reign, as *Jun. Annot. in Jon.* 1. 1. and *Pareus in Adverſ. ibid.* conceive: about the cloſe of his reign, thinks *Druſius in Quæſit. Epiſt.* 9.

2. *HOSEA* prophecied in the dayes of *Jeroboam the ſon of Joaſh King of Iſrael, and in the dayes of Uzziah, Jotham, Ahaz, and Hezekiah Kings of Judah*, Hoſ. 1. 1. Which muſt needs be a very long time, *viz.* for the ſpace of 79 years at leaſt, as that learned *And. Riv. in Com. in Hoſ.* 1. 1. compures by thoſe Kings reigns.

3. *JOEL*; when he prophecied is not ſo expreſly laid down in Scripture, and therefore his time cannot ſo certainly be defined as of others. Among learned Writers, Jewes and others there's great variety and uncertainty about it.

1. Some of the Hebrewes think this *Joel* was the ſon of *Samuel* the Prophet, one of *Samuels* ſons being named *Joel*, 1 *Sam.* 8. 1, 2. But the context there *ver.* 3. confutes this opinion; *And his ſons walked not in his wayes, but turned aſide after lucre, and took bribes, and perverted judgment*; which corruptions we cannot juſtly believe to have been in this holy Prophet *Joel*; He (as other Prophets) being an *holy man of God*, 2 Pet. 1. 21.

2. Some think *Joel* was contemporary to *Jehoſhaphat King of Judah*, and *Jehoram* King of *Iſrael*, becauſe of the ſeven years famine then foretold by *Eliſha* the Propher, 2 *King.* 8. 1. &c. And that as *Eliſha* foretold the famine, ſo *Joel* foretold the manner how it ſhould come to paſſe, by locuſts, canker-wormes and cater-pillers, *Joel* 1. 4. This opinion is aſcribed to *R. Schelomo*; And *Lyra* approves it. *See Mercer. & al. Comment. in Joel. p.* 192. But *Tarnovius in Prolegom. in Joel*, diſlikes this opinion, becauſe the famine of which *Joel* ſpeaks, ſeems to have been onely four years, *Joel* 1. 3. and becauſe heres no mention in this prophecy of the ten Tribes he thinks it probably fell out after their carrying away.

3. The Hebrew Chronicle called סדר עולם *Seder-Olam*, i. e. *The order of time*, writes, that *Joel* lived under *Manaſſeh*, of the ſame time with *Nahum* and *Habbakuk* the Prophets; but becauſe *Manaſſeh* was not right, his name is not mentioned; (as ſome obſerve, *Mercer. & al. Comment. in Joel. p.* 177. *D. Pareus in Adverſ. in Ioel.*) This opinion is likewiſe ſubſcribed unto by *Funccius*, *Genebrard*, and others; learned *Druſius* alſo thinks it may be proved from *Joel.* 3. 5. that *Joel* prophecied at that time, the ten Tribes being now carried Captive into *Aſſyria*.

4. Some are of opinion that the famine threatned by *Joel*, fell out under *Joſiah* King of *Judah*, which famine *Jeremiah* deſcribes almoſt as *Joel* here. *See Jer.* 14. 1, 2. *compared with* 2 *Kings* 23. 26. This opinion *Tarnovius* aſcribes to *Danæus*, and counts it moſt probable. *Tarnov. Prolegom. in Joel.*

5. Finally, Many (and thoſe of no ſmall learning and judgment; as *Hierome*, *Auguſtine*, *Broughton*, *Junius*, *Helvicus*, &c.) do conceive that *Joel* prophecied in the ſame time with *Hoſea* forementioned; as here I have ranked them. *The time in which he prophecied is the ſame with that of* Hoſea, *in dayes of* Uzziah, &c. Hieronym. *Joel prophecied when now* Jotham *reigned, who ſucceeded* Uzziah, D. Aug. de Civ. lib. 18. cap. 27. Tom. 5. *Hoſea and Joel* prophecy about the beginning of *Uzziahs* reign, *before* Amos, Joel *ſpeaks of the companies of Locuſts.* H. Brought. Concent. p. 92. 94. Hanov. 1602. *In the dayes of* Uzziah *and* Jeroboam, &c. thinks *Junius*, *Annot. in Joel* 1. 1. *Joel the Prophet ſeems to have preceded* Amos, *for he foretels the drought*, chap. 1. 15. *which Amos complains to have fallen out without the due fruit of repentance*, Amos 4. 6, 7, 8, 9, 10, 11, &c. Amos *prophecied under* Jeroboam *and* Uzziah, Amos 1. 1. Helvic. Chronol. p. 1. Gieſſæ Heſſorum M. DC. XIIX. Divers Arguments are urged for ſtrengthning of this opinion. As, 1. That *Joel* is placed next to *Hoſea*, without noting any difference of time, and it is an old Canon of the Hebrewes mentioned by *Hierome*, that, *That Prophet who mentions not his time of Prophecy, is to be counted contemporary with him that next and immediately precedes him*,---therefore *Joel* is contemporary to *Hoſea*. 2. The Subject-matters contained in this Book ſeem altogether to have fallen out in dayes of *Uzziah* and *Jeroboam*, ſaith *Junius* As, 1. *Partly, That grievous famine which God ſent upon* Judea; *we read of a famine in* Judea *in the times of* Jehoram, 2 *Kings* 8. *and of* Joſiah *afterwards. as is taught*, Jer. 14. *but I like not* (ſaith he) *to refer this famine to either of theſe times. Rather this famine was ſent of God by his certain counſel in time of* Uzziah, *as may be confirmed from* Is. 5. 13 *eſpecially ſeeing it is evident that the Argument of the following Prophecy of* Amos *belongs to the ſame times.* 2. *Partly*, That diſtreſs of *Judah* and *Jeruſalem* there mentioned, *Joel* 3. 1, 5, 6. ſeems plainly to relate to thoſe diſtreſſes that fell on *Judah* in dayes of *Ahaz*, by the Aſſyrians and Philiſtines, 2 *Chron.* 28. 17, 18, 19, 20. 3. That in this Prophet Joel, we have not onely mention of the name of *Judah* and *Jeruſalem*, as *Joel* 3. 1, 6. but alſo of *Iſrael*, as *Joel* 2. 27. *and* 3. 2. and therefore it is likely he prophecied before the final captivity

vity of *Iſrael* by the Aſſyrians, for (according to that rule that ſome give,) *Where the time of the Prophecy is not mentioned, nor any diſtinct mention of* Iſrael *and* Judah, *which were two diſtinct Kingdoms, taken notice of, that Prophecy was probably after that diſtinction of the Kingdoms was taken away by* Iſraels *being carried captive into* Aſſyria.

4. *AMOS.* He prophecied againſt *Iſrael in the dayes of* Uzziah *King of* Judah, *and in the dayes of* Jeroboam *ſon of* Joath *King of* Iſrael, *two years before the earth-quake*, Amos 1. 1. he comes in order after *Joel*; for *Joel* foretels the drought and famine, *Joel* 1. 15. &c. and *Amos* complains of their unfruitfulneſs under that judgment, *Amos* 4. 6, 7, 8, 9. *Helvic. Chronol. p.* 14. *Gieſſe Heſſor. M. DC. XIIX.* Before *Amos* ſpeaks *Joel* of the companies of locuſts, which having the ſimilitude of Horſes, and teeth of fierce Lyons bring in a famine. *H. Brought. Conc. p.* 94. *Hanov.* 1602.

5. *ISAIAH* prophecied in dayes of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*, *Iſ.* 1. 1. and 38. 1. &c. and 39. 3. He prophecied about eighty or ninety years, thinks *Helvicus in Chronol. ubi Supr. & D. Pareus in Proem. in Iſa.* Here is no mention of *Jeroboam* ſon of *Joaſh* King of *Iſrael*; probably 1. Becauſe *Iſaiah* began not to prophecy till after *Jeroboams* death, which was in the fifteenth year of *Uzziah*, who reigned fifty two years, beginning to reign in *Jeroboams* twenty ſeventh year, 2 *Kings* 15. 1, 2. *Jeroboam* reigning in all fourty one years, 2 *Kings* 14. 23. So that *Iſaiah* ſeems not to have begun to prophecy ill towards the middle, or latter end of *Uzziahs* reign, 2. Becauſe computations in Scripture are more uſually made by the reigns of the Kings of *Judah*, whereof many were good, then of the Kings of *Iſrael*, whereof all were nought.

6. *MICAH.* He prophecied *in dayes of* Jotham, Ahaz, *and* Hezekiah, *Kings of* Judah, *Mic.* 1. 1. His hearers were ſome of them alive in the time of *Jehoiakim*, Jer. 26. 18. therefore he taught very long; thinks *Helvic. in Chronol. quo ſupr.*

7. *NAHUM.* Prophecied the deſtruction of *Nineveh*, the Metropolis of *Aſſyria*; But when he did prophecy, the time is not particularly expreſſed, yet we may probably conjecture. 1. It ſeems very clear by the current of his Prophecy, that he prophecied a good while after *Jonah*. *Jonah* was ſent to preach againſt *Nineveh*, at which *Nineveh* repented, *Jon.* 3. but not many years after relapſed to their old wickedneſſe. For *Pul* King of *Aſſyria* bends all his ſtrength to blot out the Jewiſh Religion, 2 *Kings* 15. Then *Tiglath-pileſer* took many Cities of *Judea* captive, and waſted *Jonas* his Country, 2 *Kings* 16. at length *Shalmaneſer* carried captive all the ten Tribes into *Aſſyria*, and afterwards dealt Tyrannically, 2 *Kings* 17. *and* 18. God therefore raiſes up another Propher againſt *Nineveh*, viz. *Nahum*, who not ſo much invites them to repentance, as *Jonah* did, as threatens their deſtruction. 2. *Nahum* could not prophecy in dayes of *Jotham*, (*as Calvin in Prælect. in Nahum hath obſerved.*) for he threatens deſtruction to the Aſſyrians for their cruelty to *Iſrael*; now *Iſrael* in *Jotham's* time was not captivitated by the *Aſſyrians*. 3. Forasmuch as the intent of *Nahum* is to threaten ruine to *Nineveh* and the *Aſſyrians*, for their cruel tyranny over *Iſrael*, and in a much as the captivity of the ten Tribes came to paſſe in the ninth year of *Hoſheah* King of *Iſrael*, and the ſixth year of *Hezekiah* King of *Judah*, 2 *Kings* 17. 6. &c. *compared with* 2 *Kings* 18. 9, 10, 11. therefore it is moſt likely that *Nahum* prophecied for the comfort of Gods People againſt the *Aſſyrians*, in the latter end of *Hezekiahs* reign, or thereabouts. *Tarnov. Com. in Nah. in Proleg. Helvic. Chronol. p.* 15. *Gieſſe Heſſor. M. DC. XIIX.* Though ſome refer this Prophecy rather to the time of *Manaſſes*, Others to the time of *Joſiah*; and *Hierome* according to the Hebrews opinion times it a little before the *Aſſyrian* captivity. *See Pareus in Adverſ. in Nah. & Jun. Annot. in Nah.* 1. 1.

8. *HABBAKKUK* ſeems to have prophecied in the dayes of *Manaſſeh* or *Joſiah*, and before the times of *Zedekiah*. 1. *Partly*, becauſe he laments ſo notably the deſperate and incurable wickedneſs of the people, which was in thoſe times. 2. *Partly*, becauſe he premoniſheth them of their approaching deſtruction by the Chaldeans. As *Calv. Prælect. in Hab. & Jun. Annot. in Hab.* 1. 1. and the *Hebrewes* are of opinion, *Par. in Adverſ. in Hab.* Therefore *Hieroms* opinion of his prophecy after the Babylonian captivity, is very improbable.

9. *ZEPHANIAH*, He prophecied *in the dayes of* Joſiah *the ſon of* Amon *King of* Judah, *Zeph.* 1. 1. Nor reade we that he prophecied at all after King *Joſiahs* death.

II. Hereupon, under, and after the Babyloniſh Captivity, Theſe Prophets flouriſhed and Prophecied, viz.

1. *JEREMIAH* prophecied *in the dayes of* Joſiah *in the thirteenth year of his Reign, and in the daies of* Jehoiakim *his ſon, till the end of the eleventh year of* Zedekiah *ſon of* Joſiah *King of* Judah, *unto the carrying away of* Jeruſalem *Captive in the fifth moneth, Jer.* 1. 1, 2, 3. being compared with *Jer.* 51. 64. *Thus far are the words of Jeremiah.* So that the 52. chapter following ſeems to be written by ſome other then *Jeremiah* (as *Junius* there notes) and continues the Hiſtory till *Evilmerodac* King of *Babylon*. So that *Jeremiah* prophecying till King *Zedekiah's* eleventh year, he prophecyed till the deſtruction of *Jeruſalem* and the Temple, which in that year fell out, *Jer.* 52. 5. 6, 7. *&c.* 12. 13. *&c.* Further, *Jeremiah* being in priſon when *Jeruſalem* was taken, he was ſafely looked to at the command of the King of *Babylon*, and ſet at liberty to dwell with *Gedaliah* made Governour of the Land. *Jer.* 39. 11. *to* 15. *and* 40. 5, 6. After that, was carried into *Ægypt*, where he prophecyed againſt *Judah*, *Ægypt*, and all the Countries almoſt round about, *Jer.* 43. 5, 6, 7, 8. *&c. to ch.* 51. 64. He prophecied a long time, *viz.* Under King *Joſiah* 19 years, *Jer.* 1. 1, 2, 3. *with* 2 *Kings* 22. 1. Under King *Jehoiakim* eleven years. 2 *Kings* 22. 36. Under *Zedekiah* eleven years, 2 *Kings* 23. 18. In *Ægypt* at leaſt two years, becauſe thoſe things deſcribed in *Jer.* 43. *and* 44. could ſcarce be done in one year; thinks *Pareus in Proem. in Jerem.* That is in all about 43. years.

LAMEN-

LAMENTATIONS, of *Jeremiah*, I. Some, think they were written by the Prophet *Jeremiah* upon occaſion of that moſt religious King *Joſiah's* death, wherein he laments not only one, but the manifold calamities of that people wich began from the death of King *Joſiah*, and encreaſed till at laſt *Jeruſalem* and the *Temple* were deſtroyed. *Joſiahs* death being as it were the beginning of theſe calamities, and all the future miſeries, eſpecially the deſtruction of *Jeruſalem* being Prophetically foretold, and pathetically deſcribed afbrehand, as if they had been things already actually come to paſs, the Lord having revealed theſe things to *Ieremiah*. *Hierome* and others are of this opinion. *See Iun. Annot. in Lam.* 1. 1. *D. Par. Adverſ. in Thren.* And this opinion ſeems the more probable, 1. *Partly* becauſe it is the manner of the Prophets ſomtimes to deſcribe future things ſo pathetically as if they were already come to paſſe. See, *Iſa.* 53. *throughout*, *Pſal.* 22. *throughout*, &c. As here *Ieremiah* doth *Ieruſalems* ruine, 2. *Partly* becauſe it is elſewhere ſaid, Jeremiah *lamented for* Joſiah, *and all the ſinging-men and ſinging-women ſpake of* Joſiah *in their Lamentations to this day, and made them an Ordinance in* Iſrael: *and behold they are written in the* **Lamentations**, 2 *Chron.* 35. 25. II. But others conceive that the manner of expreſſions are ſuch in this Book of Lamentations, and they ſo lively and pathetically point out *Ieruſalems* calamities, that it was not written before, but after the ſad deſtruction of *Jeruſalem*. Thus thinks *Calvin in Prælect. in Lamentat. Ierem. & Pareus in Adverſ. in Thren.* Let the ſober Reader conſider and judge.

2. *DANIEL* flouriſhed from the *third year of the reign of* Jehoiakim *King of* Judah, *Dan.* 1. 1. *to the third year of the Monarchy of* Cyrus *the Perſian*, Dan. 10. 1. for about 79 years, as Helvic. in Chronol. p. 16. and 17.

3. *EZEKIEL*, Began to prophecy in the *fifth year of King* Jehoiachins *captivity*, *in the fifth day of the Moneth.* Ezek. 1 1, 2, 3. and continued till the *twenty fifth year of that their Captivity*, Ezek. 40. 1. *Iun. Annot. in loc.* He prophecied about nineteen years and ſome nine dayes, as *Hierom* compures from *Ezek.* 40. *See Pareus Adverſar. in Ezek. in Prooem.* So that *Ezekiel* continued not ſo long as *Daniel* by many years.

4. *OBADIAH.* When he wrote, is not ſo clearely demonſtrable from Scripture, 1. Some think that this was that *Obadiah* mentioned in 2 *Kings* 18. who was over *Ahabs* houſe, and hid one hundred Prophets, by fifty in a Cave, from *Jezebels* cruelty, finding them there, *He fearing the Lord greatly.* The Hebrews and others after them are of this opinion, as *Mercer. Com. in Obad.* noteth. 2. Some think, that (if *Hieroms* Rule delivered from the Hebrews may be followed. *viz. where the time of the Prophet is not expreſſed, that Prophecy is to be timed according to the Prophecy next preceding.*) *Obadiah* muſt be contemporary to *Amos*, who prophecied in the dayes of *Vzziah and Jeroboam ſonne of Joaſh*, Amos 1.1. which as *Mercerus* noteth, was about one hundred years after *Ahab*; and therefore it is not likely that this is that *Obadiah* in *Ahabs* days. 3. Others judge moſt probably that this *Obadiah* was contemporary to *Jeremiah*, they both of them prophecying againſt the *Idumeans*, in almoſt the ſame words and phraſes. Compare with *Obad.* Jer. 49. 7. *to* 23 and *Ezek.* 25. *throughout.* Now *Jeremiah* prophecied againſt *Edom* after he was carried into *Egypt*, viz. after *Jeruſalems* deſtruction. Jer. 43 5, 6, 7. Thus think *Jun. in Annot. in Obad.* 1. 1. *& Calv. in Prælect. in Obad. in Proem.*

III. **After the Jews Return from the Babyloniſh Captivity, prophecied theſe Prophets**, viz.

1. *HAGGAI.* He began to prophecie *in the ſecond year of* Darius *the King in the ſixth moneth, in the firſt day of the moneth*, Hag. 1. 1. and prophefied till the nineth moneth of that year, the twenty fourth day of the moneth, *Hag.* 2. 10, 20.

2. *ZECHARIAH.* He began to pophecie, *in the ſecond year of* Darius, *in the eighth moneth*, Zech. 1. 1. and continued till *the fourth year of King* Darius, *the fourth day of the ninth moneth*, Zech. 7. 1.

3. *MALACHI* was the laſt Prophet of the Old Teſtament, after whom Prophecy ceaſed, till Jeſus Chriſt the great Propher was revealed in our fleſh. As *Haggai* and *Zechary* ſtrengthned the Peoples hands, and encouraged them in the building of the Temple, *Ezr.* 5 1. *and* 6. 14. So *Malachi* reproves their ingratitude in corrupting the true Worſhip of God, not long after the Temple was builded, as the tenour of his Prophecy ſhows. *See Jun. Annot. in Mal.* 1. 1.

II. *According to their Order as they are placed in our* Bibles. And ſo they are reſolved into two Ranks, *viz.* 1. The **Greater Prophets**, *Iſaiah*, *Jeremiah*, *Ezekiel*, and *Daniel*, (the *Lamentations* being annexed as an Appendix to *Jeremiah*. So called, not becauſe theſe had *Greater Authority* then the others, but (as [b] *Auguſtine* noteth) from the *Greatneſſe of their Books*; The Prophecie of *Iſaiah* being neer as big or bigger then all the *Leſſer Prophets* together. 2. The **Leſſer Prophets**, *viz.* The twelve latter, *Hoſea*, &c. which were digeſted into one volume of old by the Jewes, (called the *Book of the Prophets*, Act 7. 42.) leſt any of them ſhould be loſt, ſome of them being very ſmall. All theſe Books are denominated from their **Penman**, except the *Lamentations*.

[b] Qui propterea deuntur *Minores*, quia ſermones eorum ſunt breves, in eorum comparatione qui *Majores* ideo vocantur, quia prolixa volumina condiderunt. *Aug. de Civ. D. l.* 18 *c.* 29.

1. **The Greater Prophets**, are the Books of *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*.